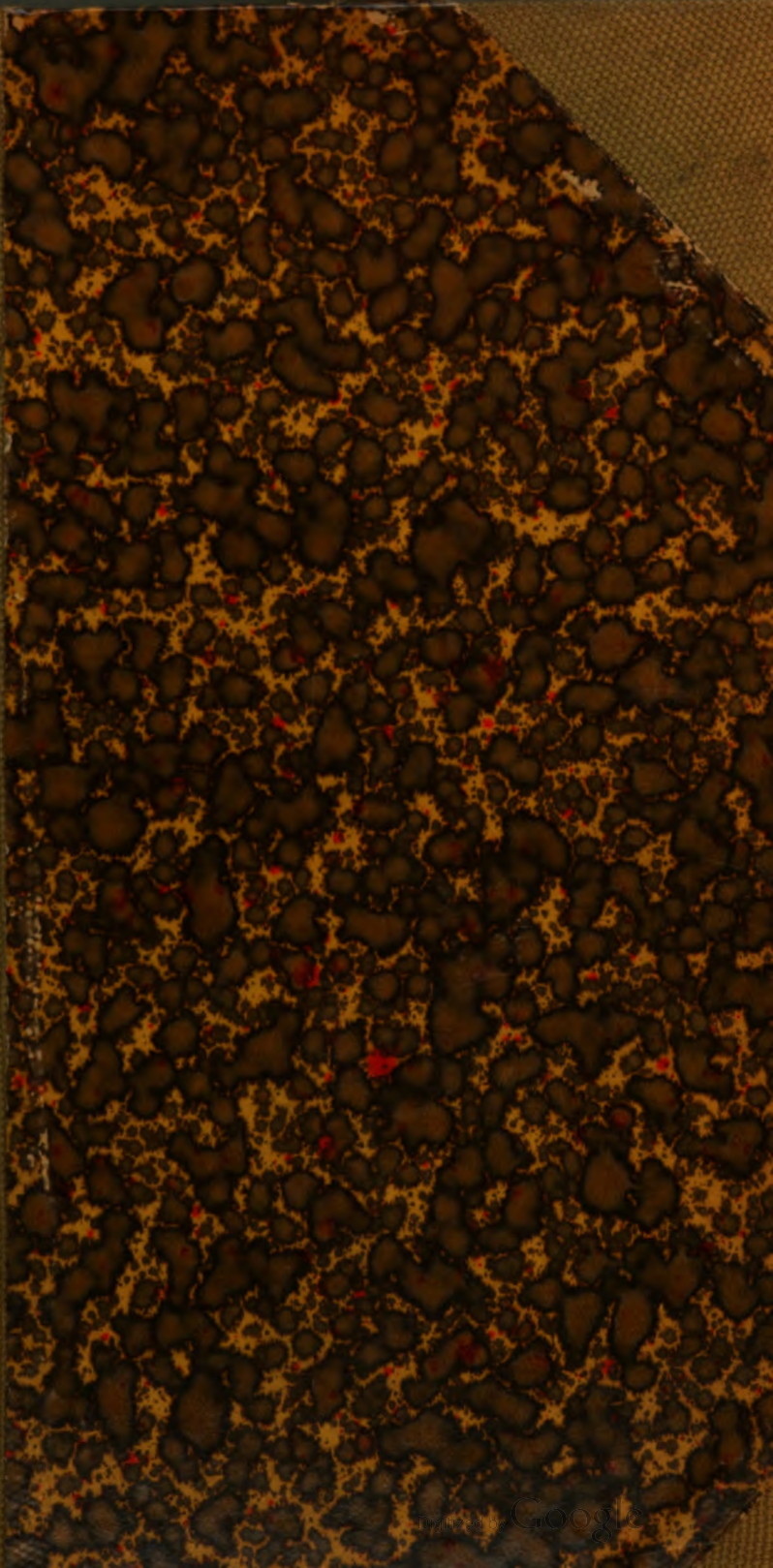


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THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY

Cum Approbatione Superiorum

Vol. L

" Ut Ecclesia aedificationem accipiat."

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CONTENTS—VOL. L.

JANUARY.

	PAGE
FRIAR BACON AND THE COMING CENTENARY AT OXFORD	1
Fra Aiminio.	
WHEN DOES THE SOUL ENTER THE BODY?	12
The Right Rev. Alexander MacDonald, D.D., Victoria, B. C., Canada.	
CLERICAL HOBBIES	20
The Rev. Arthur Barry O'Neill, C.S.C., Notre Dame, Indiana.	
THE "TRACTATUS DE JURE" AND THE STOCK EXCHANGE	29
The Rev. J. A. Dewe, M.A., Duquesne University, Pittsburgh, Pa.	
WITHIN MY PARISH. NOTES FROM THE DAY BOOK OF A DECEASED PARISH	
PRIEST	38
Edited by James Loomis, M.D.	
NOTES ON THE APPOINTMENTS AND DECORATION OF CATHOLIC CHURCHES ..	45
The Rev. Dr. Celso Costantini, Florence, Italy.	
ANALECTA:	
ACTA PII PP. X:	
Motu Proprio: De Officiis Divinis novo aliqua ex parte modo	
ordinandis	54
S. CONGREGATIO RITUUM:	
Decretum generale super Motu Proprio "Abhinc duos annos"....	57
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month	65
The Manner of Reciting Prayers in Church	65
Who gets the Marriage Fee?	65
Burial of Catholics with Rites of Church in non-Catholic Cemeteries	67
The Difficulty about Cephas	69
Additional Notes on the English Te Deum	72
Paraphrase of Psalms 42 and 57. With Notes	75
"Integrum Psalterium per Singulas Hebdomadas." A Suggestion	
Ancient the Reform of the Breviary	80
The Question of Dispensing from the "Cautiones" in Mixed Marriages	83
The Bishop and the Privilege of the Midnight Mass	84
"Blessed" or "Blest be God"?	84
ECCLESIASTICAL LIBRARY TABLE:	
Recent Bible Study: I. Acts; II. The Apostolic Decree; III. Pan-	
Babylonianism (<i>The Rev. Walter M. Drum, S.J., Woodstock, Md.</i>)	86
Obiter Dicta in Seisenberger's Handbook: (<i>The Rev. Thomas à Kempis</i>	
<i>Reilly, O.P., S.S.L., Immac. Conception College, Washington, D. C.</i>)	94
CRITICISMS AND NOTES:	
Knabenbauer: Commentarius in Psalmos	100
Bonaccorsi: Psalterium Latinum	100
Dehey: Religious Orders of Women in the United States	101
Brosnahan: Digests of Lectures on Ethics	103
Burke: Political Economy	103
P. Marcellus: Philosophia Moralis et Socialis ad mentem S. Thomae.	105
Lehu: Philosophia Moralis et Socialis	105
P. Irenaeus: Praelectiones Philosophiae Moralis	105
Pope: Catholic Student's "Aids" to the Bible	107
Kenny: Glimpses of Latin Europe	109
Lehmkuhl: Casus Conscientiae	110
Marist Brothers: American Catholic Hymnal	111
Brothers of the Christian Schools: De La Salle Hymnal	113
—: Vesperale Parvum	115
Dethier: Psalmi in Notis	115
Petter: Psalterium Vespertinum	115
Report of the Proceedings and Addresses of the Tenth Annual Meet-	
ing of the Catholic Educational Association	117
Life and Characteristics of Right Reverend Alfred A. Curtis, D.D. ..	119
LITERARY CHAT	121
BOOKS RECEIVED	125

FEBRUARY.

	PAGE
HEBREW IN OUR SEMINARIES	129
The Rev. R. Butin, S.M., Catholic University, Washington, D. C.	
PRISON HYMN TO OUR LADY BY FRAY LUIS DE LEON	144
Thomas Walsh, Brooklyn, New York.	
"THE PASTOR AND THE OTHER SHEEP"	148
The Rev. Arthur B. C. Dunne, Eau Claire, Wisconsin.	
PÈRE EDOUARD BUTARD—AN UNCANONIZED MARTYR	164
WHEN DOES THE INTELLECTUAL SOUL ENTER THE BODY? (A Second Article) 182	
Austin O'Malley, M.D., Ph.D., Philadelphia, Pa.	
CHURCH LEGISLATION ON USURY	197
The Rev. William H. Agnew, S.J., St. Louis University, Missouri.	
ANALECTA:	
ACTA PII PP. X:	
Litterae Apostolicae ad Rectorem Collegii Pontificii Columbensis	
a S. Joseph	207
ROMAN CURIA:	
List of Recent Pontifical Appointments	208
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month	209
A Proposal of Long Retreats for the Clergy (<i>The Rev. Joseph M.</i>	
<i>Sorrentino, S.J., Woodstock College, Maryland</i>)	209
"Towards Social Thinking"	212
Delegation in Marriage Cases (<i>Fr. Stanislaus, O.F.M.</i>)	213
The Josephinum Pontifical College	215
The Ordo of the Divine Office for the Year 1914	219
Communion immediately after the Consecration	220
A Note on Vasectomy	221
The Obligation of the Roman Ritual	222
The Cross in New York (<i>R. G. Cholmeley-Jones</i>)	225
Mass in Private Houses (<i>D. J. D.</i>)	226
Indulgencing Rosary Beads made of Glass (<i>A. W.</i>)	227
The Canon Sheehan Memorial	227
The Faculty of hearing Confessions of Religious	229
Plenary Indulgences of the Jubilee and Others	229
The Diocesan Statutes and the "Foedus Pium in favorem Sacerdotum	
Defunctorum"	230
ECCLESIASTICAL LIBRARY TABLE:	
Recent Bible Study: 1. Higher Criticism put to the test; 2. Penta-	
teuchal Criticism; 3. Sunday Observance (<i>The Rev. Walter M.</i>	
<i>Drum, S.J., Woodstock College, Md.</i>)	231
CRITICISMS AND NOTES:	
Sanders: Vincent de Paul, Priest and Philanthropist. 1576-1660	240
Poey: Manuel de Sociologie Catholique d'après les Documents Pon-	
tificaux	240
Jackson: Memoirs of Baron Hyde de Neuville, Outlaw, Exile, Am-	
bassador	243
Stanislaus: Life of Viscountess de Bonnault d'Houet, Foundress of the	
Society of the Faithful Companions of Jesus. 1781-1858	245
Mercer: Extra-Biblical Sources for Hebrew and Jewish History	246
Vonier: The Human Soul and its Relations with Other Spirits	247
Benson: Paradoxes of Catholicism	248
McKenna: The Treasures of the Rosary	249
Elliot: Parish Sermons on Moral and Spiritual Subjects	250
LITERARY CHAT	250
BOOKS RECEIVED	254

CONTENTS.

v

MARCH.

	PAGE
RUSSIAN ECCLESIASTICAL WRITERS ON THE PRESENT POSITION OF THE ORTHODOX CHURCH	257
The Rev. A. Palmieri, O.S.A., Rome, Italy.	
THE FAITH OF THE MOUJIK	276
THE LOT OF THE VILLAGE "POPE"	288
Richardson L. Wright, New York City.	
IS THE SACRIFICE OF THE MASS THE SACRIFICE OF THE CROSS?	297
The Very Rev. M. J. Gallagher, V.G., Grand Rapids, Michigan.	
THE CRUCIFIX	316
John R. Fryar, St. Edmund's, Canterbury, England.	
ANALECTA:	
SECRETARIA STATUS:	
Promulgatio Pontificiarum Constitutionum ac Legum	325
ROMAN CURIA:	
List of Recent Pontifical Appointments	325
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month	326
The "Color Rosaceus" for Laetare Sunday	326
A Pretended Marriage (<i>Fr. Stanislaus, O.F.M.</i>)	329
The "Cephas" Difficulty (<i>The Rev. C. L. Soway, C.M., St. Louis, Mo.</i>)	332
A Free Lending Library	334
The Altar Wine Question (<i>The Rev. L. Peschong, St. Francis, Wis.</i>)	337
Our Debt to the Late Canon Sheehan	340
Baptism of Vagrant Children	344
Communion with the Large Host	346
Must the Mass of the Privileged Altar be a Requiem Mass?	346
Manner of making the Stations of the Cross	346
The Solemnity of St. Joseph in the New Office	347
Mass of the Forty Hours' Devotion on Sunday	347
The Proper Form for the Blessing of St. Blase	348
A Suggestion regarding the Feast of the Epiphany	348
ECCLESIASTICAL LIBRARY TABLE:	
St. Paul and the Parousia	
<i>The Rev. Cuthbert Latley, S.J., St. Beuno's College, St. Asaph, N. W., England</i>	349
<i>The Rev. James Hope Moulton, M.A., D.Litt, Didsbury Theological College, Manchester, England</i>	356
CRITICISMS AND NOTES:	
Palmieri: Theologia Dogmatica Orthodoxa (Ecclesiae Graeco-Russicae)	358
James-Williams: Francisco Palou's Life and Apostolic Labors of the Venerable Father Junipero Serra	362
Engelhardt: The Missions and Missionaries of California	362
Martindale: Old Testament Stories	364
Williams: Half Hours with God's Heroes	364
Holland: The Divine Twilight	364
Girardey-Berthe: Jesus Christ	367
Martinez: L'Asceticisme Chrétien	368
Martin: Catholic Religion	369
De Becker: Legislatio Nova de Forma Substantiali quoad Sponsalia et Matrimonium Catholicorum	370
Stanislaus: Marriage Laws	370
Rauschen: Eucharist and Penance in the First Six Centuries of the Church	371
Grendel: Praelectiones Dogmaticae	372
LITERARY CHAT	374
BOOKS RECEIVED	381

APRIL.

	PAGE
THE PASTOR AND RELIGIOUS VOCATIONS	385
The Rev. Arthur Barry O'Neill, C.S.C., Notre Dame University, Ind.	
THE NEW TYPICAL EDITION OF THE ROMAN RITUAL	394
The Right Rev. Camillus P. Maes, D.D., Bishop of Covington, Ky.	
A RECENT WORK ON PRIMITIVE REVELATION AND MODERN SCIENCE	398
The Rev. John D. Folghera, O.P., Hawkesyard Priory, England.	
WITHIN MY PARISH (Notes from the Day Book of a Deceased Parish Priest)	411
Edited by James Loomis, M.D.	
IS THE SACRIFICE OF THE MASS THE SACRIFICE OF THE CROSS? II.	418
The Very Rev. M. J. Gallagher, V.G., Grand Rapids, Michigan.	
THE CROSS AND CRUCIFORMS	432
John R. Fryar, St. Edmund's, Canterbury, England.	
THE BREVIARY HYMNS	444
The Rev. William L. Hornsby, S.J., Belize, British Honduras.	
WHEN DOES THE INTELLECTUAL SOUL ENTER THE BODY?	453
I. The Right Rev. Alexander MacDonald, D.D., Bishop of Victoria, B.C.	
II. Austin O'Malley, M.D., Philadelphia.	
III. Dr. E. J. Howley, Beechworth, Australia.	
ANALECTA:	
ACTA PII PP. X:	
Motu Proprio: De abolendis Commissionibus S. Rituum Congr.	
adjunctis et de novo Ordine Consultorum pro Re Liturgica in-	
stituendo	463
S. CONGREGATIO INDICIS:	
I. Decretum: Feria II, die 26 Januarii, 1914	465
II. Quidam auctores se subjecerunt Decretis Recentibus	466
SACRA CONGREGATIO RITUUM:	
I. De Baptismo Domi Collato	466
II. Additiones et Variationes in Martyrologio Romano	466
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month	470
Paraphrase of Psalm 72. With Notes (<i>The Rev. J. Arendsen, D.D.,</i>	
<i>Old Hall, Ware, England</i>)	470
Witnesses at Marriage "in Periculo Mortis" (<i>The Rev. Fr. Stanislaus,</i>	
<i>O.F.M.</i>)	474
Episcopal Endorsements of Oriental Clerical Impostors	477
The New Breviaries	479
About Simplifying the Canonical Office	480
The Altar Wine Question	483
Do the "Ne temere" Regulations extend to Catholics of Greek Rite	
in America	487
The Visit "ad Limina" of American Bishops	487
Mass of Exposition at Forty Hours' Adoration under New Rubrics ..	488
St. Paschal's Guild	488
The Canon Sheehan Memorial	488
ECCLESIASTICAL LIBRARY TABLE:	
Recent Bible Study: Pauline Studies (<i>The Rev. Walter Drum, S.J.,</i>	
<i>Woodstock, Maryland</i>)	490
CRITICISMS AND NOTES:	
Pohle-Preuss Series of Dogmatic Text-Books	499
Tixeront: History of Dogma	499
De Smet Dobell: Betrothment and Marriage	501
Pesch: Compendium Theologiae Dogmaticae	502
Rackl: Die Christologie des Heiligen Ignatius von Antiochien	502
De Smet: Tractatus de Casibus Reservatis	504
Bacuez: Major Orders	504
Rother: Truth and Error	505
—: Liber Usualis Missae et Officii	505
LITERARY CHAT	506
BOOKS RECEIVED	510

MAY.

	PAGE
BIOGRAPHERS <i>v.</i> BOY SAINTS	513
The Rev. Joseph P. Conroy, S.J., Chicago, Illinois.	
FATHER FABER AND THE FIRST ORATORY HYMN BOOK	527
Dr. W. H. Grattan Flood, Enniscorthy, Ireland.	
SACRAMENTS OF THE OLD LAW	544
The Rev. Henry B. Tierney, Trenton, Missouri.	
SOCIALISM OR FAITH. I. The Cross on the Hill	551
The Rev. Richard Aumerle Maher, O.S.A., Havana, Cuba.	
RECITATION OF WHOLE PSALTER WITHIN THE COURSE OF EACH WEEK ...	565
The Rev. H. Meulepas, American College, Louvain, Belgium.	
WITHIN MY PARISH (Notes from the Day Book of a Deceased Parish Priest)	573
Edited by James Loomis, M.D.	
ANALECTA:	
SUPREMA S. CONGREGATIONIS S. OFFICII:	
Decretum de Indulgentiis et Privilegiis Expositioni SSmi Sacra-	
menti adnexis	582
SACRA CONGREGATIO RITUUM:	
I. De Baptismo extra Ecclesiam collato	583
II. Dubia de Festo Dedicationis et de Octavis	584
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month	585
Is the Sacrifice of the Mass the Sacrifice of the Cross? (<i>The Rev. C.</i>	
<i>Wiers, Manchester, England</i>)	585
Three Practical Cases of Restitution	598
A Marriage Case that needs Dispensations	602
May Pastors Require Confession and Communion before Marriage?..	603
The Character of Sponsors at Baptism	604
The Monday Privilege in Lent	605
Subscribing to the Building of a Masonic Temple	605
Prayer for a Priest	608
Jurisdiction for hearing Confessions of Nuns	609
Faculty for Saying Mass at Sea	609
The Altar Wine Question	610
A Plea for Fair Discussion (<i>The Right Rev. Alexander MacDonald,</i>	
<i>D.D., Bishop of Victoria, Canada</i>)	611
The Canon Sheehan Memorial Fund	613
ECCLESIASTICAL LIBRARY TABLE:	
St. Paul and the Parousia. A Reply to Fr. Lattey, S.J., and Dr.	
Moulton (<i>The Rev. Walter Drum, S.J., Woodstock, Md.</i>)	616
CRITICISMS AND NOTES:	
Scripta Pontificii Instituti Biblici:	
Murillo: El Genesis	622
Mezzacasa: Il Libro de Proverbi di Salomone	622
Fonck: I Miracoli del Signore nel Vangelo	622
Smit: De Daemoniacis in Historia Evangelica	622
Raymond-Smith: Spiritual Director and Physician	626
Mâle-Mussey: Religious Art in France in the Thirteenth Century ...	627
Ward: Men and Matters	628
Griggs: The Philosophy of Art	631
Donat: The Freedom of Science	634
LITERARY CHAT	634
BOOKS RECEIVED	639

JUNE.

	PAGE
FIFTY VOLUMES AND THE GENERAL INDEX	641
Edward J. Galbally, Managing Editor.	
THE KNIGHTS OF THE HOLY GHOST OF GOOD INTENTION	652
The Rev. William F. Stadelman, C.S.Sp., Rock Castle, Virginia.	
THE BAPTIST'S INQUIRY INTO CHRIST'S CREDENTIALS	669
The Rev. Thomas à K. Reilly, O.P., Washington, D. C.	
WITHIN MY PARISH (Notes from the Day Book of a Deceased Parish Priest). 685	
Edited by James Loomis, M.D.	
WHY EMOTIONS IN A SERMON?	693
The Rev. Francis P. Donnelly, S.J., St. Andrew-on-Hudson, New York.	
THE OLD OFFICE OF PARISH CLERK	700
L. E. Dobrée.	
THE LEAGUE OF SACERDOTAL SANCTITY	713
The Rev. H. Blackmore, S.J., Woodstock College, Maryland.	
ANALECTA:	
ACTA PII PP. X:	
Motu Proprio: De Italis ad Externa Emigrantibus	719
S. CONGREGATIO CONSISTORIALIS:	
I. Declaratio: De Electione Vicarii Generalis Dioecesium Ameri-	
cae Septentrionalis in Consultorem Dioecesanum	722
II. Erectio Dioecesium Spokane et El Paso	723
S. CONGREGATIO S. OFFICII:	
Decretum: Indulgentia C. Dierum conceditur Recitantibus Iacu-	
latoriam Precem B. Mariae Virg. de Perpetuo Succursu	724
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month	725
Disciplinary Relations between Latin and Ruthenian Catholics (<i>Fr.</i>	
<i>Stanislaus, O.F.M.</i>)	725
St. Paul's Boxing Metaphor (<i>The Rev. J. Simon, O.S.M., Granville,</i>	
<i>Wisconsin</i>)	730
St. Paul and the Parousia (<i>The Right Rev. Alexander MacDonald,</i>	
<i>Victoria, B. C., Canada</i>)	731
Confession of Doubtful Mortal Sins	731
Reasons for Marriage in the Groom's Parish	734
Doubts about Faith	735
Prayers after Mass	737
Addenda to the Index	737
The Canon Sheehan Memorial Fund	738
ECCLESIASTICAL LIBRARY TABLE:	
Recent Bible Study: 1. Gospel Studies, (a) Many Mansions, (b) The	
Disciple known to the High Priest; (c) Gospel Origins; 2. Lin-	
guistic Theories; (a) Language of Moses; (b) An Aramaic Gospel.	
(<i>The Rev. Walter Drum, S.J., Woodstock College, Maryland</i>)	740
CRITICISMS AND NOTES:	
MacGuinness: Commentarii Theologici	748
Willmann: Philosophische Propädeutik	748
Lodge: Continuity	748
Whiton: Getting Together	748
Jarrett: The Catholic Library; No. 1. Allen's Defence of English Cath-	
olics (1584); No. 3. S. Antonino and Medieval Economics	753
Hillquit-Ryan: Socialism: Promise or Menace?	755
Day: Catholic Democracy: Individualism and Socialism	755
Von-Ruville-Schaettensack: Back to Holy Church	758
Curtis: Beyond the Road to Rome	758
MacDonald: The Holy House of Loreto	759
Butler: The Student's Gradus	760
Hoadley: The Essentials of Physics	761
LITERARY CHAT	762
BOOKS RECEIVED	765

The

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Cum Approbatione Superiorum

CONTENTS

FRIAR BACON AND THE COMING CENTENARY AT OXFORD.....	1
FRA ARMINIO.	
WHEN DOES THE SOUL ENTER THE BODY?.....	12
The Right Rev. ALEXANDER MacDONALD, D.D., Bishop of Victoria, B.C.	
CLERICAL HOBBIES.....	20
The Rev. ARTHUR BARRY O'NEILL, C.S.C., Notre Dame University, Indiana.	
THE "TRACTATUS DE JURE" AND THE STOCK EXCHANGE.....	29
The Rev. J. A. DEWE, M.A., Duquesne University, Pittsburgh, Pa.	
WITHIN MY PARISH, Notes from the Day Book of a Deceased Parish Priest.....	38
Edited by JAMES LOOMIS, M.D.	
NOTES ON THE APPOINTMENTS AND DECORATION OF CATHOLIC CHURCHES.....	45
The Rev. Dr. OELSO COSTANTINI, Florence, Italy.	
THE MANNER OF RECITING PRAYERS IN CHURCH.....	65
BURIAL OF CATHOLICS WITH THE RITES OF THE CHURCH IN NON-CATHOLIC CEMETERIES.....	67
THE DIFFICULTY ABOUT CEPHAS.....	69
The Rev. JOSEPH F. SHEAHAN, Poughkeepsie, New York.	
ADDITIONAL NOTES ON THE ENGLISH TE DEUM.....	72
The Rev. H. T. HENRY, Litt.D., Overbrook Seminary, Pa.	
PARAPHRASE OF PSALMS 42 AND 57. With Notes.....	75
The Rev. J. ARENDZEN, D.D., M.A., St. Edmund's College, Ware, England.	
"INTEGRUM PSALTERIUM PER SINGULAS HEBDOMADAS".....	80
The Rev. JOHN BERNARD SCHEIER, C.S.C., Notre Dame, Indiana.	
THE QUESTION OF DISPENSING FROM THE "CAUTIONES" IN MIXED MARRIAGES.....	83
RECENT BIBLE STUDY: Acts; The Apostolic Decree; Pan-Babylonianism.....	86
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.	
OBITER DICTA IN SEISENBERGER'S HANDBOOK.....	94
The Rev. THOMAS a KEMPIS REILLY, O.F., S.S.L., Washington, D. C.	

CONTENTS CONTINUED INSIDE

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. X.—(L).—JANUARY, 1914.—No. 1.

FRIAR BAOON AND THE COMING CENTENARY AT OXFORD.

IN June, 1872, Oxford University College celebrated the Millenary of its foundation. The date of that celebration was based on the erroneous assumption that King Alfred had founded the College in 872, on the advice of Abbot Neot, and that Pope Martin II (called by some Marinus I) had given the College a charter with numerous academic privileges. The enthusiast (Camden or his supposed authority Asser) who invented the legend had overlooked the fact that Martin occupied the papal chair only between the years 882 to 884. Later historians therefore who credited the Alfredan foundation with its papal charter, deemed it necessary to correct the anachronism by dating the foundation of Oxford University in the year 883. Within recent years however it has been conclusively shown, by Denifle among others,¹ that the glory of the great English University had been unduly anticipated, and that the first evidences of a trustworthy character to indicate the existence of a centre of academic study at Oxford do not go much beyond the middle of the twelfth century. One of the proofs of a student population at Oxford comes to us in a Chronicle by Roger Wendover, for the year 1209, in which occurs the following passage: "recesserunt ab Oxonia [Oxford] ad tria millia clericorum, tam magistri quam discipuli, ita quod nec unus ex omni universitate remansit, quorum quidam apud Cantabriam [Cambridge], quidam vero apud Radingum [Reading] liberalibus studiis

¹ *Geschichte der Universitaeten des Mittelalter's bis 1400*; Berlin, pp. 237 ff.

vacantes villam Oxoniae vacuum reliquerunt." The ostensible cause of the exodus was a homicide committed by some of the students. This act had so aroused the indignation of the townspeople that it led to further bloodshed, and the authorities were forced to put the University under interdict. Some years later the "scholares" and "magistri" returned and resumed their former academic course.²

But though we are forced to give up the ninth century date as the beginning of one of the chief Universities of England, it is quite clear that, if three thousand students with their masters were compelled to leave the University town in 1209, its foundation must be placed considerably before the opening of the thirteenth century. As a matter of fact we read of eminent scholars like Theobald Stampensis, who at the request of King Henry came to Oxford from Normandy, of Robert Pulleyn (Pullus), professor of Scripture, and later Cardinal, and of the Lombard Vacarius, a celebrated jurisconsult who taught law at Oxford in 1149. The mention of these men and of the abbeys of St. Frideswide and Osney, with their scriptoria, is sufficient evidence of academic activity at Oxford before the record of a regular Chancellor being appointed in 1214 by the Bishop of Lincoln. Later on there figure senators and proctors who elect the Rector and Apostolic Conservator to govern the student body. Giraldus Cambrensis, in referring to his *Topographia Cambrensis* written about the year 1186, speaks of Oxford, "ubi clerus in Anglia magis vigeat et clericatu praecebat". He distinguishes between the townsfolk of whom he speaks as the "pauperes oppidi", and the "doctores diversarum facultatum" and "reliqui scholares cum militibus oppidanis et burgensibus". All this indicates a well-organized academic institution before the opening of the thirteenth century.

The first order among the mendicant Friars to found a college connected with the University, was the Dominican, in 1221. Next came the Friars Minor in 1224. These were followed by the Carmelites in 1256, and by the Augustinians in

² One of the college poets later wrote:

"We scholars were expelled awhile,
To let the senators in;
But they behaved themselves so ill,
That we returned again."

1268. Some notable scholars figure in the history of these communities during the very first years of their settlement at Oxford. Among them is Robert Bacon, who entered the Dominican Order in 1230. He had been "regens in theologia" at Oxford, and a fellow student of Blessed Edmund, who in 1234 became archbishop of Canterbury. As a friar Robert Bacon continued to teach theology for about eighteen years, when he died in 1248, one year before his friend, the holy bishop, whose life he had also written,⁸ was canonized. This Robert Bacon has been variously believed to be the brother or the uncle of Roger Bacon, his more famous and longer lived contemporary, known in history as "Doctor Mirabilis". In some respects the two are alike, which is probably the reason why they are occasionally confounded, Robert being made to stand for Roger.

A century later we find a similar phenomenon. John Bacon, Carmelite, a native of England (Baconthorpe) who also taught at Oxford, became celebrated as "Doctor Resolutus et Averroistarum Princeps". As a matter of fact he was rather a Scotist, and one of the first upholders of the doctrine of the Immaculate Conception. Almost simultaneously there taught at Paris a Friar Francis Bacon (Bacho), likewise a Carmelite, and known by his admirers as "Doctor Sublimis". He is chiefly remembered by his commentary on the Sentences of Peter Lombard. The name belongs to other great scholars of later date, Francis of Verulam, to mention no others. But the greatest genius of them all, the one who in a sense anticipated nearly all the achievements of modern civilization, was undoubtedly Roger.

Roger Bacon has often been criticized, even by his contemporaries, who did much to calumniate and blacken his memory, because he frankly condemned both the methods of teaching and the neglect of discipline in the monastic schools of his time. That he was right is clear enough from other sources of undoubted integrity. But Bacon was probably wrong in criticizing what he had not the authority to remedy. His protests nevertheless led to improvement through the proper channels, when Pope Clement IV ordered him to pre-

⁸ St. Edmund died in 1242; he had taught philosophy at Oxford in 1228.

pare a complete statement of his opinions, both as to the defects and the remedies he proposed in the curriculum of theological and monastic studies. Roger had met, either at Oxford, or more likely at Paris, a certain French nobleman, Guido le Gros Fulcodi, professor of Jurisprudence, who, though a man of the world, was yet attracted by the project of religious reform, and saw the truth of Roger Bacon's position in regard thereto. Fulcodi, having been suddenly checked in his secular career by the death of his young wife, had turned his mind to theology, entered the priesthood, became parish priest, bishop, cardinal, and finally pope. During his labors in the interests of the Church as pontifical delegate he had kept in touch with the Friar. The Pope was on the one hand a lover of justice who understood the motives of, and resented the charges against, the English Franciscan; on the other hand, he was anxious to avail himself of the suggestions of reform in ecclesiastical studies and discipline which Friar Roger had proposed. Now that as Pope he had it in his power to test these suggestions, he was more than ever bent upon obtaining a clear statement of them in writing. Accordingly he requested Roger to send his lectures and commentaries to Rome. The Friar was slow to comply; perhaps because he felt that he was further antagonizing the superiors of his order who might easily see in his proposals a criticism of the conditions for which they themselves were in a measure responsible, at least in so far as they felt bound to maintain harmony with accepted traditions. But the Pope, evidently not wishing to fall foul of the Friars, or to seem to overrule the prohibition of the Minister General and the Definitors of the Order, who had forbidden the Friar to publish his views without their revision, made the request and indeed commanded that Friar Bacon send his writings privately to Rome. This did not indeed mean, as some have supposed, that Bacon was to convey his information to the Pope surreptitiously, or as though he defied the prohibition of his superiors. The fact that the Pope wished to examine the writings and to test the reform projects of Friar Bacon was not equivalent to publishing them in the sense in which the act was forbidden by the heads of the order. Nevertheless the superiors of the order must have felt that the Pope might

not only favor the reforms proposed by Roger Bacon, but that he would see in them definite indications of the weak places in the existing discipline of the order. It was manifestly the Pope's intention to examine the plan for himself, and so keep from being influenced by the prejudice which condemned the novelty of the Oxford scholar's criticism as well as his apparent presumption in ruthlessly attacking an existing and rooted tradition, albeit it lacked the value of practical utility under the circumstances of the time. The religious superiors whose ill will Bacon had aroused by his bold speculations and censures, were unwilling to be dominated by one of their own order. They accordingly burdened the Friar with numerous offices whose duties would make it impossible for him to accomplish the work the Pope had desired him to do. As a necessary result the Friar felt obliged to choose between obedience to the Pope or to the Provincial of his Order. He informed the Pope of the plight in which he found himself, and when the latter insisted on having the MS. of his work, Roger deemed it his duty to set aside the demands of his local superiors or at least to make them secondary or of less importance, especially since it was clear to him that they were merely intended to obstruct the wishes of the Pope without actually defying them. Thus naturally strained relations were maintained between Bacon and his superiors. This explains perhaps better than anything else the subsequent treatment he received at their hands and that of a later Pope.

For Clement IV, who had impartially befriended Bacon,⁴ died after having ruled the Church "as a pontiff of noble and lofty character, free from all nepotism, and scrupulously attentive to the interests of the Church amidst most difficult situations that beset his government both from within and without."⁵ During the next decade followed the brief reign of eight popes. The last of these was Nicolas IV.

Nicolas IV, as Friar Jerome of Ascoli, had been Minister General of the Franciscans, and therefore Roger's superior.

⁴ Clement's sense of impartiality is attested among other things by the singular fact that during his reign of nearly four years there were no promotions to the cardinalate.

⁵ See Hergenroether, *Kirchengeschichte*, Clement IV.

One of his first acts as Pope was to raise to the cardinalate Matthew de Aquisparta, his successor in the office of Minister General.* The following year the latter was appointed Major Penitentiary. Meanwhile Roger was placed in dur-
 ance; he had already been censured by Nicholas III, who whilst otherwise a pontiff irreproachable and circumspect, was markedly influenced by partisan views and nepotism, and thus can not be said to have been an unprejudiced judge of Roger's position. No doubt the odium charged against the superiors of Friar Bacon during the latter years of his life at Oxford is largely exaggerated, for we find him, in spite of illness at times, continuing his work, especially in theology, almost to the end of his long life. But the story is one that needs still fully to be cleared up; and perhaps the researches that have been on foot for some time, and which are to receive a fresh impulse on the occasion of the seventh centenary celebration at Oxford next summer, will bring to light new evidence of the integrity as well as the genius of Friar Roger Bacon.

The projectors of this celebration, in a program recently published under the auspices of an association of learned men, with Sir Archibald Geikie as chairman, announce the formation of a committee for the purpose of securing among other things the examination, by competent scholars throughout the world, of the MS. sources referring to Bacon, scattered in various libraries of Europe.[†] They mean to set forth the fact that the Somersetshire Friar, who died at the advanced age of eighty, in the midst of his labors for the education of students at Oxford, still holds his place of influence as one who led the way in speculative and experimental science; who was a peer among the men of learning of his day, in natural science and medicine; who opened the way to pedagogical reforms in the domain of philosophy and theology;

* Nicholas IV was crowned at the end of February, 1288; on 16 May he created Fr. Matthew a Cardinal.

[†] The Executive Committee consists of Sir Archibald Geikie, K.C.B., D.C.L., Cloudesley Brereton, M.A., L.-és-L. (Paris), Dr. F. A. Dixey, F.R.S., J. P. Gilson, Keeper of MSS. at the British Museum, Sir George Greenhill, Leo Guttman, A. G. Little, M.A., Mr. Madan, librarian of the Bodleian, Prof. Sir William Osler, M.D., Prof. Poulton, Lieut.-Colonel H. W. L. Hime, who as secretary receives subscriptions for the Committee, and Sir Alfred B. Kempe, treasurer.

who laid the foundation for a sound interpretation of Sacred Scripture, and of historical criticism as against a servile adherence to tradition. Roger Bacon pleaded for a solid foundation in mathematics, and for a vigorous logic as a condition of deducing conclusions from patristic teachings. If the modern critic is able to point out any flaws in Bacon's teaching, it must be remembered that the emphasis and sometimes exaggerated language used by him are not necessarily marks of unsound or untrue doctrine; he had the temper of a defender who hates sham, much like St. Jerome or better still a St. Paul. Moreover he lived in an age of transition, of changing terminology, and his labors were on a less scrupulously defined plane of empiric research than that which experimental science of to-day has attained by the aid of evolution and perfected instruments.

On the other hand we may not ignore his high estimate of the value of faith, of the authority and reverence due to the Fathers and Doctors of the Church. But he kept ever in view the practical element which makes use of doctrine solely to attain to the knowledge of the Divine Will, and sees in all the discipline of the Church a means toward the fulfilment of that Divine Will. Whilst the titles of some of his works would appear to indicate that Bacon was a dreamer, or given to the pursuit of the occult sciences and arts, they merely point out what the study of psychology, of mysticism, and of the phenomena of spiritism have revealed to the student of to-day. He had an intuitive insight into the facts of the spirit world, and it became to him not a medium of unlawful speculation but a basis for explaining those facts which escape the ordinary laws of experience in nature. Such is apparently the character of his epistle "*De Secretis Operibus Artis et Naturae*", originally published under the title, "*De Mirabili Potestate Artis et Naturae et de Nullitate Magiae*". Similar in purpose is his "*Computus Naturalium*", and a goodly part of what he calls his "*Opus Minus*", in which he treats of alchemy; likewise the excursions into occultism known as the "*Secretum de laude lapidis philosophorum*", and much else, of which only fragments have been recovered. His knowledge and application of the exact sciences are equaled only by his familiarity with languages, especially Greek and Hebrew,

of which he wrote grammars. His geographical works anticipate the discovery of the Western Hemisphere and the islands of the Pacific. But his ripest and to the cleric of to-day most valuable work is that which engaged his latter days, namely regarding the study of theology. Unfortunately a large part of the "*Opus Majus*" has been lost; but it is possible to trace its outline and to gauge its importance from what remains. In the light of the references among the MSS. either preserved, or recovered in more recent times, the "*Opus Majus*" is an apologetic compend of philosophy and theology. In it the author sets forth the relation of all science to divine revelation. The "*Opus Tertium*" was to be a final redaction of his experiments and conclusions. It too is known only in fragments, and we must hope that the exertions of the newly formed society, as well as individual scholars like the Abbot Gasquet and above all the Franciscans of Quarrachi, will restore what is lacking for a proper estimate of Roger Bacon's work, thus supplying in a manner what Bacon seems to have intended in the last instance, namely the furnishing of an *Opus Principale*, whence we may definitely gather his final conclusions.⁸

⁸ The Prospectus mentioned above, after referring to the general scope of Bacon's works which range over theology and Biblical criticism, metaphysics, moral and political philosophy, the study of languages and comparative philology, mathematics, physics, astronomy and astrology, chronology, geography, chemistry and alchemy, botany, medicine, and magic, his criticisms of the state of learning and education in his time, and suggestions for the application of scientific theories to practical inventions, points out the value of these works not only to the historian, but also to the theologian, the philosopher, the philologist, the mathematician, the man of science, the physician, and the educationalist; while his importance in the history of gunpowder, his anticipation of flying machines, and the influence which his geographical treatise exercised on the discovery of America, may interest a yet larger public. The Committee, which looks to the establishment of a permanent Bacon Society, proposes therefore, besides the issuing of a memorial volume of essays dealing with various aspects of Roger Bacon's work, written by specialists in the various subjects, to arrange for the editing and printing of Roger Bacon's writings.

Subscribers of one guinea and upwards will be entitled to receive an invitation to the Commemoration and a copy of the memorial volume.

The first volume (now in the press) will contain his unpublished treatise and commentary on the pseudo-Aristotelian *Secretum Secretorum*, edited by Mr. Robert Steele, who has already edited the old English versions of the *Secretum* (E.E.T.S.), and several of Bacon's previously unpublished works.

The second volume will probably contain the medical treatises, an edition of which is being prepared by Dr. E. T. Withington and Mr. A. G. Little.

Other volumes are to contain a complete edition of the *Opus Tertium* (fragments of which were printed in 1859, 1909, and 1912): the *Quaestiones* on Aristotle's *Physics* and *Metaphysics*, and on the *De Plantis*; the *Communia*

Certainly the "Septem Peccata Studii Principalis quod est Theologia" furnishes ample food for reflection to professors of theology in Catholic seminaries of to-day. He complains of the too exclusive devotion to mere abstract speculation in metaphysics, under the pretext of mental training; of the lack of attention to the science of mathematics and the natural sciences; of the attention given to the cultivation of Latin without making it of permanent and practical value in the life of the priest; of the mere superficial smatterings in Greek and Hebrew, without rendering these languages useful as a criterion for determining the correct reading of the Sacred Scriptures or the Fathers; of the useless disputing about antiquated traditions without increasing thereby either the appreciation of the true sources of doctrine, or an aptitude for good forms of expression in preaching. These are the chief points which Bacon censures in the theological teaching of his day.

That his censures were free, if not from the note of temper and irritation, certainly from unsound doctrine or rationalistic tendency, is admitted by all right-minded Catholic critics. Father Christian Pesch, S.J., referring to the valuable work done by Bacon as an exponent in the study of Scriptural exegesis, says of him: "Baconem nequaquam addictum fuisse rationalismo, ob quem interdum recentes eum laudant, sed immo plurimum revelationi et inspirationi supernaturali tribuisse".⁹ He further adds: "Non videtur in ulla re a Catholica doctrina recessisse, sed potius anxius fuisse, ut haec suae integritati restitueretur . . . Multa egregie dixit, multa temporum futurorum facta ingeniose praesagivit."¹⁰

But it is not my purpose to champion the teaching of Friar Bacon or to formulate any definite estimate of his true character as it must appear from his writings. I would merely urge and take a share in the study of the man as a teacher in the Catholic Church and as a member of a venerable religious Order, who is receiving his vindication from the earnest

Mathematicae, and perhaps the *Computus Naturalium*; while new and critical editions of the *Opus Majus*, of the fragmentary *Opus Minus*, and of the less important *De Naturis Metallorum* and *Tractatus Trium Verborum* are desirable.

⁹ De Inspiratione S. Scripturae—Vetus Schola Franciscana, art. II.

¹⁰ Ibid.

lovers of truth irrespective of party. It must be allowed that Roger Bacon was a reformer; but not in the sense in which Wickliff or Luther stand forth as representatives of independence in matters of religious belief or discipline. He had sought perfection in the Franciscan Order, not under the influence of an untutored enthusiasm, but under the influence of a ripened conviction that he could thus serve the cause of truth and of religion more securely. The fact that he found himself later on in an attitude of antagonism to the Superiors of his Order, was not due to obstinate pride or self-elation, but to circumstances that obliged him to choose between two sets of authority appealing to him under different titles. Both of these were within their respective rights, as already indicated. How far the superiors of the Order were to blame for their limitations in not recognizing the importance of Bacon's work is a judgment the formation of which must be reserved to a future court with better information than is apparently accessible at present.

FRA ARMINIO.

Besides the Executive Committee already mentioned, the following are among those belonging to the General Committee:

Hon. President:—The Earl Curzon of Kedleston, Chancellor of the University of Oxford.

The Lord Rayleigh, O.M., Chancellor of the University of Cambridge.

The Earl of Rosebery, K.G., K.T., Chancellor of the Universities of London and Glasgow.

The Right Hon. Arthur J. Balfour, M.P., D.C.L., F.R.S., Chancellor of the University of Edinburgh.

The Archbishop of York.

Professor Ingram Bywater, M.A., D.Litt., F.B.A.

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Sir Arthur Evans, M.A., D.Litt., F.R.S.

The Rt. Rev. Abbot Gasquet.

Professor F. Gotch, M.A., D.Sc., F.R.S.

Professor F. J. Haverfield, M.A., LL.D., F.S.A., F.B.A.

C. B. Heberden, M.A., D.C.L., Principal of Brasenose College, Vice-Chancellor of the University of Oxford.

D. G. Hogarth, M.A., F.B.A.

Professor B. Hopkinson, F.R.S.

E. W. Hulme, Librarian of the Patent Office.

The Rev. W. W. Jackson, D.D., late Rector of Exeter College.
 M. R. James, Litt.D., F.B.A., F.S.A., Provost of King's College.
 Professor W. P. Ker, M.A., F.B.A.
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 Sir Andrew Noble, Bart., K.C.B., F.R.S.
 R. L. Poole, M.A., LL.D., F.B.A., Keeper of the Archives in the
 University of Oxford.
 Professor Sir William Ramsay, K.C.B., D.Sc., F.R.S., &c.
 Sir W. M. Ramsay, D.C.L., LL.D., Litt.D., F.B.A., &c.
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 E. T. Withington, M.A., M.B.
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Professor Henri Bergson, membre de l'Institut.
 Émile Boutroux, membre de l'Académie Française.
 Père G. Delorme, O.F.M. (Bordeaux).
 Professor P. Duhem (Bordeaux).
 Louis Liard, Vice-Recteur de l'Université de Paris.
 Professor Gabriel Lippmann, membre de l'Institut.
 Professor F. Picavet, Secrétaire Perpétuel du Collège de France.
 Lucien Poincaré, Directeur de l'Enseignement Secondaire.
 Paul Sabatier.

Germany.

Professor L. Baur (Tübingen).
 The Rev. Otto Keicher, O.F.M. (Munich).
 The Rev. Polycarp Schmoll, O.F.M. (Munich).

Italy.

The Rev. Michael Bihl, O.F.M. (Editor of *Archivum Franciscanum Historicum*).

United States.

Principal Murray Butler (Columbia University).

Professor D. Eugene Smith (Columbia University).

Other names have been added to the General Committee in different countries; among them that of our American Franciscan scholar, Fr. Paschal Robinson, O.F.M., of the Catholic University, Washington, D. C.

WHEN DOES THE SOUL ENTER THE BODY?

READERS of the REVIEW, including myself as one of them, are greatly indebted to Dr. Austin O'Malley for his lucid and exhaustive study on this subject in the November number. His presentment of microscopic facts, with accompanying illustrations, serves to lead the mind up to the remotest confines and beginnings of our existence. He lays bare before us step by step the process whereby was built up the tenement of clay which the Apostle calls "the house of this our earthly dwelling": we see the foundations laid, the walls reared, the roof put on, doors and windows set in place, and the whole building made ready for occupation. I, for one, am deeply grateful to Dr. O'Malley for the light that he has thrown on points that to me before were obscure or wholly shrouded in darkness.

But the light thus let fall upon the subject serves only to strengthen my conviction that the theory of Aristotle and St. Thomas respecting the time in which the human soul is created and united with the body is the only tenable one. The theory itself, as well as the main reason for it, we may gather from the former's definition of the soul as the first or formal constituent principle (entelechy) of a physical organized body; or, in the language of the schoolmen, the substantial form of a body furnished with the organs that are proper to the human species. Until, therefore, these organs actually exist, the soul is not created and united with the body. Or, in terms of the comparison suggested above, until the tenement of clay is

built, the tenant does not occupy it. The reason is that the soul is the formal constituent principle, not of a single cell, not of many cells, nor of the whole mass of cells taken singly, but of the whole human organism which, remotely indeed is made up of cells, but proximately of organs variously and marvellously fitted for the various and marvellous functions of vegetable, sentient, and intellectual life. (I do not, of course, wish to be understood as implying that the intellectual life depends intrinsically on organs, but that certain organs minister to it and are, in the present state, indispensable to it.)

It is a principle of scholastic philosophy (which I agree with Dr. O'Malley in thinking to be the only philosophy), that the substantial form is united with the matter only when the matter is proximately disposed to receive it. The efficient cause, or agent, first disposes the matter and then introduces the form. And it is only the final disposition of the matter that is exigent of the form: "*Ultima dispositio exigit formam.*" In other words, it is only when the matter is completely disposed, in our case, when the human organism is complete in all its parts, that the form is introduced. So we read in Genesis that God first made the body of Adam out of the earth—first, i. e. in the order of nature—and then breathed into it the breath of life, which we understand to be the soul. According to the principles of scholastic philosophy, then, the soul is not introduced into the human body until the human body as such is complete, viz. within the third or foetal stage of the embryo's development.

At page 577 Dr. O'Malley places in evidence two facts that have a vital bearing upon the matter under discussion. He points out that both the human spermatozoön and the human ovum are living cells, each, of course, containing within it a principle of life. Now this principle of life is not a rational soul, nor part of a rational soul, which has no parts. What is it then? It is, St. Thomas tells us, a *virtus formativa* or formative virtue, efficient but with the efficiency proper to an instrumental not to a principal cause, and proceeding from the parent organism which is the true principal cause of generation, yet secondary, for God Himself is First Cause. These two living cells unite

and a third results, the fertilized ovum. It, too, is a living cell, containing within it a principle of life. Does this life come from the rational soul? The whole discussion, it seems to me, hinges on the answer that must be given here. If we must say that it does not come from the rational soul, it would seem that there can be no question of introducing the rational soul at this stage. For the principle of life within the ovum, acting as instrumental cause to the parent organism and under God, the First Cause, is quite adequate, as the result shows, to the task of building up the new organism, cell upon cell, until the last one is laid in its place, and the organism in all its parts is complete.

Now it appears to me beyond dispute that the life or vital activity in the fertilized ovum does not proceed from the rational soul. In the first place it results from the fusion of two vital activities, neither of which is rational. Secondly—and to this I draw particular attention—it results in the formation, by fission and differentiation, of two distinct and separate living cells, each containing within itself a principle of vital activity (see page 572). Now this principle of vital activity cannot be the rational soul, for each cell has its own principle of vital activity, and in man there is but one soul.

This reason, or I am greatly mistaken, serves to exclude the very notion of the soul's being in the fertilized ovum. For what should become of it upon the formation of the two separate cells? If you say that it remains in one, then in that one it would remain "cribbed, cabined, and confined," to the end; in which case it would not be the substantial form of the human body, but the idle and aimless tenant of a solitary cell. Nor can you say that it is in both at the same time. For, though in the entirety of its essence the soul is present in every part of the body, it is primarily present in the whole body, and in each part only in so far forth as it is organically connected with the whole. Hence, when a part that is not vital, such as a finger, hand, or foot, is cut off, the soul withdraws from the severed part and retains its primordial seat and function as formal constituent principle of the whole. Now the two cells, as they appear under the microscope in this first or ovum stage of embryological growth, are really separated. And though not independent organisms, they

have no organic connexion, for this supposes an organism or at least an organ already formed, and here we have but the most rudimentary beginnings of one. In matter of fact, so far as I can gather from the illustration (Fig. 19, p. 572), the microscope does not at this stage reveal the presence of the "cell bridges" referred to on page 571. If, then, the soul began its existence in a single cell, to a single cell, by that very fact and by its very nature as a simple, indivisible, finite substance, it would evermore be confined. On the other hand, the principle of life in many of the lower organisms is capable of being multiplied by fission or division of the matter into parts, and that this is so in the case of cell-life is made sensibly evident by the microscope.

The very fact that cell-life is propagated by fission shows that it belongs to a low order of life. Dr. O'Malley says that the two primordial germ cells are animal cells, not vegetable (p. 577). Animal they are in the sense that they are instrumental in the building-up of an animal organism, but vegetable in the sense that they perform only the functions of vegetable life. If we are to judge of the nature of a thing by its operations, which seems to be the only way we can judge of it, we should classify these cells as vegetable. As a matter of strict logic, however, we cannot, properly speaking, classify such things at all. They are but inchoate and incomplete entities, and only complete entities are put in categories.

I will now briefly answer or suggest answers to the arguments and suggestions of arguments set forth by Dr. O'Malley. At page 582 he tells us that the process of development "at the end of the first day is the same identically with the process at the end of the first week, the first month, the first year". This, in a sense is true, in another sense, is not. During the first week and the first month the process is one of forming new organs and a new organism; at the end of the first year, it is one of conserving in existence the newly formed organism and forwarding its growth. Now there is a radical difference in the agency that carries on these processes, as well as in the manner in which they are carried on. In the former case, the agency is the parent organism acting through the instrumentality of the formative virtue which exists in an

incomplete state in each of the primordial cells, but completely and adequately in the fertilized ovum; in the latter case, it is the soul of the child acting through organs already formed, such as the stomach and the heart. Surely there is a difference in the way cell-building goes on once the stomach begins its functions, and the way it went on before the stomach as a distinct organ existed at all!

Dr. O'Malley goes on to speak of the "house that the soul builds up for its own habitation." The soul is not a builder but a tenant. The real builder is the parent organism acting under God, the Designer and First Cause. It has been already pointed out that the complete formative virtue which is in the fertilized ovum is the outgrowth of the incomplete formative virtue in each of the primordial cells. The life that was in these cells is continued and attains a more vigorous growth, as is evident to the senses under the microscope, and is borne out by the analogy of like processes in the lower animals and in plants. For the parent plant, too, builds up a new organism after its kind, and so does each species of animal.

The business of the soul is not to build a house but to dwell in it. True, once in its earthly dwelling, the soul can enlarge it. By the faculties of nutrition and growth working through the organs built up by the formative virtue that is in the seed, it can and does cause every organ to expand till the whole organism has reached its full stature. But it can never by the exercise of any faculty that it possesses make a new organ, or change the character of an existing one. Not its to plan the tenement of clay, or carry the plan into effect; not its to devise and execute; its only to use the dwelling-place provided, enlarge it on the original lines, conserve it. He who first made man's body, still, as its First Cause, makes it after the same pattern; now out of material furnished by the parent organisms, then out of the earth; now through second efficient causes, then without them. Ever in vain will the embryologist, biologist, or philosopher seek an explanation other than this of that miracle in nature which the microscope in part reveals—the reproduction of the living organism after its kind.

But, argues Dr. O'Malley, the soul can affect the adult body profoundly; why should it not have a direct influence on the growing embryo? Because it isn't there, and in any case could not act. Nor is this to beg the question in dispute. The vital activity that reveals itself in the embryo proceeds, as we have seen, from the formative virtue that was in the seed, and is of exactly the same order with it—a cell-forming activity not by means of organs, but solely by fusion and fission. On the other hand, the soul acts through organs already formed and can act only when they are formed. It can no more build a cell in the adult without the stomach and whatever other organs the Author of nature has furnished for the purpose than it can see without eyes, or hear without ears, or procure food for the stomach without hands.

"Since all specific activities proceed from the form, why should we exclude the specific activity that determines a set of cells so to develop that they become a human body?" The answer is implied above. But let us further consider that the specific activities of the vegetable order that are proper to the soul, and common to the human organism and all living organisms, are nutrition, growth, and reproduction. Now it is plain that the soul does not and can not put forth these activities except through organs, the stomach, the heart, and so forth.

"The body is the particular sheath that fits the sword of the spirit, and the sheath must be made according to the form of the sword, not efficiently, but after the exemplar, or the extrinsic phase of the formal cause". This is quite misleading. The exemplar cause exists only in the mind, and the formal cause, in this case the soul, exists in matter only when the matter is finally disposed to receive it. In fact the comparison suggests the very reverse of that which is intended. No one attempts to put a sword in its sheath till the sheath is made. And the way to make a sheath is not first to put down a sword and build a sheath around it. You first make your sheath, or get one ready-made, and then you put your sword in it.

"To have another vegetative life, which would be replaced by the human soul, would be a *multiplicatio entium sine necessitate*." But the *entia* are there, will you, nill you, and are

multiplied by fission and differentiation in the human embryo, irrespective of the human soul, just as they are in the embryo of every plant and every other animal. Nor does the soul replace the vegetative life that is in the embryo. It informs the whole mass of living cells in the nascent organism, co-ordinates them, conserves them, quickens them with its own life, enlarges their sphere of action through the processes of nutrition and growth. It is not an idle spectator on the scene but the dominant factor in every vital process.

"If the *anima intellectiva* is not present in the primordial cell solely because its formal facultative action is not needed, that soul is not in the new-born babe for the same reason." The antecedent is false; so therefore is the consequent, for the logic is flawless. It is not solely because, nor at all because, its formal facultative action is not needed that the soul is not present in the primordial cell, but because it is the formal constituent principle of the whole organism, and of each part only so far as it actually goes to make up one organism with the whole.

"If the soul does not become the *forma substantialis* at the very beginning of the embryo's life, then the soul uses a mass of vegetable or animal cells as *materia prima*." This proceeds on a totally false assumption, viz., that the soul in man immediately actuates and informs that *materia prima* of the schoolmen which is *nec quid, nec quantum, nec quale*; whereas it is, according to Aristotle's definition, *actus primus corporis physici organici potentia vitam habentis*. It is only the substantial forms of simple elementary bodies that actuate immediately *materia prima*. The higher you ascend in the scale of being the more complex the *materia* becomes, and the more complete the elaboration required to fit it to receive the form. And so the only *materia* that fits the human soul is a human organism complete in all its parts.

"The soul as a substantial form must get into the starting embryo at once, or never." As a matter of fact, the soul does not get into, but is put into, or rather created in. And if it began to be by creation in a single cell, to that single cell it would evermore be confined. For as that single cell is one organism, so is the whole body one organism. And as the soul, created to be the formal constituent principle of the

whole body, does not and can not follow any part that happens to become organically disconnected with it, but remains in the whole; so, if once it became the formal constituent principle of a single cell, in a single cell, being in itself simple and indivisible, it would remain. But it boots not to go over the same ground a second time. In any case, as we have seen, the starting embryo has a life of its own—a dim, primeval cell-life, if you will, but still a life—as independent of the human soul as the life of every starting embryo, since the dawn of life upon the earth is independent of it.

“If the soul does not give the body of the human embryo from the very beginning its corporal existence, it never gives it that substantial being.” The proper function of the soul is to give substantial being to the human body, not to the body of the incomplete human embryo. This gets its substantial being—incomplete indeed yet substantial, not accidental—so far forth as it is one organism, from the principle of life that it contains within itself; just as each of the primordial living cells, the spermatozoön and the ovum, gets its substantial being from the principle of life that is within itself—certainly not from a, or the, or any rational soul.

The very interesting experiment mentioned by Dr. O'Malley in the last paragraph of his illuminating article suggests, not a *forma cadaverica* lurking in every organism, which is but a bogey of the schoolmen to frighten tyros withal; nor yet a *forma corporeitatis* preoccupying the human organism and forestalling all life in it, which is but a figment of the Scotist imagination; but that dim, primeval cell-life, already spoken of, which is the basic principle of all organic life, the *alpha* and *omega* of every living organism; that whence it first comes and into which it last resolves itself. Certainly that “piece of artery was alive before it was taken from the man's leg”—alive with cell-life, lowest, dimmest, most fitful, incompletest life of all; just as the same artery was alive with the same cell-life before the great God and Father of all first quickened and ennobled it with the life of an immortal soul in the womb of the mother.

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CLERICAL HOBBIES.

Blessed is the man that hath a hobby.—*Brougham*.

The best hobbies are intellectual ones . . . Such recreations are among the best preservatives against selfishness and vulgar worldliness.—*Smiles*.

Be willing to pass for what you are. A good farthing is better than a bad sovereign. Affect no address; but dare to be right, though you have to be singular.—*S. Coley*.

HAPPY the priest with several harmless hobbies, and woe worth the cleric too listless or too lazy to enjoy the riding of even one. Innocent hobbies may not in themselves be virtues; but they often serve as virtue's safeguards, and they are sovereign remedies against sloth, which, as many a priest has learned by experience, is not the least insidious of the seven deadly sins. Does this impress the reader as surprising doctrine, utterly opposed to prevalent opinion and his own habitual judgment? Does not the phrase "a man with a hobby" denote an insufferable bore; a person who, however estimable he may be in the main, is on some subject or subjects eccentric and cranky; an individual whom normally sane people regard with a certain measure of kindly tolerance, not to say good-humored contempt? Let us see.

Our word, hobby, is the modern equivalent of the old-time *hobby-horse*, which term, in its literal sense, meant either a wooden figure of a horse, usually provided with rockers, for children to ride on, or, one of the principal performers in a morris-dance, having a figure of a horse made of wickerwork supported about his waist, and his feet concealed by a housing. The identity of meaning in the older and the more recent word is clear from the idea of equestrianism common to both. In our day we ride hobbies, whereas in *Tristram Shandy's* time "my Uncle Toby rode a hobby-horse." In present-day literary usage, a hobby, according to the Century dictionary, is any favorite object, pursuit, or topic; that which a person persistently pursues or dwells upon with zeal or delight, as if riding a horse. Webster defines it as a subject upon which one is constantly setting off; favorite theme of discourse, thought, or effort. The Standard declares it to be a subject or pursuit in which a person takes extravagant or persistent interest. A more satisfactory, because more adequate, definition than any of the foregoing is this, from the

Oxford dictionary: "Favorite subject or occupation that is not one's main business."

The restrictive clause, "that is not one's main business", is not merely supplemental; it conveys an idea that is of the very essence of the word's true meaning. A hobby bears the same relation to one's regular business or occupation as an avocation (in the proper etymological sense) does to one's vocation; it is a subordinate or occasional occupation, a diversion or distraction. This precisionizing the meaning of the term is so far useful that it at once excludes from the purview of this paper a number of priestly employments, pursuits, concerns, and topics which, though followed with zeal and delight, cannot with propriety be styled clerical hobbies. Father S., a pastor of our acquaintance, habitually spends two hours a day in visiting the classes of his parish school. Father R., we are credibly informed, devotes three hours daily to the reading of his office before the Blessed Sacrament. Young Father F. gives most of his leisure to the organization and upkeep of his boys' clubs and his girls' sodalities. Old Father J. is an enthusiastic promoter of daily Communion. The Rev. Dr. C. delights in expounding difficult texts in Holy Writ. Vicar-General K. grows eloquent in advocating missions to non-Catholics. Canon O. is forever on the lookout for the "ought-to-be" Catholics of his city parish. And Dean W. will, when the occasion offers, talk by the hour of the beauties, origin, and development of Catholic ritual. Yet none of these are, properly speaking, clerical hobbyists. The favorite occupation or topic of each is, not a diversion from, but an integral part of, his main business, the spiritual guidance and perfectioning of the flock entrusted to his charge, and, concomitantly therewith, his personal sanctification.

A clerical hobby, then, may be defined as a favorite occupation or pursuit which has no direct bearing on one's priestly duties; or a subject of predilection, non-sacerdotal in character, upon which in moments of relaxation one loves to dilate. Now, that the possession of hobbies, thus understood, or one's addiction thereto, is something to be deprecated or apologized for, is a contention that can scarcely be made good. Any orderly discussion of the matter is apt to resolve itself into the centuried distinction between the use of a thing and

its abuse. A hobby may be ridden too furiously, too frequently, and too long, just as may the horse from which the word first derived its significance; but the mere mounting of a hobby and leisurely putting it through its paces is no more incongruous or blameworthy than is moderate exercise in real equestrianism. It is pertinent to add that the very critics who are most severe in their strictures on "the man with a hobby" not infrequently have very pronounced hobbies of their own, and ride them as mercilessly as the most inveterate gallopers whom they condemn. Some men are hobbyists, as others are egoists, without ever suspecting the fact.

Given the positive utility, or even the negative harmlessness, of a particular clerical hobby, it needs no special training in psychology to understand that the riding thereof may be an excellent thing for the priest. Theoretically, of course, it would be a still more excellent thing if all his waking-hours were spent in occupations directly and immediately affecting some duty of his many-sided vocation, and possibly the number and variety of those duties may be urged as a reason why he need not go outside their circle to seek relief from sameness and monotony; but in downright practice some of those hours in most priestly lives *are* given to matters or pursuits other than purely sacerdotal ones, and the actual alternative to riding a hobby is very often doing worse, or, still more frequently, doing nothing. Now idleness, even the "busy idleness" that consists in frittering away half-hours or hours in fussing about unimportant things and trifling events, is an evil, which in priests as in other people may easily lead to disastrous results both in thought and action; and if a hobby does no more than keep a cleric innocently occupied during his hours of legitimate leisure, it is still a genuine blessing.

It is easy enough to moralize on the utter needlessness of a parish priest's looking beyond the round of his regular priestly duties for such relaxation as is necessary for mind and body. One knows by heart the lengthy list of occupations, peremptory or congruous, that solicit every moment of his time,—his personal religious exercises, his confessions, his household management, his necessary correspondence, his regular supervision of the school, his visiting the sick and

the afflicted of his flock, his receiving the innumerable calls of parishioners and non-parishioners to consult him on a hundred different topics, his instructing prospective converts, etc., etc., and the variety of these occupations may be pleaded as the equivalent of rest; but it is an undeniable fact that, this formidable list of activities to the contrary notwithstanding, the parish priest who has not several hours of leisure a day is the exception, not the rule. In so far as the subject of this paper concerns the reader, the main point is, not what he might do or should do, but what he actually does.

As for those priests, a goodly number in our day, who are occupied in other than pastoral duties,—missioners, professors, chaplains, editors, chancellors, secretaries, etc., they too, as a rule, have a reasonable amount of daily leisure, and may well cultivate a hobby or two that will help to make such leisure profitable, or at least keep it from becoming detrimental. Most clerics who have arrived at middle age have learned either from their own experience, or from their observation of their brethren, that

The bow that's always bent will quickly break,
But if unstrung 'twill serve you at your need;

and hence recognize the wisdom of Phædrus's advice,

So let the mind some relaxation take,
To come back to its task with fresher heed.

There is exaggeration, no doubt, but a substratum of truth withal, in this recent pronouncement of a metropolitan journal's paragraphist: "Of course we cannot do without hobbies. They have become a necessity and are the salvation of many of those who might otherwise be driven to face a dull, empty, and aimless existence."

Assuming that the case for the advisability or justification of clerical hobbies has been made out, there remains a very wide question to be considered,—the kind of hobbies most congruous and expedient for priests to cherish. It is a question altogether too wide to receive more than the merest summary treatment in so necessarily brief a paper as the present one; but at least a few suggestions may be made, a few principles laid down, and a few hints proffered, sufficient to

awaken the interest, enlist the sympathy, or haply provoke the opposition of some of the REVIEW's habitual readers.

At the outset it may be well to take issue with that statement of Smiles which is quoted as one of the forewords of this paper, "the best hobbies are intellectual ones". That intellectual hobbies are best for persons whose main business is *not* intellectual, is probably true; that they are most expedient for persons habitually engaged in the exertion of their mental powers is more than doubtful. A sounder principle than this of the English essayist is: the best hobbies are those which differ most from one's regular, wonted occupation. The man who is engaged in brainwork for eight or ten hours a day will surely derive more benefit from a hobby that exercises his muscles than from one that still further taxes his mind; just as the laborer whose physical powers are wearied by prolonged muscular activity will profit most from a distraction that calls for mental, rather than bodily, exertion. Gladstone's hobby of walking two full hours after every parliamentary sitting was a much wiser one than would have been his devoting those hours to the religious controversy which was another of his hobbies; and Newman's varying his literary labors with the playing of his violin was much better for him, and his books, than would have been the reading of his favorite authors.

Relatively few clerics, presumably, belong to that class of hobbyists generically known as "collectors", those who make it a pursuit or an amusement to accumulate such objects of interest as paintings, ceramics, bric-à-brac, plants, minerals, shells, coins, postage and revenue-stamps, etc. One excellent reason why few priests are given to collecting any of the first three of these enumerated objects is that the hobby is a more expensive one than the average cleric can afford. A Northwestern prelate of our acquaintance has, it is true, developed a pronounced taste for the acquisition of religious paintings, and, a year or two ago, had in his possession a very respectable art-gallery; but the nucleus of his collection had come to him by inheritance, not purchase, and in the field of more strenuous labor to which he has recently been promoted, his artistic tastes, or at least the gratification thereof, will probably have to be kept in abeyance.

Such collectors as are found in the ranks of the clergy are for the most part bibliophiles, and we have known two or three whom there would be little exaggeration in calling bibliolaters. The love of books and the consequent desire to possess them is a scholarly hobby which can scarcely be considered unbecoming or discordant in one of whom it has been said, "The lips of the priest shall keep knowledge"; and, accordingly, in one or another of its ramifications, it is fairly common among clerics. Some priests delight in securing a heterogeneous collection; others in getting hold of rare copies of volumes that are out of print; Bishop B. and Father Z. are constantly making additions to their Dante libraries; Fathers A. and T. pounce upon every new edition of Newman and on all books about Newman; Father H. has several shelves of volumes dealing with Spiritism; the present writer owns to a fondness for Scott and Thackeray; his next-door neighbor is an enthusiastic admirer of Francis Thompson; Monsignor G. stints himself occasionally in creature comforts, to indulge in the purchase of an edition de luxe of a favorite author; and Dr. B. is crowding his book-cases with tomes and brochures and pamphlets on Socialism.

In general, it may be said that few clerical hobbies need less apology or justification than a decided fondness for reading. Those priests indeed whose main work has comparatively little to do with other books than their professional ones are very sincerely to be pitied if they lack this fondness. To be unable joyously to lose one's self for an hour or two of spare time in a volume of history, biography, science, poetry, or even classic fiction, is to be lacking in a habit eminently in keeping with the sacerdotal character and of no little assistance in routing the ennui that is a curse to soul and body. "Such a habit", says Canon Keatings, "will keep up your interest in things intellectual and will not suffer your professional knowledge to become fossilized and out of date. It will bring balm to your soul when failure may have damped your courage; when age is creeping on and throwing you more and more back upon yourself, it will render you independent of others, able to live without the young and active who so often have no time for us, and though a taste for reading will not save your soul, it will carry you over

many pitfalls and will enable you more assuredly to help others to the kingdom of God."

Of cognate character and similar utility is the hobby of writing, which might well be a good deal more common than it is. Even though a priest's literary output never finds its way into print, its production may easily prove a veritable blessing to himself, if not to others. Whether his preference be for some one of the many forms of prose or for a particular variety of verse, the joy he finds in its composition is a good thing in itself, and a notable aid as well to the forcible writing, or at least the studied meditation of his sermons. It is perhaps worth while mentioning that the favorite hobby of one of the greatest priest-scientists in this country is the composing of limericks,—a striking exemplification of the old truth that

A little nonsense now and then
Is relished by the wisest men.¹

An admirable hobby of many priests on the other side of the Atlantic, and possibly of some clerics on this side also, is the teaching of Latin to one or two of their altar-boys in whom they discern the germ of a sacerdotal vocation.

Music is another hobby not uncommon among priests and assuredly not incongruous in the most dignified of their number. The cleric who possesses a taste for the harmony of sweet sounds and some skill in the production thereof, is to be congratulated on having at his disposal an excellent means of distraction and necessary recreation. Whether he be a proficient performer on the piano like St. Alphonsus Liguori, on the violin like Cardinal Newman, or on flute, fife, clarinet, guitar or mandolin, he has at hand a ready egress from the tedium of daily routinism, a refreshing bath after his dust-laden and occasionally soot-permeated labors. Fortunately for some of us, it is quite feasible to cherish a musical hobby even though one be entirely lacking in skill as a performer

¹ In case any potent, grave, and reverend reader is unfamiliar with the five-line stanza of nonsense verse known as the limerick, here is a classic example:

There was a young lady of Niger,
Who rode, with a smile, on a tiger;
They returned from their ride
With the lady *inside*,
And the smile on the face of the tiger.

on any instrument. Phonographs, gramophones, and the like mechanical appliances, have in our day been brought to such a pitch of perfection that at a comparatively trifling cost for cylinders or discs, one may enjoy a whole series of exquisite musical selections, vocal and instrumental, as varied in character as are the multitudinous tasks of mankind.

Of indoor games that lend themselves to the discriminating choice of a clerical hobbyist, chess is perhaps the most interesting, although many amateurs find it to partake more of the nature of intellectual work than brain relaxation. Billiard tables have of late years made their appearance in a good many parish-houses and community recreation-rooms, and the movements necessitated by playing the game are a strong point in its favor. Of games of cards, whist, euchre, and the oldtime "forty-fives" afford occasional wholesome distraction, while the "great American game",—poker, to wit, is a pastime which clerics in general, and young priests in particular, may congruously—and profitably—eschew.

All hobbies thus far considered are especially helpful to such priests as, in the prosecution of their main business, habitually spend several hours at least of their day out in the open, drinking in a goodly amount of fresh air and sunshine. As for clerics whose work is of a sedentary character, keeping them confined to the desk, or writing-table, or classroom, or lecture-hall for the major portion of their waking-hours, it stands to reason that distractions of a different nature are most expedient. The best hobbies for them are those that entail outdoor exercise, muscular activity, physical exertion. There is a wide field, a great variety of such helpful occupations from which to choose, and the country priest or the pastor in a small town or village may easily do worse than employ many of his all too numerous hours of leisure from Sunday in good, healthy manual labor. Gardening is a hobby which in our northern clime is not likely to be overridden, and which yields tangible and toothsome rewards, as well as necessary exercise. A carpenter-shop is by no means a ridiculous adjunct to a presbytery's outhouses, nor need a cleric blush for either his skill or his assiduity in building modest structures, from a chicken-coop or summer-house to a vestry or a barn. Laying out the

church grounds or the cemetery provides an opportunity for landscape gardening, and the care of an orchard, a vineyard, or a field of berries will pleasantly vary one's interests and superinduce the healthy muscular fatigue which is less common perhaps in the clerical physique than is muscular flabbiness or quasi-atrophy.

Where such expedients for mingling profit and pleasure, remunerative work with salutary hygienic exertion, are wanting—as of course they are wanting to very many of the clergy—the patent alternative is to make a hobby of some game or pursuit that affords exercise pure and simple. Hand-ball, golf, tennis, horse-back-riding, motoring, cycling, sailing, rowing, swimming, skating, the old-fashioned driving, and the older-fashioned walking,—these proffer a choice varied enough to suit the most diverse tastes of clerics young and old; and the priest who gives to some one of these recreations an hour or two a day is considerably wiser in his generation than is his bilious or splenetic critic who piously deplores such waste of time—and then has idiotic recourse to his private pharmacy of patent medicines for relief from ills mainly due to his habitual inactivity. The present writer may perhaps be considered too much of a special pleader on the benefits of pedestrianism to make his appeal therefor of any particular weight; so let him quote in favor of his own hobby, walking, an opinion that may win more favorable consideration. In *Bodily Health and Spiritual Vigor*, Father Lockington, S.J., has this to say:

A man comes out of the classroom or confessional, dull and weary, his head aching and his whole being tired. It is easier far for him to drag himself to his room and lie on his bed, than to go out, and by a swinging four or five mile walk work out of his system the blood-clogging poison placed there by the vitiated air that he has been breathing for hours. Yet, if he follows the former course, he will remain heavy and tired as before, and probably have a sleepless night; while in the second case he will rejuvenate the whole body, coming home with oxygenated blood, feeling fresh and vigorous and ready for more work.

Verily, blessed is the priest that has several hobbies, and thrice blessed if one of them be walking!

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THE "TRACTATUS DE JURE" AND THE STOCK EXCHANGE.

THE science of economics is asserting an ever-increasing influence in the domain of academic as well as practical studies. That it plays an important part in the class of ethics and moral theology to which the candidate for the priesthood devotes much time in the seminary, need not be emphasized. What is not so clearly understood, however, is the fact that the fluctuations and changing conditions of social and public business life require periodical adjustments, so that the fundamental principles in ethics and moral theology may be properly illustrated by facts and relations which must be kept in mind by the guide of conscience, that is to say by the person who not only directs the motives of men toward justice, but who is often compelled to act as arbiter in the domain of justice.

Teachers of ethics who are familiar with the methods of financial speculation and the routine followed in the regular channels of business, such as the Stock and Produce Exchanges of America and Europe, will probably have realized from a study of such works as Emery's *Speculations on the Stock and Produce Exchanges of the United States* and the more recent volume of Algernon Ashburner Osborne, *Speculation on the New York Stock Exchange*,¹ published by the Faculty of Political Science of Columbia University, that the treatises "De Jure" used as texts in our theological schools are deficient in dealing directly with certain new and important problems of financial justice. There is therefore room in our ethical literature for a treatise "De Jure" in which the terminology of new economic conditions, and their adjustment under new aspects, will find a place. The old Roman jurists had elaborated theories for the meeting of the problems of their day. The age of Feudalism brought new difficulties and new adaptations, whereas much of the old was retained by reason of the transition. Our present treatises "De Jure" consist for the most part of fragments of the old Roman Law

¹ In this important work by Professor Osborne, Instructor in Economics at the University of Pittsburgh, the attention of the reader is called to certain abuses on the stock exchange that lack of space prevents me from mentioning in this article. He also suggests some practical reforms that would lessen these abuses. Pages 144 to 172 will amply repay perusal.

and of the newly formulated principles of canonists in view of local conditions.

In recent years there has taken place a great industrial revolution, with its accompanying radical change in the elements that form the material of most of our contracts. A new terminology, or rather an additional one, is required, together with a new application of the old eternal principles. Such treatises as those by Lehmkuhl, Gury, and even the English work by Slater, only partially cover the ground. We do indeed find certain principles that deal with what is essential to most contracts in any age, but the writers do not go into such detail as we find in the medieval treatises. Thus, for example, in treating of monopoly and interest, principles are formulated which would well cover the ground if we were living in the Middle Ages, but they are not adequate to meet the pertinent questions that must even now find their way into the confessional. There is wanting for example the modern distinction between just and unjust monopoly, whilst in regard to interest the medieval reasons of justification are still given, the more modern ones, far more stringent, given by more recent economists being omitted,—viz. the reward of abstinence, the inherent productivity of capital, etc. But deficiency both as regards terminology and application of principles to actual details will become more glaringly apparent when we consider certain practices on the stock exchange, which are not even mentioned in current theological treatises.

In order to make my contention clearer, I might call attention to a corresponding defect in the existing civil law. There is frequently a marked lack of understanding between the legal and the economic elements that form a great part of the cases brought before our courts. Take, for example, the word commodity. This word, like its Latin counterpart in our theological treatises, is medieval in its origin. It has not yet found its ascertained place in the practice of the courts. It was only the other day that a long legal dispute arose over the ambiguity of the word commodity. Does it include labor or does it not? If it does, then a labor union or a strike becomes an unjust restraint of trade,—condemned both by civil and ecclesiastical law. Many other terms of

like nature might be quoted, such as rent and profits. Some time ago a lawyer told me of a certain judge who declared that a plaintiff could not get damages for loss of profits, since the amount of the profits, not being predetermined, could not be assessed. Now economists would flatly deny the minor term of this argument. They would say that it is possible to ascertain the amount of profit by merely subtracting the expenses from the receipts. It would not be an altogether idle supposition to imagine a like case being brought into the sacramental tribunal, a penitent demanding whether he ought to make restitution to another person for loss of profits. But setting aside individual cases of this kind, no one can fail to see how helpful it would be if the priest even as a public guide in ethical matters could at once point to the law, and lay bare the facts of the case.

General and fundamental maxims are indispensable both in civil and ecclesiastical jurisprudence. They must, however, be brought into living contact with actual facts. A typical illustration of this can be seen in the manner in which the courts have dealt with the legality of trade unions. All along, the maxim covering this case has been that there must be absolute freedom of contract. Hence, in Colonial days, the decision was generally against the legality of the trade unions, on the ground that they impede freedom of contract on the part of the employer. Recently, however, invoking precisely the same maxim, the decision generally is that trade unions are lawful, for without them there could not be freedom of contract on the part of the employee. The fact is that as time goes on and the human environment keeps changing, the links of the chain between the maxim and the concrete case to which it has to be applied, either become too few in number or have to be supplanted by other links.

This also applies to treatises "*De Jure*." In the textbooks I have already mentioned, as also in others, the principles quoted are taken as a rule from St. Thomas or St. Alphonsus. Now I do not mean to impugn for any instant the value of these principles. But what we want now is to have made perfectly plain the links between the grand old principles and present conditions. To make my meaning plain, I will ask the reader to consider some of our acute

economic problems, first, on the exchanges, and secondly, if I am permitted to write another article, in business transactions outside the exchanges.

Hitherto, the operations of the exchanges have occupied very little general attention. To-day, however, the pages and columns in the magazines and newspapers on stock exchange quotations indicate an extraordinary interest in this business. Moreover, the person of average means is becoming more and more an investor in the big concerns of the country. The stockholders in such undertakings as the Pennsylvania Railroad Company are numbered by the thousands, while, in the United States Steel Company, the ordinary workmen are allowed to buy a certain proportion of stock at reduced terms each year. It is quite evident therefore that the exchanges have an extensive and intensive influence on the whole course of the nation's business. They, more than any other factor perhaps, have increased prices, and so have influenced the whole course of production, and brought prosperity or bankruptcy to many firms.

There is, indeed, an obvious need of a clearly defined code of ethics by which to judge of the lawfulness of the operations on the exchange. A series of statements clearly laying down the right or wrong of this or that particular transaction is wanted. To provide this would be beyond my potential capacity, especially within the compass of an article. But a few illustrations may serve to indicate the work that would have to be done on a large and at the same time an intensive scale.

One of the most prominent features of the exchange is that of dealing in "shorts". By "shorts" is meant that the seller does not actually possess the article that he is selling. Often, there is no intention of actual delivery, the motive of selling being sometimes self-protection, sometimes mere speculation. For example, after buying a hundred bushels of wheat, a miller might "sell short" the same amount, in order that he may not lose by any drop in the price of his raw material. Otherwise, if after buying the wheat and making it into flour, the price of wheat fell, a rival miller might purchase wheat lower and thus be able to undersell him. Such a danger, however, is obviated by "selling short" at the same

time as one buys. On the other hand, a speculator might "sell short" for no other motive than to make a possible profit.

Now a contract of this kind was never contemplated by medieval writers, at least, not as forming part of a general system that has to be seriously grappled with. The first question that rises would regard the intrinsic morality of the act itself. Is the transaction of the "short" seller intrinsically lawful? The answer to his question is only partly and indirectly covered by what St. Thomas says in reply to the question whether it is lawful to sell a thing that one knows will afterward fall in price. He replies that it is lawful, provided that the knowledge of the future fall in price is private, otherwise the value of the article is already changed, and it would be sold for more than it is worth.

But this answer covers only a small part of the whole question. First of all, there is the presumption that the just price depends on the popular estimation. It would require too much time to examine thoroughly this presumption. I would refer the reader to a recent work by Anderson on the nature of value, and also to Clarke's *Economics*, where it will be seen that in order to get a fair concept of the *justum pretium* many more economic elements must be taken into consideration than were thought of by medieval writers. Setting aside, therefore, the difference between the scholastic and the modern concept of the *justum pretium*, we must remember that buying and selling have a direct effect on the market price, and that the "short sale" is only one transaction out of many made for the express purpose of manipulating the market value of the article. In a word, the price here does not depend altogether on the intrinsic value of the thing sold, nor on the opinion of men left to themselves. It depends also on a whole series of transactions of buying and selling.

Not only is the "short seller" without the goods that he is selling, but it frequently happens that he has no intention at all of delivering the goods. He is trading only for a fall in price. Such transactions as these are often defended by modern writers on the ground that thereby prices are steadied and dangerous fluctuations in price avoided. But this argument would not justify a contract that is illegitimate in itself, nor one that is a mere gamble in which there is not the element

of pure probability, but a great deal of artificial manipulation. At the same time, it cannot be denied that much of the business done on the exchange is of this character. Perhaps, for one actual transfer of stock, there may be a hundred purchases and sales that are simply speculative.

How far would St. Thomas agree with the opinion of the modern writers? He declares that trade is lawful provided "the general well-being of the community is advanced". Now, this is precisely the case in regard to the transactions under consideration. Prices are steadied, and fluctuations prevented. This is clear from what we see by way of contrast in the sale of real estate and other commodities not listed on the exchanges. Here we find very great variations in prices. A boom is followed by its reaction until, in the language of the brokers, "the next crop of lambs is ready to be fleeced." So far, then, St. Thomas seems to confirm the opinion of the defenders of such speculative transactions. But then he goes on to say, "provided that the gain be moderate". Now, in some cases, the gain is distinctly not moderate, and, what is more, the average speculator knows perfectly well that he is not aiming at a moderate gain. There is a true story of a broker on the exchange who, finding himself between two markets, one on either side of him, bought from one and immediately sold to the other, thereby clearing thousands of dollars profit.

Another peculiar form of bargaining that has become widely systematized on the exchange is that of buying and selling "on margin". In other business than the exchange, a purchaser will sometimes pay part of the price in cash and the rest at some future time. But there is a great difference between these margins and those on the exchange. Exchange margins are often purely speculative, and also the margin call on the exchange is extremely low, perhaps five or ten per cent. Thus with a capital of 1000 dollars, a man can buy 10000 dollars' worth of securities. If the price of the securities goes up, he will get back his entire original capital, and something else besides. If the price goes down, he loses proportionately.

Now in margins, as in shorts, there is wanting one of the essential conditions that, according to the ordinary treatises

"de jure," are required for the validity of the contract, namely, that the thing sold should be both physically and morally within the disposal of the seller. The objection is not so great in the case of "shorts", for the "short seller" may purchase goods in order to make delivery if so required. But in margin selling, what is sold may be regarded as merely borrowed property. For, what does the seller do? He purchases the stock through a broker, who takes it to a bank and borrows, say, eighty per cent of its face value, depositing the securities as a pledge. Then this eighty per cent, plus the ten per cent originally paid, enables the broker to pay the full market price for the stock. Thus only the original ten per cent represents the real purchase money; the rest is borrowed. Evidently, in this kind of contract, the thing sold is neither physically nor morally within the disposal of the seller. Nor must it be forgotten that the margin system has been productive of grave moral evils, encouraging reckless borrowing and a mania for gambling in its worst form.

This evil might indeed be lessened by insisting on bigger margins. This would have the result of compelling a man to cut his coat according to the quantity of his cloth, that is, to speculate only according to his means. But, for the afore-said reason, that the seller is not a possessor, it is extremely doubtful whether or not the margin contract is legitimate. Yet, on the other hand, to abolish the whole system of margins would mean the practical suspension of the operations of the exchange, and the loss of so much necessary good accomplished by them.

Somewhat similar to margins are "puts" and "calls". An example will best illustrate the meaning of a "put". X pays Y ten dollars for the privilege of compelling Y on a certain date to buy from him certain goods or securities. In the meantime prices may rise and give a profit to X. On the other hand, prices may fall, even below the ten dollars, and in that event X would forgo his privilege. Thus X can win an unlimited sum, but cannot lose more than his ten dollars. "Calls" are obviously the reverse of "puts", consisting in the purchased right to force another to sell certain securities on a certain date.

It is hardly possible to avoid the conclusion that there is the same kind of objection to the "puts" and the "calls" as to the act of selling "short". In both cases the goods may not be physically or morally within one's possession. Nor need there be an actual transfer of the stocks, but a mere speculation on the rise and fall of prices.

The public conscience, however, while permitting one to "sell short", is against the practice of dealing in "puts" and "calls". They are forbidden by statute in the State of Illinois. On the New York Stock Exchange the following rule is in force: "Any person who shall buy or sell privileges known as "puts" and "calls", or who shall under the rules governing the various trades of the Exchange deliver or receive any contracts upon such privileges shall be deemed guilty of misconduct and liable to discipline under the By-Laws."

Thus while "shorts" are allowed, the "puts" and "calls" are condemned and in practice can only be dealt in in another room of the Exchange, or outside the ordinary hours of business, or on the curb, as is the custom in New York. It is difficult to see why the line should be drawn between these two sets of transactions. They are evidently on the same side of the line, whichever side that may be. In both of them we find the gambling element, and in both of them we are confronted with the question raised by moral theology, as to whether a contract is valid when there is not any intention of carrying it out in substance.

We now come to what may perhaps be considered as the most general and most debatable feature of the stock exchange business, and that is the practice of manipulating market prices. No doubt the reader is aware that the ordinary way of accomplishing this process is by the activities of the "bears" and the "bulls." The bears sell in order to draw down the price of a given commodity or security, whilst the bulls work to put prices up. In the ordinary treatises "*de jure*", it is held that the *justum pretium* depends on the public estimation, except, of course, when it is determined by the law of the land. But what are we to say of the case when the estimation itself is manufactured by artificial means? On the one hand, the bears and the bulls help to steady the

market and prevent extreme fluctuations in price. Nor must it be forgotten that often the activities of the bears and the bulls proceed from a careful study of all the circumstances affecting the real intrinsic value of the commodity, such circumstances, for example, as the condition of the crops, rainfall, etc. But on the other hand there are many cases where the bears and the bulls operate for no other motive than that of manipulating market prices for their own profit.

As far as the public conscience is concerned, there does not seem to be any clean-cut principle to serve as a guide. "Wash sales", for example, or simultaneous buying and selling, are universally condemned by reputable members of the exchange, because such transactions are a mere manipulation of market prices. Yet these same persons do not balk at the operations of the bears and the bulls when these operations are dictated by precisely the same motive.

Such are a few of the ethical problems connected with the activities of the exchanges, and they may perhaps serve as an illustration of the usefulness of a modern treatise "*de jure*" that would declare explicitly what activities of the exchange are lawful, and what are unlawful. As the reader is already aware, much must depend on the distinction between speculation in the commercial sense, and mere gambling with all its attendant evils. Professor Hadley defines speculation as the attempt to make money out of fluctuations in the value of property, and in a wider sense, as business which involves large risks for the sake of large gains. He then goes on to distinguish between this and mere gambling by the application of two tests: first, the anticipation of the needs of the market, and secondly the securing of public benefit. When these two are present, the transaction is speculation and not mere gambling. Obviously, however, this double test is not always a safe guide. Through mere luck a gambler might both anticipate the needs of the market and also perform a public service. If again we consult the present treatises "*de jure*", especially those already mentioned, we shall find certain principles laid down regarding gambling in general, but not as it is carried on in the exchanges.

Other operations of the exchanges are equally as interesting and present perhaps as many if not more difficult ques-

tions. The operations already mentioned illustrate the need of a thoroughly modern treatise "de jure", compiled by one who is an expert economist as well as a theologian.

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WITHIN MY PARISH.

Notes from the Day Book of a Deceased Parish Priest.

EDITOR'S INTRODUCTION.

I AM a country physician in an Eastern state. For over thirty years Father Tom and I worked side by side, and I venture to say that Maynooth never sent forth a nobler son than he. I shall not give you his last name, for it is altogether fitting that the identity of that gently brave and bravely gentle soul remain undisclosed. More than once the Bishop wished to transfer him to other and larger fields, but always the priest begged to stay in the rural parish to which he had been assigned in the early years of his ministry. So it came about that he lived to baptize and to give First Communion to the children of those who at the time of his coming were but boys and girls in the parish school.

True comradeship rears its fair fabric upon the solid foundation of hardships and joys experienced in common. To me Father Tom was not only priest and friend, but working partner as well. What campaigns we waged together! How we stood on the fighting line side by side and gave battle—one that Death might be robbed of his prey, the other that the fainting soul might be given strength to withstand the Tempter! And when, after all, it must needs go out to meet its God, together we did what we could to divest the last awful moments of their terror. Together, when life had departed, we folded the still hands and closed the sightless eyes. Together we stood by the open grave, while Father Tom pronounced the words that committed the frail body to the earth.

And now the good priest himself is dead. Yesterday we opened his will. Nothing could have surprised me more than

the fact that Father Tom left a will. I had never been able to associate him, even in the slightest degree, with temporalities. To the very last his rectory was among the most poorly furnished in the diocese, and his clothing of the plainest and most obsolete in fashion.

The will was pathetic in its simplicity: fifty dollars left for Masses; a like amount for the orphan asylum; the chalice given him at ordination by a friend, and used and treasured throughout the years, went to a brother priest; and to myself his diaries, extending backward a quarter of a century and in whose records none has a more intimate interest than I.

As I was placing the well-worn volumes in my safe, several loose sheets of paper fell from them and fluttered to the floor. Upon examination they proved to be a few scattered notes of comparatively recent date, all in the dead priest's formal, old-fashioned handwriting. They were headed "Pen Sketches of a Parish," and dealt, quite evidently, with certain characters in our village life, introduced in each case by bits of Father Tom's quaint philosophy. I have chosen to give them to you because of their intrinsic interest, and because of their unconscious revelation of a true and tender-hearted man of God.

I have said that the sketches were contained in notes. In preparing them for publication I have endeavored to breathe into them, however imperfectly, the spirit of the man who placed them between the leaves of his diary. The style is, to some extent and necessarily, my own; but the scheme, the subjects, the similes, are all Father Tom's. They will tell you more of him than I have been able to write, for they are redolent of that "Spirit of the Lord that filleth the whole world".

JAMES LOOMIS, M.D.

I. MY LITTLE FLOCK.

The versatile Monsignor Benson in one of his books pictures with great vividness a priest saying his Mass on Easter Sunday in the stirring days of Queen Elizabeth. The time is before dawn and the place a little "upper room" in an English country house of one of the Catholic remnant. The great drama of the Mass goes on, and the author speaks

uniquely, but reverently, of the part played in It by the Heavenly Court. The Queen Mother, all glorious, hoary-headed apostles and martyrs, youthful confessors, gentle virgins, each in turn steps out and answers by name as the priest proceeds with the Invocation.

As I stand to offer the Holy Sacrifice at the humble altar of my little church on a Sunday I often think of the passage in the good Monsignor's book. How wonderfully, indeed, the grace of God sanctifies all that it touches! My friend, Father X, who presides over the destinies of a neighboring parish, says that he cannot understand my easy toleration of the interior ugliness of my modest temple. He faults the crudity of the Stations on its walls; the poverty of the sanctuary and its appointments; the sadly inadequate efforts of my children's choir.

Yet, somehow, it all seems beautiful to me as I turn to my people at the "Orate Fratres" and see the look of expectancy on their faces. Who knows so well as I what the lines upon them mean? Who can translate their message better than I, who have listened to many a tale of penitence and heroism in the grim old confessional that stands, sentinel-like, against the wall? The truth of St. Paul's statement comes home to me with renewed force, that "there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world that He may confound the strong."

And so, each member of my flock answers unconsciously to his name as it echoes in my mind—sadly or gladly, according to the degree in which its bearer has responded to the calls that God has sounded in his life.

II. PETER DAILY.

A well-worn objection voiced by our separated brethren is, that the Catholic Church is undemocratic. This objection has its root in the constitutional inability of the Protestant mind to grasp the meaning of those words of our Lord which tell us that His Kingdom is not "of this world", and in the lack of actual knowledge of the Church and her ways. The make-up of the congregation in any one of our churches

should serve as a rebuke to such a charge. Where else will the rich and the poor, the cultured and the unlettered, the professional man and the artisan, be found in such close contact, engaged in the worship of their one Lord? And my flock, small though it is, reflects the spirit of divine democracy in quite as great a degree as does our more important neighbor.

When I enter the sanctuary for the celebration of Sunday Mass, my glance turns involuntarily to a pew half-way down the church on the Epistle side. I always expect to see a certain figure there, and it has been many a year since I have been disappointed. It is that of an old man, stoop-shouldered, shabbily but neatly dressed, and obviously lost to all thought save that which centres about the offering of the approaching Sacrifice.

A quarter of a century has rolled by since Peter Daily came to our village direct from County Mayo. He was young then, with a frail wife and two babies. He had been hostler to a "foine gentlemine, sor," in the old country, but the adventurous spirit of his race had driven him forth to new fields.

At first all went well, in spite of the difficulty of adaptation to a new environment. After a while, however, sickness came, and following that a day when the wife lay dead in the cottage on the outskirts of the town. Hard times came—the panic of the early 90's and the harrowing days that accompanied it, and Daily had to be both father and mother to the "kiddies."

But, through all, our friend's faith never wavered. Sunday after Sunday saw him in his place at Mass, a boy on each side. None knew as fully as I of the grim struggle with poverty that was going on in the little home. The record of it is written on the old man's face for all the world to read, not in lines of hardness and rebellion, but in a language that can only be traced by the hand of God.

Now the father has a stalwart son at right hand and left as he kneels in church. Both boys count it a privilege to work hard so that not only necessities but small luxuries may find their way to the cottage on the edge of town, where the three live a life that is, in its way, a copy of the household of Nazareth.

Daily suffers somewhat with rheumatism, but on fine spring days he greets me from his garden. Both house and lot are paid for now, and there is a bit in the bank as well. The establishment will have a mistress soon, for the older son is to marry a rosy-cheeked lass of the parish. Only the other day Daily told me that he should be quite willing to die if God would but spare him long enough to hold a tiny grandchild in his arms.

III. MICHAEL DELANY.

I am far from saying that I do not like Michael Delany. On the contrary, I have the greatest admiration for him. He is a splendid type of Irish-American manhood, and both he and his little family have been closely identified with my pastorate here. He is representative of a large class that is but one generation removed from the sturdy immigrants who developed to so wonderful a degree in America that latent genius for the exercise of which their native land had furnished meager opportunity. He came to our town as a teacher, raw-boned and ungainly—straight from the farm. In three years' time he saved enough money to go to the State University for the study of law. After his admission to the bar he returned and "hung out his shingle" in our midst. He married a fine young woman of Irish descent and they have six beautiful children.

Michael is a distinguished member of the state bar, scholarly, polished, and, as to reputation, irreproachable. "He is a fine fellow," I say to myself. Yet I follow this with a sigh and an unspoken wish. I feel the situation better than I am able to express it. I cannot find fault with him. He is punctual in the payment of his pew rent; he is at Mass on Sunday; his children have been duly baptized; and he himself approaches the Sacraments twice a year—at Christmas and Easter. He fulfills, in other words, the laws of the Church, but—so far as spiritual things are concerned, he is satisfied with a minimum observance.

I venture the opinion that there are Michael Delanys all over the land. I often think, with a measure of sadness, what a power for good they might be if they were active, rather than passive, in the Church's work. How they might defend

her cause with speech and pen, and, best of all, how by frequent Communion and pious practice they might give to the Church and to the world an edifying example of consecrated endeavor. As it is, they do only the *required* things. They hear Mass on Sundays; they abstain on Fridays; they go to confession and Communion once a year; but Vespers and Benediction know them not, and they are seldom, if ever, to be found at a weekday Mass or at the May devotions.

Some of our people (thank God, not all, nor even, I like to think, the majority of them) need to be brought to a sense of the transforming power of the Catholic religion. They need to realize the efficacy of observances that are not necessarily obligatory; and they must learn to sweeten their lives and the lives of others by pouring out the ointment of self-sacrifice from vessels which may be, to them, as precious as was the box of alabaster to the woman whose fame is celebrated in the Gospel story.

IV. MRS. PARASEK.

Did you ever stop to think how the truly religious person is unfailingly polite? I do not mean that he always has the manners of the court or the drawing-room, but that he is possessed of that sweet deference to others which is so closely identified with real piety as to be in itself almost supernatural. We do not wonder at this when we come to examine the Christian faith in the light shed upon it by the life of its Founder. All through the Gospel record we see our Lord constant in his exercise of politeness. He was never too busy to listen with courteous attention to the demands made upon His time by men of all ages, classes, and conditions. His first word from the cross was not only a request to God for the forgiveness of His enemies, but it was also an apology for an act committed in ignorance.

This Divine politeness, if I may becomingly speak of it as such, shows forth with greater fidelity in the speech and demeanor of Mrs. Parasek than of anyone I have ever known. She is a Bohemian woman—a peasant, if you will. She has lived in this country for many years, most of that time within the borders of my parish, but I think she has never accustomed herself to our abrupt American ways, and she views

with gentle horror our lack of class distinction. Her husband, who was a farmer, died ten years ago and left her with a comfortable competence. I doubt if any amount of reasoning could convince her of a social equality with the ladies of the village. I have never tried to win the dear old soul away from her deep-rooted convictions, for I have not the heart to shatter so harmless an idol.

Mrs. Parasek's bearing toward those whom she looks upon as her superiors is accompanied at times by attentions that are not a little disconcerting to the recipients. I recollect the embarrassment of a comely young fellow, born and brought up among us, to whom she was greatly attached. Meeting him in the vestibule of the church on the Sunday following his return from the seminary she seized his outstretched hand, bent low and kissed it fervently! The lad told me afterward that he felt like a feudal lord receiving the homage of a retainer.

I do not recommend Mrs. Parasek's example in this respect as entirely worthy of imitation, but I do affirm that the good souls of her stamp often understand the things of the Kingdom of Heaven better than most of us, for the simple reason that they move about easily and gracefully where bolder and rougher spirits are always, metaphorically speaking, falling over the furniture.

It should scarcely be necessary for me to add that the attitude that our peasant friend takes toward her neighbors she takes also toward her God. To this day the tears spring to my eyes as I recall a stormy day in Holy Week when she had been delayed in getting to Mass and Communion. I can see her now as she sat swaying back and forth in my old study rocking-chair, crying softly in grief and disappointment. She had failed, through no fault of her own, to keep an appointment with her dearest Friend, and her emotions upon making the discovery were deeply indicative of that divine politeness of which I have spoken.

NOTES ON THE APPOINTMENTS AND DECORATION OF CATHOLIC CHURCHES.

IN the construction of a church we must above all else remember that the building is to be the place where the faithful assemble for sacrifice and prayer. The chief place is reserved for the altar and the sanctuary.

In the construction of the altar, we must consider that the altar is to fulfil three purposes: it is the sacrificial table; it is a sarcophagus for certain relics of the Saints; and it bears the tabernacle for the abode of the Blessed Sacrament.

On this ground it is well to recall the art and the Christian usages which governed the primitive temples, when the basilicas had one altar alone, surmounted by the Crucifix; or, at the most, there were two altars to terminate the lateral naves. In times of less faith and of greater worldly luxury, the churches became crowded with a lamentable profusion of altars; and the Crucifix, which had once dominated and characterized the entire edifice, was now set aside, so to speak: whereas the pure grandeur of simplicity, and the venerable austerity of the early Christian thinking, came to be surcharged with multiplicity, richness, and confusion.

As touching the minor parts, or accessories of God's temple, shrines, chapels, pulpit, choir stalls, confessionals, etc., it is well to observe architectural consistency and symmetry, if not undeviating uniformity of details. For better definition, we may divide architecture into two categories: classic and medieval. Each category comprises distinct varieties or species; which, for the classic, are the Doric, Ionic, Corinthian, Composite, Roman, Tuscan; whilst for the medieval types we have the Byzantine, Romanesque, and Gothic. Since the Renaissance partakes alike of the Gothic and the classic, it may fall under both categories, although, preferably, under the classic. The barocco stands by itself. In the edifice, therefore, let there be due attention to harmony between parts and the whole. And this is a good rule to apply to new constructions, lest the architecture be confused and hybridized; even though the past does give us examples to the contrary.

In regard to the manner of building the walls, I should commend the plan of natural facings, of visible bricks or

stone, since these more correctly imitate the medieval structures. Thereby we avoid the unsightly scaling or peeling of surfaces, incidental to stucco.

In this connexion the architect Venturini says: "It were a good thing to honor, once again, that excellent mode of brick-laying customary with the Romanesque builders, but now nearly lapsed from use with the flight of time. The process consists in so disposing the bricks that their aggregate grouping will form so many St. Andrew's crosses, with very beautiful results, as in the Doges' Palace in Venice. But whereas the material there employed is stone, bricks may also be laid in two tints. This style takes the name of cruciform, or lozenge pattern, and might well be adopted by good builders; because it marvellously sets off the wall, and yields its fine effects at no greater cost than that of other more pretentious constructions."

An important part is played by the organ. Regarding its position we quote the distinguished Chevalier Bottazzo: "In practice, liturgy, science and art should find themselves in perfect accord, as far as possible. In any case liturgical considerations should always outweigh all other claims of utility. But the acoustic properties of the church, and the artistic demands thereof, are not to be slighted."

If we reflect on the object for which the organ came to be admitted in churches, we promptly discern that it is unbecoming to station it above the main door, especially if the church be somewhat spacious; for there ensue several disadvantages under that arrangement. First, it shuts off as a rule the great window which all architects utilize for lighting the principal part of the edifice. Secondly, this position makes it irksome for the organist, unless he be accompanied by the voices of the congregation, to sustain, with right effect, the melodies of the choir. Thirdly, not a few of the audience, instead of remaining recollected, and keeping their eyes fixed on the altar and the officiating priest, will quite often be tempted to face about and gaze at the singers' gallery. This always implies a degree of distraction for no valid reason.

Where practicable, the organ should be placed laterally to the altar, or else behind the same. The organ should be near that sacred ceremony which it is invited to join in honor-

ing: indeed, organ and ceremonial are expected to coalesce in a single mystery. Since the organ, again, is to be a frame for the picture, it ought not to stay remote from the marvellous and sublime action which it shall enhance by the magic of its mystical, thrilling tones. From this nearer position, far better than from above the main door, the organist hears the sacred celebrant in a manner to accompany him; now blending, anon suspending, but ever uniting, his own spirit with those at the altar.

SCULPTURE AND PAINTING IN CHURCHES.

The Diocesan Synod held at Florence in 1905 voted to adopt some very wise arrangements in the matter of statues. "Be there exact observance of those ecclesiastical rulings which forbid the exposition, for public veneration, of indecorous images;¹ together with paper images, oleographs, lithographs, polychrome pictures on paper, and similar engravings spread broadcast by commercialized art." These provisos are confirmed by several excellent regulations compiled by various diocesan committees taking account of multiplied display of images, with innovations on the side of clothed statues, or engraved works, offending the severe sense of Christian worship and the popular piety.

In a few words we may show how much innovations are unbecoming *ex parte nostra et ex parte obiecti*, and what injury they inflict on genuine art. They are unbecoming *ex parte nostra*, because our worship toward God ought to be composed of love, lively aspiration, gratitude, generosity; we should offer Him the fairest flowers of the garden of art, the noblest fruits of talent, and not stint ourselves with niggardly frugality, poverty of sentiment, and that sort of grudging mind which satisfies itself under false appearances, under ignoble hypocrisies of an opulence void of being, though paraded and vaunted with nameless impudence. "The Clergy", to quote Iakob, "must avoid not only what is cheapest, lifeless reproductions and materials of monotonous form; let them also prompt, and enable, the master artists to produce their works with a free hand, not counting the cost; let

¹ Under this head fall both the actually profane ones, and also such as offend the just requirements of art.

them instil in these artists that source of a special merit in works done for the divine service: to wit, a liberal spirit, of the calibre to endure whatsoever sacrifice for the honor of God."

False industrialism in art is unworthy also *ex parte obiecti*, because art, being a reflex product of the beauty of God, ought to consecrate its purest light to divine worship. But an art at second hand, poor, deceitful, abject, even vilifies and offends the object of its insulting tribute. On the other hand, how profound and lively, in our fathers, was that sense of decorous nobility in a work designed to do honor to God. Just think of those words recorded of the planning of the Church of Santa Maria del Fiore, in Florence; when they wished the structure to turn out so beautiful that it might surpass, in comparison, every antique achievement, nor be surpassed, in turn, by genius of man. "By the majority of this City", says the contract that was concluded with Arnolfo, "it has been declared that none of the public funds are to be applied, unless the prevailing conception of the enterprise answer to that one supreme heart which is thus entitled because it is composed of the hearts of all the citizens." And I may also recall the question which Phidias put before the people of Athens: "Should Pallas be in marble, not so costly as ivory?" and the answer: "Let him execute what he deemed the most worthy of the goddess."

Furthermore, we have pronounced this industrial art most injurious, and fatal, to genuine Christian art. Why? For three chief reasons. First of all, the parsimonious plan of seeking cheap goods, and the convenience of having within arm's length a quantity of oleographs and cast statues, will never yield anything durable, noble, precious even for future ages; and, besides, it will leave in stranded solitude many artists who might competently produce beautiful works for our churches, but must now give their talents to profane art. A clever young sculptor said recently: "They complain that we do not treat sacred themes. But they fail to reflect that nobody orders religious works of us; and then, too, who would buy them, now that industrial competition has ruined us? The rural authorities are happy to be able to buy for a few coppers, year in, year out, without hitch, some new Saint

painted over with a riot of color, much like the trade figures of barbers and modistes. And who enters our studios? For we are not in the least such princes that we can indulge in the luxury of producing statues on our own account. The trouble is (and well did Canova know it): 'We might have good artists (said he), were there only a few patrons like Mæcenas.' "

In the second place, this industry corrupts the popular sense of art; whereas for the very reason that sacred art is the most popular of all, it might exercise the noble office of training the people upward. When the great cathedrals were erected, the whole populace was their artist, creative mind, and critic. Those wonderful works are anonymous precisely because they blossomed out of the devout soul of the multitudes. For those times one may repeat with Victor Hugo, "How like the light on the brow of God, shines art on the brow of His people."

"Yet what can we say to the people at this pass?" appealed Valentino Soldani, at a conference held some time ago in Venice. "The churches, where works of art ought to triumph in all their glory, since even the unbelieving feel some suggestion of art from the impression of art and faith left by the artist, are debasing all their olden magnificence into shreds of red and yellow curtains, tinsel, painted statues, oleographs, mere paper decorations."

In fine, the mechanical reproduction of sculpture and painting coarsens and degrades both temples and altars, pure and austere sacristies of art though they be. Like a new barbarian, it makes its invasion, to the profaning of illustrious monuments. Even in the basilicas of Rome, complains Aureli with bitterness, where once of a time the very humblest furniture bore an unfailing stamp of art and nobility, where creations in bronze and silver, or be the material what it would, were born of the artist's own mind: there, nowadays, lords it industrial vulgarity.

But again, excesses lead to reaction. Accordingly one hopes for a speedy and wholesome recovery, for a noble vindication of art over its tawdry parasites. We shall, it is hoped, return to marble, to bronze, to stone, and honest wood.

In the Venetian district, the reform has already set in; and one evidence thereof is the liberal diffusion of statues by Cadorin and by Besarel. And since we have mentioned these artists, a remark is in season. Besarel was wont to coat his statues with a tint of opaque white, in counterpart to marble, alabaster or stone. Cadorin, however, loves his figures lightly, delicately tinted in polychrome style. We feel bound to favor the latter artist herein (besides, he has a deeper artistic conscience, and somewhat better knowledge of forms), because he is closer to the tradition of Christian art, which, in the Middle Ages, used to paint its images: because, in turn, color influences the popular susceptibilities. Now when sacred art becomes detached from the people, be the pretext what it will, that art goes astray, and loses its proper value.

Why must the Saints, and Madonnas, be white? We do not apprehend the reason, and cannot accept the adduced one: to wit, that a certain aristocratic distinction is imparted to a statue by tinting it in white. This appears to us open to evasion; for, while the reason may serve well enough for marble and so, generally, where the material is naturally white, the moment wood is to be painted, an unworthy subterfuge creeps in, if we pretend an imitation of marble.

Besarel's figures are pure, but they do not escape an effect of coldness, owing to their slightly mannerish cast, and that aforesaid whiteness, which diffuses the classic *chill* that prevailed after Canova's time. All these traits tend to keep him aloof and estranged from that sort of a ready touch which ought to circulate between the sacred image and the people.

After all, it is to be remembered that the statues in churches are the book of the ignorant. Therefore, if color facilitates the better perusal of this book, just as red letters did, in certain old missals, why shall we not accept the color?

I should like to say a word about the restoring of religious pictures. Pictures of value ought never to be retouched and recovered with color; the artist who presumes to put his own brush to the work of an antique master, commits an artistic sacrilege. And how many treasures of art are not ruined by the restorations thus attempted? Remembering the injury thus done to true art, one is reminded of the words of a dying Pope: "*Multitudo medicorum interfecerunt me.*"

When a picture needs to be repaired, cleaned, reinforced on canvas, call in a veteran artist, an expert painter, and think not of saving the costs; by husbanding a few dollars, one may fall into some bungler's hands, and lose a treasure.

What the uninitiated can compass is to look after the health of the picture; its cleanness, and position away from dampness or the too ardent rays of the sun. Dusting is enjoined, only, with extreme delicacy, by the application of a soft flannel or cotton cloth. Never use coarse brushes on a picture; nor wash it, else one may remove some patch of color. If the canvas needs to be varnished, call in an expert. But if washing be ever necessary, then use only tepid water, lightly applied, in guarded measure; and never employ any acrid substances like spirits of wine or alcohol, soap, nitric acid, or the like.

Regarding the use of pictures in general we may here remark that it has become customary to reproduce images which have been designed, as often happens in such cases, without spiritual significance, rather in sensual forms, without regard for the dictates of propriety. Thus they are bound to produce a degrading impression on the tastes and hearts of those who look at them.

CHURCH FURNITURE.

In reference to the subject of Church furniture, we may also cite the authority of the Florentine Synod, whose recommendations in the matter are enlightened, clear and specific. "Let the decoration of the altars be preferably simple. An excess of ornaments often tends to spoil the marbles, the stuccos, the gildings, and sometimes the paintings. Where at all avoidable, let not the principal picture of each altar be overloaded with subordinate pictures and supplementary statues. These adjuncts nearly always interfere with the observance of strict liturgical laws. Exclude every mechanical counterfeit, of wood or other material, especially in churches otherwise distinguished by their artistic features; since the true art is apt to be hidden or spoiled by artificial incumbrances. Give preference to natural and fresh flowers on the altar. Wherever feasible, and in so far as possible, let there be a return to this phase of truth, which is also

beauty. If nevertheless the rather debatable substitute of artificial flowers is used, let these be worthy of the sacred premises and God's altar. Let them be clean and unimpaired. When they begin to shrivel and fade with age, remove them; better an altar with bare necessities, than one cumbered with refuse. Where you have good pictures, do not place in their vicinity, at least, a large number of candles; for the smoke of candles is apt to mar the colors. Do not attach to statues or pictures, *ex-votos* disfiguring or spoiling works of art; nor intended "ornaments", of like effect. When decorations, frames, mouldings, etc., have to be renewed, be careful to harmonize their selection with the style of the church; or with the work of art, at least, for which the new acquisitions are provided."

It is painful to note, in this connexion, how generally the barocco pattern persists in religious furnishings; chalices, pyxes, monstrances, reliquaries, lamps, thuribles, etc. It is time to shake off the inertia of pernicious tradition and to see to it that even the slightest parts of the divine edifice be in accord with its chief purpose; let the Catholic church prove a grand, harmonious hymn of art and faith, wherein there is not one discordant note, but all things blending in profound and perfect melody, and all forming a beautiful chain that may draw us from earth to heaven.

In connexion with the appointment and furnishing of the church a word may be in place regarding the

SANITATION OF THE SACRED PREMISES.

On this subject, we may quote the wise provisions of the Synod of Milan.

1. In all churches, after festival days or some larger concourse of the people, the premises ought to be disinfected, with avoidance of stirring up the dust. For this purpose it is well to use moistened sawdust: or, still better, a solution of corrosive sublimate, to the strength of .003; or some other approved disinfectant.

2. In the more frequented churches, there shall be a daily dusting of the benches, confessionals, etc.; and unfailingly, after festival days and more crowded gatherings, the pews and the confessionals are to be cleaned.

3. The grates of the confessionals, as need may require (and in the more frequented churches, at least every Monday) should be washed with boiling lye.

4. The holy water vessels should be emptied every Saturday, and still oftener, on occasion; whilst, before the fresh holy water is poured in, the reservoirs or receptacles are to be washed with hot lye, or solution of corrosive sublimate, or some other disinfectant.

5. Let the faithful be instructed (say, by means of conspicuous and convenient placards), to avoid spitting on the floor; alike in respect for the holy surroundings, for good manners, and for precautions of health.

6. Where it is still customary to give water to communicants, let the people be instructed not to use the same unless by real necessity; and, in this case, let a small cup be kept in the cupboard, for the use of the person requesting it. But if used by one, let it not serve for others, under peril of transmitting contagious diseases, like tuberculosis, etc. The same cup may be afterward disinfected with boiling lye. In like manner, the cloths at the altar railing, where the Holy Eucharist is distributed, should be changed frequently. The faithful are not permitted to cover their faces therewith, or wipe their mouths thereon.

7. Every week, by some one qualified *in sacris*, there should be a diligent cleaning of the chalices and sacred vessels; and let the water be thrown away in the sacrarium. The contingency arising, a special chalice may be kept for priests afflicted with a contagious disease.

8. In the churches where several Masses are celebrated, each priest should have purificator and amice for his personal use; and let these be renewed at least every week.

9. For ministrations to those ailing with contagious diseases, let such cautions be observed as the physician advises; and for the administration of Extreme Unction, a separate vessel may be kept, which can be disinfected with corrosive sublimate, after use.

10. On occasion of epidemics, such rules may be observed as are likely to be issued by the church and the civil authorities.

C. COSTANTINI.

Florence, Italy.



Analecta.

ACTA PII PP. X.

MOTU PROPRIO: DE OFFICIIS DIVINIS NOVO ALIQUA EX PARTE
MODO ORDINANDIS.

Pius PP. X.

Abhinc duos annos, cum Constitutionem Apostolicam edideremus *Divino afflatu*, qua id proprie spectavimus, ut, quoad fieri posset, et recitatio Psalterii absolveretur intra hebdomadam, et vetera Dominicarum Officia restituerentur, Nobis quidem alia multa versabantur in animo, partim meditata, partim etiam inchoata consilia quae ad Breviarii Romani, susceptam a Nobis, emendationem pertinerent; sed ea tamen, cum ob multiplices difficultates tunc exsequi non liceret, differre in tempus magis commodum compulsi sumus. Etenim ad compositionem Breviarii sic corrigendam ut talis exsistat, qualem volumus, id est numeris omnibus absoluta, illa opus sunt: Kalendarium Ecclesiae universalis ad pristinam revocare descriptionem et formam, salvis tamen pulcris accessionibus, quas ei mira semper Ecclesiae, Sanctorum matris, fecunditas attulerit; Scripturarum et Patrum Doctorumque idoneos locos,

ad genuinam lectionem redactos, adhibere; sobrie Sanctorum vitas ex monumentis retractare; Liturgiae plures tractus, supervacaneis rebus expeditos, aptius disponere. Iam vero haec omnia, doctorum ac prudentum iudicio, labores desiderant cum magnos, tum diuturnos; ob eamque causam longa annorum series intercedat necesse est, antequam hoc quasi aedificium liturgicum, quod mystica Christi Sponsa, ad suam declarandam pietatem et fidem, intelligenti studio conformavit, rursus, dignitate splendidum et concinnitate, tamquam deterso squalore vetustatis, appareat.

Interea ex litteris et sermone multorum Venerabilium Fratrum cognovimus ipsis et permultis sacerdotibus esse optatissimum, ut in Breviario una cum Psalterio nova ratione disposito suisque rubricis adsint mutationes omnes, quae ipsum novum Psalterium vel iam secutae sunt vel sequi possunt. Quod cum instanter a Nobis peterent, simul significarunt se vehementer cupere, ut et Psalterium novum usurpetur frequentius, et Officia Dominicarum serventur ea studiosius, et incommodis Officiorum translationibus occurratur, et alia quaedam quae bonum videatur mutari, mutantur. Huiusmodi Nos vota, utpote rerum veritati innixa Nostraeque admodum consentanea voluntati, grate equidem accepimus: iis autem obsecundandi nunc esse tempus arbitramur. Certiores enim facti sumus officinatores librariorum, qui sacrorum Rituum Congregationi inserviunt, exspectantes dum Breviarium Romanum decretorio modo ac definitivo corrigatur, in eo esse ut novam interim ipsius Breviarii editionem adornent. Hac uti occasione visum Nobis est; propterea, implorato divinae Sapientiae lumine, consultatione habita cum aliquot S. R. E. Cardinalibus, rogataque proprii cuiusdam Consilii sententia, haec Motu Proprio statuimus, edicimus:

I. Secundum priscam Ecclesiae consuetudinem, ne facile Officia Dominicarum praetermittantur.—Itaque nullum festum, ne Domini quidem, statuatur posthac Dominicis celebrandum; ex his tamen excipiantur, ob peculiarem ipsius naturam, ea quae a die prima ad quintam Ianuarii occurrat: quam recolendo sanctissimo Nomini Iesu, propter coniunctionem quam habet cum mysterio Circumcisionis, assignamus. Festa vero, quibus usque adhuc dies Dominica attributa erat, omnia, praeter festum sanctissimae Trinitatis, in aliam diem

perpetuo transferantur. Ne forte autem per Quadragesimam aliquod omittatur ex Dominicarum Officiis, quae mire facta sunt ad excitandam in animis christianam paenitentiam, eius temporis secundam, tertiam et quartam Dominicam ad gradum I Classis promovemus.

II. Cum recitationi Psalterii celebratio Octavarum sit impedimento, id ut rarius contingat, in posterum sola duplicia I Classis, quae Octavas integras habent, eas conservent: verum in hisce ipsis Octavis, exceptis privilegiatis, Psalmi de Feria currenti usurpentur. Octavae autem duplicium II Classis solo Octavo die celebrentur et quidem ritu simplici.

III. Lectionibus de Scriptura occurrenti semper adhaereant Responsoria de Tempore.

IV. Nulla, ne perpetua quidem, Festorum, quae in Ecclesia universali celebrantur, translatio fiat, nisi duplicium I et II Classis.

Iam, quae hic a Nobis praescripta sunt, ea quemadmodum adduci ad effectum debeant, et quid praeterea novi non modo in Breviarium, sed etiam in Missale, quod cum illo congruat oportet, indidem emanet, sacra Rituum Congregatio, peculiaris *Commissionis* a Nobis institutae consulta sequens, propriis decretis constituet, eademque tum Breviarii tum Missalis novam editionem typicam faciendam curabit.

Has ipsas quidem praescriptiones volumus, statim ut hoc Motu Proprio promulgatae sint, valere. Sed tamen, ratione habita vel Kalendariorum quae iam sunt confecta in annum proximum, vel temporis quod typographi requirunt, sinimus eos, qui ad officium persolvendum Romano utuntur Breviario, tum e Clero saeculari tum e regulari utriusque sexus, his praescriptionibus non teneri nisi a Kalendis anni MCMXV. Qui vero aliud legitime usurpant Breviarium a Romano diversum, iis sacra Rituum Congregatio definiet intra quos terminos ad easdem praescriptiones accommodare sese debeant.

Cuilibet autem liceat comparare sibi atque ad horas canonicas recitandas etiam nunc adhibere Breviaria quae sunt in usu, dummodo tamen peculiari in libello habeat, unde Constitutioni *Divino afflatu* ac decretis quae illam subsecuta sunt, obtemperare possit, ac simul quae hoc Motu Proprio Nos statuimus et quicquid eandem in rem sacra Rituum Congregatio decreverit, diligenter observet.

Atque haec omnia constituimus, edicimus, contrariis quibusvis, etiam speciali mentione dignis, minime obstantibus.

Datum Romae apud S. Petrum die XXIII mensis Octobris MCMXIII, Pontificatus Nostri anno undecimo.

PIUS PP. X.

SACRA CONGREGATIO RITUUM.

DECRETUM GENERALE SUPER MOTU PROPRIO "ABHINC DUOS ANNOS".

Cum Ssmus Dnus noster Pius Papa X, mandaverit, ut quae Motu Proprio *Abhinc duos annos*, die 23 praesentis mensis octobris decrevit, ab hac sacra Rituum Congregatione, iuxta votum specialis Commissionis liturgicae, opportune apteque applicarentur, haec eadem S. R. C., voluntati Sanctitatis Suae, qua par est observantia, obsequens, haec declaranda et statuenda censuit:

I—DE DOMINICIS

ET FESTIS HUCUSQUE DOMINICIS DIEBUS AFFIXIS

1. Dominicae quaevis assignationem perpetuam cuiuslibet Festi excludunt: idcirco Festa tam universalis Ecclesiae quam alicuius loci propria, quae hucusque Dominicis assignata fuerunt, celebrentur die fixa mensis qua in Martyrologio inscribuntur, si haec habeatur; secus prima die qua occurrere potest Dominica in qua hucusque celebrata sunt. Excipiuntur tamen:

(a) Festum Ssmae Trinitatis, quod Dominicae I post Pentecosten assignatum manet.

(b) Festum Ssmi Nominis Iesu, quod ab omnibus celebratur in Dominica quae occurrat a die 2 ad 5 ianuarii, et, si ea non occurrerit vel impedita fuerit ab Officio nobiliori, die 2 eiusdem mensis.

(c) Solemnitas S. Ioseph, Sponsi B. Mariae Virg., Conf. et Ecclesiae universalis Patroni, quae assignabitur Feriae IV ante Dominicam III post Pascha currenti, et in ea cum sua integra Octava recoletur, redacto ad ritum Duplicem II classis alio Festo S. Ioseph diei 19 martii.

(d) Festum S. Ioachim, fixe celebrandum die 16 augusti, inde in sequentem diem 17 translato Festo S. Hyacinthi.

(e) Anniversarium Dedicationis Ecclesiae Cathedralis, quod, seorsim ab Anniversario Dedicationis aliarum Ecclesiarum Dioecesis, in tota Dioecesi die ipsa anniversaria celebrabitur, si ea innotescat: secus alia die fixa arbitrio Episcopi, audito tamen Capitulo Cathedrali, semel pro semper designanda.

(f) Anniversarium Dedicationis propriae Ecclesiae, quod pariter, si hucusque sua propria die a singulis Dioecesis Ecclesiis celebratum est, ipsa die celebrari pergat: si vero in tota Dioecesi vel Instituto unica die recoli consuevit Dedicationis omnium Ecclesiarum Dioeceseos, haec, extra Ecclesiam Cathedrali, in Ecclesiis consecratis tantum, non vero in aliis recoli poterit, die ab Ordinario, ut supra, designanda, quae tamen alia sit a die Dedicationi Ecclesiae Cathedralis recolendae assignata. Quae item observentur de Anniversario Dedicationis omnium Ecclesiarum alicuius Ordinis seu Congregationis, quod hucusque in Dominica celebrari consueverit.

(g) Festa Sanctorum vel Beatorum, quorum mentio non fit in Martyrologio, quae tamen celebranda sunt, iuxta Rubricas, die eorum natali, si agnoscatur, dummodo per Litteras Apostolicas alius dies non fuerit assignatus.

(h) Festa quae certis Dominicis post Pascha vel post Pentecosten affixa sunt, quae semel ab Ordinario, ut supra, assignanda erunt congruentiori Ferae infra Hebdomadam immediate praecedentem.

2. Ubi Solemnitas externa Festorum quae hucusque alicui Dominicae perpetuo affixa erant, in ipsa Dominica celebratur, de Solemnitate Festi Duplicis I classis permittuntur Missae omnes, praeter Conventualem et Parochialem, semper de Officio diei dicendas; de Solemnitate vero Festi Duplicis II classis permittitur tantum unica Missa sollemnis vel lecta. Excipitur Solemnitas externa Ssmi Rosarii, quae Dominica I Octobris celebrari poterit cum omnibus Missis, praeter Conventualem et Parochialem, de Ssmo Rosario, ut supra dictum est de Duplicibus I classis.

Omnes Missae de his Solemnitatibus in Dominica celebratis semper dicantur ut in ipso Festo de quo agitur Solemnitas, addita Oratione de Officio diei et aliis omnibus quae dicendae essent, si Festum ipsa Dominica incidisset. Prohibentur tamen in omnibus Dominicis maioribus, et in aliis Dominicis

in quibus fiat Officium nobilius ipso Festo cuius Solemnitas externa peragitur; sed in casu, praeterquam in Duplicibus I classis Domini Ecclesiae universalis, in omnibus Missis quae alioquin de Solemnitate externe celebrata permetterentur, addatur eius Oratio sub unica conclusione cum prima. Ubi tamen adest obligatio Missae conventualis, non permittitur in casu alia Missa solemnis, sed Oratio de Festo externe tantum celebrato addi poterit, uti supra, in ipsa Missa Conventuali.

3. Dominicae II, III et IV Quadragesimae, ad gradum Dominicarum I classis evectae, nulli in posterum cedent Festo, neque etiam Duplici I classis.

Dominica autem quae occurrat die 2, 3 vel 4 Januarii, si in ea celebrandum non sit, iuxta Rubricas, Festum Ssmi Nominis Iesu aut aliud Festum Domini, et dummodo de ipso Domino nulla fiat Commemoratio neque occurrens neque concurrens, commemoretur in utrisque Vesperis, Laudibus et Missa, per Antiphonas, Versus et Orationes Dominicae infra Octavam Nativitatis, sed de ea non dicitur IX Lectio Homiliae nec legitur Evangelium in fine Missae.

Officium vero Dominicae quae post Epiphaniam, superveniente Septuagesima, vel post Pentecosten, superveniente Dominica XXIV, anticipari debet, celebretur in Sabbato praecedenti ritu Semiduplici, cum omnibus privilegiis Dominicae tam in occursu quam in concursu ad I Vesperas. Omnia dicentur de Sabbato, et in I Vesperis, de Feria VI praecedenti, praeter Orationem, Lectiones, Antiphonam ad *Benedictus* et Missam propriam; et post Nonam nil fit amplius de Dominica anticipata.

II—DE OCTAVIS

1. Octavae Paschatis, Pentecostes, Epiphaniae, Ssmi Corporis Christi, Nativitatis Domini et Ascensionis sunt privilegiatae, et de eis, si quando integrum faciendum non sit Officium, semper tamen fit Commemoratio in Laudibus, Missa et Vesperis. Eorum Officium integre recitatur ut in die Festo praeter ea quae suis locis adsignantur.

2. In Officio autem tum de die infra Octavam, tum de die Octava aliorum quarumlibet Duplicium I classis, etiam Domini, Antiphonae et Psalmi ad omnes Horas et Versus Nocturnorum dicantur de occurrenti hebdomadae die, et Lec-

tiones I Nocturni, nisi habeantur propriae, vel, Lectionibus de Scriptura deficientibus, sumi debeant de Festo aut de Comuni, dicuntur cum suis Responsoriis de Tempore, ut infra dicitur. Dies autem Octava huiusmodi, etiam Domini, tam in occurso, quam in concursu, cedit cuilibet Dominicae.

3. De Octavis vero Duplicium II classis universalis Ecclesiae nihil fit nisi in die Octava, et quidem sub ritu Simplici: ita ut si occurrat in eo aliquod Officium Duplex vel Semiduplex, etiam repositum vel translatum, aut Feria maior vel Vigilia, de die Octava huiusmodi fiat tantum Commemoratio iuxta Rubricas. Festa vero Simplicia occurrentia commemorantur in Officio de die Octava: cui cedit etiam Officium S. Mariae in Sabbato, in casu omittendum.

Idem servatur de Octavis Duplicium II classis alicuius Dioecesis vel particularis Ecclesiae, quae pariter, nisi penitus omitti velint, tantum in die Octava, et sub ritu Simplici celebrandae erunt.

4. Octavae Festorum particularium post diem Nativitatis Domini non amplius impediuntur.

5. Lectiones II et III Nocturni singulis diebus per Octavas Festorum Duplicium II classis Ecclesiae universalis hucusque assignatae, inserantur in Octavario Romano: non vero Lectiones I Nocturni, etiam si habeantur propriae.

III—DE RESPONSORIIS DE TEMPORE,

DE LECTIONIBUS E SCRIPTURA OCCURRENTI, ET DE ALIIS

PARTIBUS OFFICIORUM PROPRIIS

1. In Officiis tam novem quam trium Lectionum, quandoque sumuntur Lectiones de Scriptura occurrenti, cum eis adhibeantur Responsoria de Tempore: ita tamen ut Lectiones Dominicae cuiuslibet, etiam si reponantur infra hebdomadam et simul cum Lectionibus de Feria dicantur, sumant semper Responsoria de I Nocturno ipsius Dominicae; Lectiones vero de Feria, si transferantur vel anticipentur, dummodo tamen simul cum Lectionibus Dominicae non dicantur, sumant Responsoria de Feria currenti, in Feriis Temporis Paschalis noviter disponenda. Excipiuntur tamen:

(a) Lectiones de Scriptura occurrenti infra Octavas privilegiatas Ecclesiae universalis recitandae, quae semper dicuntur cum Responsoriis de Octava.

(b) Lectiones de aliquo Initio Scripturae occurrentis, quae necessario ponendae sint, iuxta Rubricas, in Officiis Lectiones proprias vel de Communi assignatas habentibus, quaeque dicuntur cum Responsoriis propriis de huiusmodi Officiis, si habeantur, secus cum Responsoriis de Tempore, numquam vero de Communi.

(c) Lectiones de Scriptura in Dominicis post Epiphaniam positae, quae si infra hebdomadam transferantur, dicuntur cum Responsoriis de Feria currenti.

(d) Responsoria Feria II infra Hebdomadam I post Epiphaniam et Ferae II infra Hebdomadam I post Octavam Pentecostes, quae, si sua die impediuntur, ulterius transferuntur, iuxta proprias Rubricas.

2. Responsoria quae in Festis S. Luciae Virg. et Mart., Ss. Ioannis et Pauli Mm., et S. Clementis Papae et Mart. in I Nocturno habentur propria, ponantur in II Nocturno, loco Responsiorum de Communi, et in I Nocturno dicantur Lectiones de Scriptura occurrenti cum Responsoriis de Tempore.

3. Similiter omnia quae in Festo S. Elisabeth Reginae et Viduae, habentur propria, praeter Invitatorium, Hymnos, Lectiones II Nocturni, Versus ad utrasque Vesperas et Laudes, Antiphonas ad *Magnificat* et ad *Benedictus*, et Orationem, expungantur, et in I Nocturno item dicantur Lectiones de Scriptura occurrenti cum Responsoriis de Tempore.

4. In Commemoratione Omnium Fidelium Defunctorum, Psalmi ad Completorium et alias Horas minores, non amplius sumantur de occurrenti hebdomadae die, sed proprii assignentur.

IV—DE OCCURRENTIA ET TRANSLATIONE FESTORUM, EORUMQUE CONCURRENTIA

1. Festa Duplicita I et II classis, tam Ecclesiae universalis quam alicuius loci propria, impedita etiam perpetuo, quocumque sublato privilegio hucusque certis Festis concessio, transferantur in primam sequentem diem non impeditam a Dominica quavis vel Vigilia Epiphaniae, ab alio Festo Duplici I vel II classis, vel ab Officiis eiusmodi Festa respective excludentibus. Eadem Festa, tam I quam II classis, in II Vesperis non admittunt Commemorationem sequentis diei infra Octavam, neque cuiusvis Officii Simplicis, etiam si postera die integrum de eis celebrandum sit Officium.

2. Festa vero Duplicia maiora vel minora aut Semiduplicia, quae in universa Ecclesia celebrantur, si accidentaliter vel perpetuo impedita fuerint, non transferuntur, sed de eis fit Commemoratio iuxta Rubricas, et legitur IX Lectio historica. Si tamen Festum impediens fuerit Duplex I classis Domini universalis Ecclesiae, nil fit de Festo ut supra impedito: si vero fuerit aliud Duplex I classis, de Officio impedito fit Commemoratio tantum in Laudibus et in Missis privatis, et non legitur IX Lectio. Idem servatur de Festis propriis alicuius Nationis, Dioecesis, Ordinis vel Instituti, quae pariter, si in aliqua particulari Ecclesia suo die fuerint impedita, commemorantur vel omittuntur, ut supra. Festa autem propria alicuius Nationis, Dioecesis, Ordinis, Instituti vel particularis Ecclesiae, quae in tota Natione, Dioecesi, Ordine, Instituto vel in sua particulari Ecclesia impediuntur, si impedimentum sit accidentale, pariter commemorentur vel omittantur ut supra: si impedimentum sit perpetuum, reponantur in proximiorum diem, ab Officio Duplici, a Festo Semiduplici, a Vigiliis privilegiatis et ab Octavis II ordinis non impeditam.

De huiusmodi vero Festis Duplicibus maioribus seu minoribus vel Semiduplicibus, quae perpetuo vel etiam accidentaliter impediuntur, dici poterunt Missae privatae ad libitum sacerdotis, dummodo Officium impediens non fuerit Duplex I vel II classis, Dominica quaevis, Octava I et II ordinis, dies Octava III ordinis, Feria aut Vigilia privilegiata. Haec Missa dicitur ritu festivo, cum 2^a Oratione de Officio diei et aliis de Commemorationibus forte occurrentibus.

3. Festa quae hucusque tam in Ecclesia universali, quam in particularibus locis sub ritu Semiduplici ad libitum sunt celebrata, reducantur ad ritum Simplicem, de eisque fiat Commemoratio quoties impediuntur, ut fit de aliis Simplicibus iuxta Rubricas. Festum tamen S. Canuti cedit Festo Ss. Marii, etc. Mm., ideoque in eius Officio commemoratur.

4. Si Patronus loci secundarius, vel alius Sanctus proprius, descriptus sit in Calendario cum aliis Sanctis, ab eis non separetur, sed de omnibus simul celebretur Festum sub ritu Duplici maiori vel minori, aut Semiduplici, iuxta Rubricas, nisi sub altiori ritu in Calendario sit descriptum.

5. Quando Festum aliquod Duplex maius aut minus, vel Semiduplex occurrat in die Octava Duplici maiori non privi-

legiata eiusdem Personae, Officium fiat de Festo, sub ritu diei Octavae convenienti, omissa vel addita Commemoratione eiusdem Octavae, iuxta Rubricas.

V—DE REFORMATIONE KALENDARIORUM PARTICULARIUM

1. Ut vero omnia quae hoc decreto praescribuntur rite executioni mandentur, singuli Ordinarii, etiam Ordinum Regularium, et Moderatores generales Institutum cuiusvis generis quae Kalendario proprio utuntur, supplicem libellum, iuxta Instructionem huius S. R. C. diei 12 decembris 1912, in *Actis Apostolicae Sedis* die 1 martii praesentis anni editam, ad eandem S. C. infra proximum mensem martium anni 1914 transmittant. Qui tamen post editam Constitutionem *Divino afflatu*, proprii Kalendarii iam obtinuerint reformationem, ex officio novam ab eadem S. Congregatione sine ullis expensis recipient.

2. In hac Kalendariorum reformatione, praeter ea quae superius disposita sunt de Festis quae hucusque Dominicis affixa erant, sequentes servantur normae:

(a) Anniversarium Dedicationis Ecclesiae Cathedralis, etiam ubi hucusque die fixa celebrari consuevit una cum Dedicatione aliarum Ecclesiarum, seorsim celebretur, iuxta superius decreta de eisdem Anniversariis hucusque diei Dominicae affixis.

(b) Festa propria, nisi aliter per Apostolicas Litteras dispositum fuerit, celebranda erunt ipsa die natali, si agnoscatur; secus, ponantur in aliqua die quae libera sit in Kalendario.

(c) Duo vel tres Sancti qui sub eodem Communi comprehendantur, sicubi occurrant eadem die et sub eodem ritu sint celebrandi, unico Festo recolantur, adhibitis iis singulorum Communium partibus, quae pro pluribus Sanctis qualitatis eiusdem assignantur, et contractis Lectionibus historicis III Nocturni, quae tamen huic S. R. C. adprobandae submittentur. Eadem norma servetur pro Festis eiusdem Communis, quae ab anterioribus diebus sint reponenda.

(d) Festa S. Bartholomaei Ap. et S. Ludovici Regis Conf., in omnibus et singulis Kalendariis, Romano non excluso, fixe diebus 24 et 25 augusti respective assignentur, nonobstante quacumque consuetudine aut privilegio. Ubi vero solemnitas externa die 25 et 26 respective celebretur, his diebus permit-

titur unica Missa cantata vel lecta de ea Solemnitate, ut supra statutum est pro Festis diei Dominicae hucusque affixis.

(e) Privilegium quibus nonnullae Dioeceses vel Instituta gaudent, sese scilicet conformandi Kalendario Cleri Romani, aut alicuius Ordinis seu Congregationis, et alia huiusmodi, penitus aboletur.

Quae omnia, per infrascriptum huius S. Rituum Congregationis Secretarium, sanctissimo Domino nostro Pio Pp. X in audientia diei 26 praesentis mensis octobris relata, Sanctitas Sua dignatus est approbare, et ab omnibus servari mandavit. Consulens autem eadem Sanctitas Sua pauperum praesertim clericorum indemnitati, Apostolica benignitate permittit, ut hi, pro prudenti arbitrio Episcopi, Breviaria quibus in praesenti utuntur, sine novi libelli additione, adhibere adhuc valeant, dummodo, iuxta Rubricarum praescriptum, novum ordinem Psalterialem omnino servant. Contrariis non obstantibus quibuscumque.

Die 28 octobris 1913.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charyst., *Secretarius*.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO of Pope Pius X ordaining further changes in the Divine Office.

S. CONGREGATION OF RITES publishes a general decree giving in detail the changes just referred to. (An English translation of both documents will be found in the ECCL. REVIEW YEAR BOOK FOR 1914.)

THE MANNER OF RECITING PRAYERS IN CHURCH.

A recent number of the Cologne *Pastoral-Blatt* contains a brief article on the recitation of prayers by the priest in church. The writer relates an experience of "Cordula Peregrina", that most charming convert poet who has enriched German literature in our days with sweet lays in honor of the Blessed Sacrament, toward which she had an instinctive devotion even while still a Protestant. After her conversion she became a friend of Alban Stolz, who did much to bring her to a fuller appreciation of Catholic truth. Speaking to him of her experiences as a Protestant, she relates how on one occasion, when traveling with her parents and two sisters in the Bavarian Tyrol, she was attracted to a Catholic church. Though her family was staunchly Protestant, Cordula silently admired the sincerity of the Tyrolese Catholics, who acted out their religion in every phase of their daily lives. She describes her impressions as she entered the picturesquely located little church, in which the Blessed Sacrament was exposed amid a flood of light, whilst the devout worshipers sang their touching hymns to God. Then she tells how the priest began to recite the Rosary. She eagerly listened to hear the words of the Ave Maria with which she already had become familiar. "But," she writes, "one could hardly catch a single word the priest said. He rattled off the prayers like a mill-wheel, without any thought apparently or devout attention to their beautiful meaning. It made me sad to think how a priest could do such a thing without being

ashamed before God and men. We had thought of remaining for the evening service, but the perfunctory manner of the priest whom we would have loved to revere, made us get up and leave the place from a sense of indignation."

We all know what a priest who does this sort of thing says in an attempt to justify his slovenly manner. It is true enough that the faithful know their prayers and can follow him without hearing what he says. But, then, what need is there of having him say it at all under such conditions? Most men or women, aye and even the children, present in the church, would probably say the prayers better than he, because they would make a more generous effort to be helpful and edifying. To act thus indifferently is to give the lie to the words of our profession which, as said by the bishop at our minor ordination, enjoins upon us the duty of reading and speaking distinctly and edifyingly in the public service: "lectiones sacras distincte et aperte ad intelligentiam et aedificationem fidelium proferre . . . quatenus auditores vestros pariter et exemplo et verbo vestro docere possitis". Many a priest does not realize that he is making an exhibition of himself through carelessness. Besides, his manner must irritate those who try to listen, and at times provoke anything but a prayerful feeling, especially if the congregation were to reflect that a wooden "prayer-wheel" would do as well. Certainly it would not scandalize those who look for help in a devout expression of the beautiful devotions of the Church, but find instead the minister of God throwing his shadow across the lightsome path of the inspiring sacramentals.

WHO GETS THE MARRIAGE FEE?

Qu. Have the new Marriage Laws decided to whom the stole fees for a marriage should be given in case the couple are married in another parish with the necessary permission of their Ordinary or pastor? Or does the law leave that to be decided by the statutes of the diocese? In my experience some priests, both seculars and regulars, think that, when the permission for the marriage is given, the officiating priest is entitled to the whole offering.

Resp. Section X of the *Ne temere* states that, if a priest assists at a marriage in violation of Section V, 3, fail-

ing to obtain the pastor's or the Ordinary's permission, the priest who thus marries parties not under his jurisdiction, is not entitled to the stole fee offered on such occasion, but must remit the same to the pastor of the contracting parties. This would seem to indicate that the priest who officiates at the ceremony with the necessary consent, is ordinarily entitled to the stole fee (see *Marriage Laws*, Brief Explanation, etc., pp. 32-33).

BURIAL OF CATHOLICS WITH THE RITES OF THE CHURCH IN NON-CATHOLIC CEMETERIES.

Qu. In the November issue of the REVIEW there was an explanation given with regard to burials in non-Catholic cemeteries. But there is another feature of this question which was not explained, viz. here is a place where until six or seven years ago all the Catholics were buried in the non-Catholic cemetery because there was no Catholic burial-ground. Many of the Catholics bought lots before that time and some of these are unwilling to have their dead relatives buried in the Catholic cemetery since they have lots in the other cemetery and some members of the family are buried there. As pastor I refuse to accompany or perform the last Rites over the dead buried in the non-Catholic cemetery because I understand that this is the proper thing to do and the only way to give a lesson to others. Another priest tells me that I have no right to do so in the case of those who had acquired lots before the opening of the new Catholic cemetery.

W. C. M.

Resp. A Catholic pastor is debarred from performing the Catholic burial service in a distinctly Protestant cemetery, just as he is in all consistency debarred from celebrating Mass in a distinctly Protestant conventicle. But a public cemetery, though non-Catholic, is not necessarily sectarian ground. In a new country, as on a battlefield, Protestants and Catholics bury their dead side by side.

The Second Plenary Council of Baltimore decreed that Catholics should not be buried with Catholic ceremonial in non-Catholic cemeteries, *if there were a Catholic cemetery in the place*: "*Ritus ecclesiasticos nolumus adhiberi in sepultura fidelium, quandocunque eorum corpora sepeliuntur in coemeteriis sectarum; vel etiam in coemeteriis profanis, quando*

adsunt coemeteria Catholica" (n. 391.) The Bishops evidently wished to indicate the distinctive prerogatives of a positive profession of faith, which under the neutral system of burial are in danger of being gradually eliminated.

The fact, however, that there were numerous conversions to the Catholic Church, created a practical difficulty if this law were carried out strictly. The danger of causing odium and estrangement in families otherwise well disposed toward those among them who had been induced to embrace the true faith of Christ, moved the Fathers of the next Plenary Council to mitigate the law above cited. Accordingly they decreed that Catholics who owned burial lots in non-Catholic cemeteries, either obtained before 1886, or at any time in good faith, were entitled to burial with the Catholic ceremonial in the church or in the house; and unless special reasons, approved by the bishop, counseled a different course, such Catholics might have their graves blessed in the usual way according to the faculties granted to our Bishops by the S. Congregation of Propaganda. The decree makes no distinction between converts and others, but speaks of Catholics who have lots in non-Catholic cemeteries: "*Cum agitur . . . de istis Catholicis qui pariter ante legem latam proprium fundum habuerunt, vel certe sine ulla fraude post legem acquisierunt, declaramus in istis casibus licere ritus ecclesiasticos adhiberi, sive domi sive in ecclesia . . . et declaramus insuper correctionem S. Congregationis de Prop. Fide de loculo benedicendo . . . in istis casibus esse observandam*" (n. 318).

A pastor, while not free therefore to associate himself with sectarian services that would give the lie to the profession of the faith which the Church represents, is bound by the law of charity to give to the deceased Catholic and his immediate friends or family the consolations derived from the religious rites. These consolations they desire and they are often prevented from sharing in them fully by reasons not of any protest publicly expressed, but mostly through the lack of previous training or similar opportunities which would make them embrace Catholic truth. How far this holds true in individual cases is a matter of discretion which the law cannot define. Hence the judgment of the bishop is as a rule re-

quired to determine a pastor's course where the latter has any doubt. It may be well to remember in practice that there is in America not so much of the type of Protestantism which we associate with sectarian protest, and that the cemeteries open to all classes of persons cannot be regarded as Protestant in the sense in which the term is applied to Lutherans to-day or of the sixteenth century. Baptized "Protestants" who profess no particular creed, whatever church they may happen to go to occasionally, do not differ very materially before God from Catholics who profess their faith only in name by a perfunctory attendance at Catholic worship, and to whom we usually give the benefit of any doubt as to their sincerity when it comes to burial.

THE DIFFICULTY ABOUT OEPHAS.

To the Editor, *THE ECCLESIASTICAL REVIEW*.

St. Paul spoke to James, Cephas, and John about St. Peter. Paul was the speaker; Cephas and his friends the ones spoken to; St. Peter was the one spoken of. (Gal. 2: 7-9.)

Paul, Cephas, and Peter, are three individuals as distinct as the three persons in Grammar.

So intimate was the unwavering friendship, and so great were the affection and agreement between St. Paul and his dear brother and constant defender, St. Peter (Act. 15: 7-11 and 25-26; II Pet. 3: 15), that the Church has united the feasts of both apostles and celebrates them as one, on the same day, 29 June.

SS. Peter and Paul were the great apostles of the Gentiles: Cephas and his friends would do nothing for the Gentiles.

St. Paul during his lifetime did not enjoy the reputation he has now. Some, even of his own converts, thought that Apollos and other disciples were his superiors. St. Paul had trouble with John (Act. 13: 13; 15: 38) and sometimes even with Barnabas (Act. 15: 39), but Cephas and a certain James mentioned in I Cor. and Gal. caused him more trouble than any others.

They thought that St. Paul had no right to preach to the Gentiles and to put them on a par with the Jews. The fact that St. Peter had been divinely authorized to treat Jews

and Gentiles alike (Act. 10), which perhaps they grudgingly admitted, did not justify Paul in their eyes, in doing the same.

To convince them that he had a divine right to act as he did and preach to the Gentiles, St. Paul used the following argument:

The miracles wrought through Peter, in his apostleship to the Jews, proves that his work had God's sanction—which was admitted by all.

But, God has given the same sanction to my work amongst the Gentiles, for He has confirmed it by miracles like those that He has wrought through Peter (Gal. 2:9).

The conclusion was evident and unanswerable; so James, Cephas, and John gave St. Paul and his friend Barnabas the right-hand of fellowship (Gal. 2:9), at least for a time.

Cephas was the very opposite of SS. Peter and Paul. They preached to the Gentiles; he would not preach to any but Jews.

WAS CEPHAS ONE OF THE SEVENTY DISCIPLES?

Cephas had seen the Lord (I Cor. 15:5): so possibly he was one of the Lord's Seventy Disciples, or apostles, as they are called in early Christian writings. But since many had seen the Lord, and since Jesus had other disciples besides the Twelve and the Seventy, from the Scriptures we cannot tell whether Cephas was one of the Seventy or one of the third group of disciples.

Pope Clement (A. D. 30-100), companion of St. Paul (Phil. 4:3), third successor of St. Peter, and contemporary of all the disciples, calls Peter, Peter (I Ep. 5) and calls Cephas, Cephas (I Ep. 47). He does not call Cephas Peter, as they do who confound the two; but the most that can be inferred from his words is that he distinguishes both men; he adds no traditional information to that found in the Scriptures.

The first¹ ecclesiastical writer to do so is Clement of Alexandria, who was born A. D. 150, half a century after the death of St. John. "This is the account of Clement in

¹ Irenaeus and Tertullian the contemporaries of Clement of Alexandria, are not giving traditional information; they are taking Marcion's ground and are refuting him from his own standpoint. Marcion was the first to say that Cephas was St. Peter.

the fifth book of his Hypotyposes, in which he says that Cephias was one of the Seventy Disciples, a man who bore the same name as the apostle Peter, and the one concerning whom Paul says, 'When Cephias came to Antioch I withstood him to his face'." ²

Eusebius, who mentions Marcion so often, must have heard of Marcion's opinion, that Cephias and St. Peter were one and the same person; but Marcion's opinion may not have been taken seriously in Eusebius's time; at any rate he did not think it worthy of notice.

In Clement of Alexandria's time there were no controversies that would be favored by making Cephias one of the Seventy, rather than one of the other two groups of disciples, so Clement's statement did not spring from controversial needs; it is not exegetical, for all that can be inferred from the Scriptures is that he was a disciple; it is not related as mere hearsay, like some of Clement's statements, but as a historical fact.

St. Paul's expressions concerning Cephias and his friends: "false brethren" (Gal. 2: 4), "them who seemed to be something" (Gal. 2: 6), "who seemed to be pillars" (Gal. 2: 9), bitter and satirical though they be, are not sufficient to overthrow the oldest tradition concerning the group of disciples to which Cephias belonged.

However, many of those who consider Cephias as different from St. Peter as he was from St. Paul, think that there is not sufficient evidence that he was one of the Seventy.³

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² Eusebius, *Hist.* i. 12. 2.

³ In the "Constitutions by the hand of Clement and the Ecclesiastical Canons of the Holy Apostles" a work of the third century, we have the following:

"Cephias said: Let three widows be appointed", etc.

"Andrew said: It is useful, brethren", etc.

"Peter said: We have already given", etc.

"John said: Ye have forgotten, brethren", etc.

"Cephias said: Ye remember some", etc.

"James said: How then, in the matter", etc.

(Lagarde's *Reliquiae Juris Ecclesiastici*, Harnack's *Texte und Untersuchungen* ii. 1, 2.)

Cephias who is here so clearly distinguished from Peter, does not appear as one of the Seventy.

ADDITIONAL NOTES ON THE ENGLISH TE DEUM.

Among the curious ascriptions of the tune should be mentioned that to Luther in the Protestant *Chants Chrétiens* of 1834; and the *Hymnal Companion to the Prayer Book* (Boston, 1885, No. 257) styles it a "Huguenot Melody". This hymnal also uses the tune for its No. 28. The La Salle Hymnal (New York, 1913) issued by the Christian Brothers, still ascribes it to "Peter Ritter" (1792), as does the Presbyterian Hymnal, 1895, which uses the tune for three different hymns. The first edition of the Presbyterian Hymnal (1874) used it for only two hymns, and one may conclude that it had grown in popularity in the interim. It is also given in *In Excelsis* (New York, 1900, No. 32) and is ascribed to Ritter.

In the October issue, 1913, of THE ECCLESIASTICAL REVIEW attention was called to the newer version of the Te Deum:

God of Might, we sing Thy praise,
Lord, we hail Thy kingly power;
Trembling earth Thy will obeys,
Highest angel, lowest flower.
Birth and death of fleeting time
Limit not Thy life sublime.

The fourth stanza of this translation is:

Great Apostles of the King,
Prophets famed in sacred story,
Ranged in many a radiant ring,
Chant Thy never-ending glory,
Father, Son, and Holy Ghost,
Theme of all the Martyr host.

The Rev. John McBride writes from Parkersburg, W. Va., that some ten years ago he issued for the use of his congregation a collection of hymns giving the Te Deum with this stanza interpolated in Father Walworth's version, and is inclined to think that it brings out the meaning of the original Latin with greater exactness than the corresponding one of Father Walworth. It is indeed a felicitous stanza, but nevertheless omits the thought of the Latin ("Te per orbem terrarum sancta confitetur Ecclesia") which Walworth so skillfully included in his translation.

The Rev. Charles Kotlarz, of Wagner's Point, Md., mentions three recently issued Polish hymnals which do not give

the tune, and offers the reason. Whether one sympathizes with it or not, it is so interesting as to deserve full quotation here. His letter (7 October, 1913) is as follows:

Allow me to forward you two more Polish hymnals:

1. The "Spiewnik Koscielny"—which means the Church Hymnal—is compiled by Rev. Francis Walczynski, who is canonicus cathedralis and Church Music professor at the Organists' School at Tarnow. Father Walczynski studied music at Ratisbon. His hymnal was edited at Tarnow and is officially introduced in Austrian Poland.

2. The "Spiewnik Parafialny"—which means the Parish Hymnal—is compiled by Rev. Leo Moczynski, who is cathedral choir director and Church Music professor in the seminary at Wloclawek. Father Moczynski studied music at Ratisbon. His hymnal was edited at Warszawa and is officially introduced in all Russian Poland.

3. Mgr. J. Surzynski studied music at Leipzig, Rome and Ratisbon. His hymnal was edited at Poznan and is officially introduced in German Poland. The correct title of his hymnal is "Spiewajmy Panu"—which means Cantemus Domino.

Permit me now to say a few words concerning the "Grosser Gott wir loben Dich." This hymn is contained in none of the three Polish hymnals, and this because it is most probably not of Catholic origin. It comes from the so-called Josephinistic era, which in fact ought to be called the Theresianistic one, as this era was initiated by Queen Maria Theresa, whose husband and all advisers were fervent members of the masonic lodge. Following her masonic advisers Maria Theresa forbade the hierarchy to communicate with Rome, she installed bishops and pastors and at pleasure deposed them, she sent an insulting letter to Pope Clement XIV, saying that she alone was the head in Church matters in Austria. She prescribed books for schools and hymnals for churches and no book or hymnal was allowed to be used, if not previously approved by her masonic advisers. No wonder that the hierarchy in Austria *nolens volens* permitted the use of hymnals edited and prescribed by the masonic government of Maria Theresa. So we come to the hymn "Grosser Gott wir loben Dich," contained in the "Catholic" (?) hymn book of Vienna, of which Dr. W. Bauemker is speaking. In his "Historia polityczna Kosciola w Galicyi za rzadow Maryi Teresy" (which means "The political Church History of Galicia under the government of Maria Theresa") Mgr. Ladislaus Chotkowski writes *in extenso* about the character of the "Catholic" (?) Queen Maria Theresa and her nefarious policies concerning

Church matters in Austria, and it is that political history from which I have taken all the above mentioned facts. Mgr. Chotkowski was formerly professor at the seminary in Posen, but had to leave his position and the country at the time of the Kulturkampf, and is now for the past 27 years professor of Church History at the Polish university of Krakow, Austria. For the publication of his political history he used the archives of Vienna and Rome.

In conclusion I wish to remark that Mgr. Surzynski in the preface to his hymnal, page vi, calls attention to the fact that he endeavored to avoid all the hymns composed during the Josephinistic era.

Additional information has come to hand respecting Mangan's beautiful translation of the *Te Deum*. W. H. Grattan Flood, Mus. D., K.S.G., writes briefly under date of 27 October, that "Both Fr. Meehan and O'Donoghue refer to Clarence Mangan's fine translation of the *Te Deum*, which (as also his translation of the *Stabat Mater*) appeared in Duffy's *Irish Catholic Magazine* in 1847." The Rev. W. Hickey writes (19 October) from Leeds, England, giving most interesting extracts that absolutely establish—were any additional confirmation needed—the authorship of Mangan:

I have looked carefully through *The Poems of Mangan* edited by Mr. D. J. O'Donoghue, and through Father Meehan's editions of the *German Anthology* (2 vols.) and *The Poets and Poetry of Munster*—both works containing Mangan's translations—but in none of them can I find his version of the *Te Deum*. However, I give the following extracts in proof of my statement that the translation you refer to in your article is by Mangan.

"In 1847, Mr. James Duffy published the *Catholic Magazine*, the first volume of which was edited by, among others—(Father Meehan himself was chief editor)—D. F. McCarthy, R. D. Williams, and John Kerrigan, P. P. of Templederry. Mangan contributed to its pages the delightful metrical paraphrase of the first chapter of *Jeremias* "Lamentations", "The Death and Burial of Red Hugh O'Donnell", the weird "Legend of the Clans of Unterwalden", and a brilliant translation of the Eucharistic Hymn "*Te Deum Laudamus*", composed not by St. Ambrose, but by St. Nicetus, bishop of Treves, in 527." (From Father Meehan's Preface to the *Poets and Poetry of Munster*, p. xiv.)

"He (Mangan) gave comparatively little of his work during 1847 to the "Nation"—it was in the "University Magazine" that most of his subsequent writings appeared. He, however, wrote a few excellent poems for the "Irish Catholic Magazine" which was published by James Duffy and edited by Father Meehan, who gladly found employment for the poet on his staff. It only lasted a little over the year, but during its existence he contributed to it, among other things, a notable "Lamentation of Jeremias over Jerusalem", "Father Klaus of Unterwalden", "The Death and Burial of Red Hugh O'Donnell", the remarkable translation of "St. Patrick's Hymn before Tara", "David Lamenteth Saul and Jonathan", a "Te Deum Laudamus", the "Stabat Mater", and one or two other pieces, Irish or religious." (From D. J. O'Donoghue's "Life of Mangan", pp. 186-87.)

The varied information given in the above letters from interested correspondents may prove of service to the future historian of our English hymnody. Our separated brethren have written many volumes illustrating attractively the history and uses of their hymns, and such literary work is not without its devotional use and stimulus to congregational song.

H. T. HENRY.

PARAPHRASE OF PSALMS 42, 57.

PSALM 42: "JUDICA ME DEUS."

(*Feria tertia. Lauds.*)

As at this altar I am called to serve God,
Knowing the great guilt of my sins against Him,
I implore pardon from the Judge eternal
Standing afar off.

Be then my Judge, God, Thou who knowest all things,
Give Thou Thy sentence in my favor and from
Crowds that are sinful far away remove me;
Hallow my priesthood.
From the defilement of the man of evil
And from my foeman in the darkness lurking
Save me, for Thou, God, art alone my refuge:
Thou art my power.
Why shouldst Thou cast me from Thy holy altar?
Why should I go sad by my foe afflicted?

Send but a ray down of Thy truth upon me,
 Light ever joyful!
 God's light and truth have ever been my leaders;
 They safely brought me to this holy mountain;
 They made me find home in the tents where Thou, Lord,
 Hidest Thy Glory.
 Yea I must enter and approach God's altar—
 God, who did cheer me from the days of childhood,
 Him I praise playing on the harp within me
 Melodies to Him.
 Why shouldst thou sorrow, O my soul, and trouble?
 Trust thou in God whom I ne'er cease praising,
 Him only Saviour of my soul and Sov'reign,
 Lord of my being!

NOTES ON PSALM 42.

This Psalm is in reality but the third strophe of the previous Psalm: *Quemadmodum desiderat cervus*, as is at once obvious from the repetition of the refrain: "Quare tristis es anima et quare conturbas me, spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei et Deus meus," which occurs in the middle and at the end of Psalm 41. The original meaning therefore of this third couplet can only be understood in conjunction with the two preceding ones. The brief note of Cardinal Mercier on the *Judica me*¹ will suffice: "Psalms 41 to 48 all seem to belong to the time of Ezechias and the invasion of Sennacherib. Psalms 41 and 42 are really one. The Psalmist, forced by the invading armies to flee from the Temple and hide beyond the Jordan in the mountains of Hermon, is mourning over his exile. He first pours out his heart in painful longings and then conceives the steadfast hope that a day will come when he will once more see the Temple of the Lord. In a spiritual sense he gives expression to the yearnings of man, exiled by sin from God and heaven, sighing for the promised Redeemer. On the lips of the priest the Psalm is intended to reveal the fervor of a soul that grieves to see its intercourse with God impeded by the preoccupations and pitfalls of a profane and perverse world, and it embodies a confident appeal for light and power from on high to keep it more entirely and faithfully attached to its God."

¹ *Retreat to his Priests*. Beyaert. Bruges. 1912, p. 271.

The present translator adds the first Sapphic strophe to express the Church's intention in making the priest descend to the foot of the altar and prefix this Psalm to his confession of guilt in the Confiteor.

Verse 1. Judica me Deus: the original sense of the Hebrew text is: Give judgment between me and my enemy and decide in my favor; *discerne causam meam:* be my advocate and fight my cause for me.

V. 4. Qui laetificat juventutem meam. A direct translation from the Hebrew would be: "ad Deum laetitiae exultationis meae," but the text is somewhat suspicious. The ordinary word for youth (ne"ûrim) finds no support in the Hebrew, but I suspect an earlier text to have read a ayin instead of a gimmel in *gili* and understood this word as "babyhood"; or (though less probably) to have had *yalduthi* instead of *gili*. The Latin fits in too well with the context to be a mere invention. As in Arabic the corresponding word is written with a dotted ayin and the sound of this letter was closely similar to the gimmel (v. g. Gomorrah for "omorrah), the substitution of *gili* for "oli is not unlikely.

PSALM 57: "SI VERE UTIQUE."

1-5 Iambic; 6 Dactylic acatal.

(*Feria quarta. Sext.*)

If then your boasting mouth be always full,
And righteousness your vaunt, O sons of men,
Give judgment on your neighbor righteously!
For in your heart you scheme iniquity;
In all the land your cunning hands are felt,
Working unseen.

Ye hoary sinners, from your mother's womb
Estranged from God and aliens to all good!
Ye started on your evil path so soon;
Ere they had swathed in bands the new-born babe,
Ye seem to have already plainly shown
Instinct for sin.

As vilest poison, spat from serpent's tongue,
Such is their venom, cast at fellow-men.
No viper brood so bad but can at times
Be charmed by the magician's artful tune,

But they have stopped their ears and made themselves
Deaf to all good!

Now God shall break their teeth within their mouth
And draw the evil fangs of Satan's cubs.

Then all their rush and roar of strength shall come
To nought, as water-torrents splash along
To die away in sand, and their fierce might

Ends in a pool.

God's arrows fall on them in steady hail
And He will not unbend His bow till all
His foes are down. Or as a lively flame
In guttering wax soon burns the whole, so God
Devours them. On them comes the scorching heat

Blinding them all.

Before your thorns have grown into a bush,
Before your crime has known maturity,
When still you are in fullest prime of life,
God's anger takes you off. Though welcoming
God's vengeance, of the sinner's blood the just

Washes his hands.

Thus man can read the history of sin;
And while he sees its fate before his eyes,
Say Righteousness is not without its fruit on earth,
While in the heavens above there rules a king
Who, knowing town and country, land and sea,
Judges the earth.

NOTES ON PSALM 57.

Both contents and phraseology of this Psalm suggest its extreme antiquity. It almost sounds as a prophecy of Amos or Osee against the corruption in high places and the flagrant injustice of the law courts of Israel in their time. Perhaps this fierce indictment of oppression and unjust judgment was not at first conceived as a song to be sung by the lips of the people, but in the time of national upheaval it was adopted as a battle-song of the oppressed, and God willed that this inspired Marseillaise—if such a comparison be not thought irreverent—should be embodied in the hymn-book of God's people. The Psalm is clearly divided in two parts, the first descriptive of the wickedness of corrupt judges, the second descriptive of God's judgment on them. The last verse of the Psalm is the answer as it were to the first; one might de-

spair of finding a just judge in Israel, but on seeing God's judgment on the wicked, one realizes that piety is not useless, that in fact Jehovah himself rules a just judge in the land.

Verse 1. Si vere utique. The exact value of the Hebrew particles here is not quite certain, and they have been rendered in a number of different ways. Instead of being a conditional sentence with an apodosis, the two sentences are perhaps simply coördinate and are ironical: "So then indeed you are speaking justice?" "In equity you judge the common man?" The phrase "Bney âdâm" refers here as elsewhere to the *plebs*, the common man as distinct from the aristocracy, to whom the judges belong.

V. 7: intendit arcum suum donec infirmentur. In Hebrew: he treads his bow till they fade; but this is so unsuitable to the context and such a mixed metaphor, that the suggestion has been made to read "yadôru kahasir" instead of "yidrok hisav," which in unvocalized Hebrew only involves the change of one consonant, resh for vav. The meaning then would be: they are luxuriant as grass, but as grass also they wither away. This suits the previous comparison well, in which they are compared to a mountain torrent drying up in summer.

V. 8: Supercecidit ignis et non viderunt solem. The word *cera*, wax, has also been rendered from the Hebrew *snail* or, with a slight change, *flood*, and the words *supercecidit ignis* by "the untimely birth of a woman". In consequence the passage is a well-nigh desperate puzzle. The simile of the wax swiftly running on the approach of fire and thus signifying the destruction of the sinner by the flame of God's anger, is quite frequent and plain and probably meant here, but the addition: "they gaze not on the sun" remains obscure.

V. 9: Priusquam intelligerent spinæ vestrae rhamnum. The Hebrew is often rendered: "Before your pots shall understand a thorn", and the meaning is supposed to be: "Before you can begin your enjoyment", "before your pot boils", to put it in homely fashion; the burning brambles are held to be the fuel of the camp-fire. All this however is so forced that the meaning suggested by the Latin is at least as likely to be the true one as that read into the Hebrew. The passage remains uncertain.

V. 10: manus suas lavabit in sanguine. In the original the meaning doubtless is that the just delights that he shall wash his hands in blood. The translation slightly modifies the sentence, so as to express a sentiment more natural to the ordinary reader of the Breviary. The remainder of the translation merely draws out the moral of this Psalm at greater length, without any verbal counterpart in the text.

J. ARENDZEN.

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"INTEGRUM PSALTERIUM PER SINGULAS HEBDOMADAS."

(A Suggestion anent the Reform of the Breviary.)

The latest regulations concerning the recitation of the Divine Office have been the subject of discussion among a number of priests. The reiterated pronouncements about the greater convenience and the shortening of the Office have been diversely criticized. There was no acrimony in the discussion; it was rather quiet and deliberate. The worst that was said is that the Holy Father's intention of restoring the Canonical Hours as much as possible is not being carried out by the scheme proposed in the actual rubrics, and that during the year 1913 about one-third of the Offices deviated from the purpose which inspired the *Divino afflatu*. Every priest will no doubt approve the distribution and disposition of the Psalms. The principle that governs the new order is truly admirable. One is therefore forced to regret that, when reduced to practice, there are so many days on which it is not observed. Would it not be possible to carry out the project of the reform and recite the Psalms with their Antiphons as arranged in the New Psalter every day of the year, no matter what the feast may be?

It is true, some beautiful antiphons of some special feasts should have to be sacrificed; but it is equally true that, as matters now stand, some beautiful Psalms fail to be recited every week. I venture to make a proposition which, though it may appear to some drastic and radical, ill-timed, and not likely to be heeded by the Commission, is nevertheless, I contend, not devoid of common sense and practicality. If no good will come from the suggestion, it can do no harm.

The following scheme, tentatively outlined, would be both clear and simple; it would avoid the necessity of the distracting search in the rubrics and ordo, and so keep us from losing patience and give the average priest not addicted to ordomaking a fair chance of reciting the Office *digne, attente, devote*, with a distinct note of piety; a plan which, above all others so far suggested, will insure the recitation of the whole Psalter every week during the entire year.

The scheme is as follows:

Aperi, Domine.

Invitatorium, etc.

Matins:

The Psalms of the three Nocturns together with their Antiphons are recited from the Psalter, every day without exception, no matter what the feast.

The Lessons of the First Nocturn are always *de Scriptura occurrente cum Responsoriis de Tempore*, no matter what the feast.

The Lessons of the Second Nocturn are of the saint or the feast with the Responsoria proper or common.

The Lessons of the Third Nocturn are always *de Homilia* with the Responsoria proper or common.

If there are but three Lessons, provision is already made in the Psalter.

There is no historical ninth Lesson; never *e tribus* or *e duabus fit una*.

The ninth Lesson of a vigil is recited.

Lauds:

At Lauds the Psalms together with their antiphons are recited from the Psalter every day, no matter what the feast.

There are no II Lauds.

There is no commemoration of saint or feast at Lauds.

The *Suffragium de omnibus Sanctis* is recited every day of the year without exception.

There are no Preces at Lauds.

If only Matins and Lauds of the Officium defunctorum are sung or recited, the Psalm *De profundis* is added after the Oratio. This Psalm is omitted after Lauds, if Vespers are also recited that day.

Little Hours:

Prime consists of the hymn, antiphon, and three Psalms. There are never four Psalms at Prime.

The Symbolum is recited on Trinity Sunday only.

The Capitulum, Responsorium Breve, *oratio diei*, complete Prime.

There are no Preces at Prime, Tierce, Sext, None.

Vespers:

The Psalms together with their antiphons are recited every day, no matter what the feast.

Capitulum, hymn, oratio, of the saint or feast.

There are no commemorations at Vespers.

There are no Preces at Vespers.

Complin:

Complin is recited every day, as in the Psalter.

There are no Preces at Complin.

During the Penitential season, i. e. from Septuagesima Sunday until Easter, the Psalm *Miserere* is recited every day at the end of the Office, immediately before the Sacrosanctae.

REASONS FOR THE CHANGES SUGGESTED.

There are many saints in the Roman Martyrology who never get a mention in the Office.

There are always some saints whose feasts are omitted during one year or another. Hence the omission of all special commemorations and making the Suffragium de omnibus Sanctis of daily obligation, seem to be reasonable enough.

The Preces are omitted because in one form or another they are said in the liturgical prayers, either at Mass or in the Psalms from which most of them are taken.

The Canon of the Mass supplies the daily prayer for the Holy Father and for the Ordinary of the Diocese.

The Holy Father has shown in a striking manner how to make a radical change look like a most reasonable one, by reducing the unwieldy First Nocturn of the Sunday Office to the proportions of the Second and Third Nocturns. This has suggested the plan of making Prime uniform with Tierce, Sext, and None.

There is no doubt that the scheme suggested is so lucid that it eliminates all possibility of making mistakes in the recitation of the Office; so simple and direct that it reduces the occasions for distractions, "lightens the burden", and makes the Office a prayer—"plena devotio"—rather than a study of exceptions to the general rubrics, and does not sacrifice anything of the essential beauty and symmetry of the Canonical Hours.

One more word is added to make this scheme perfect, and it may be expressed thus: When the Holy Father shall have imposed upon the whole Latin Church one uniform ordo, then the long cherished hope of an ideal liturgical prayer shall be realized.

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THE QUESTION OF DISPENSING FROM THE "CAUTIONES" IN MIXED MARRIAGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

This question of dispensing from the "cautiones" turns entirely, it appears to me, upon the natural law. The Church not merely will not, but dare not, contravene a divine law of nature. The natural law in the present instance teaches that it is an immoral act to promote, by sanctioning, the bringing up of children in error. To satisfy that law guarantees are required. Where the children are already being, or have been, brought up in error, and nothing can arrest or undo the damage, the sanction aforesaid can neither be given nor withheld. And this already indicates the difference in the attitude of the Church toward a marriage about to be contracted and one that has to be revalidated. In the first of the two cases given, p. 710,¹ the words "dummodo Oratrix spondeat serie se curaturam totis viribus educationem totius prolis in religione catholica"; and in the second, the words: "quatenus impositum fuit matri onus baptismi et educationis prolis totis viribus curandae", imply that the Church considered, under the circumstances, the mother's sincere promise a "cautio" sufficient to satisfy the moral law.

¹ ECCLES. REVIEW, December, 1913.

"Does the Church, in permitting a priest to be present incidentally at a marriage where no guarantees are given, thereby sanction that marriage?" is a question that might be answered by some competent person. In every case I maintain that the Church never infracts the natural law.

J. A. M.

In answer to the question proposed by J. A. M., we should say that, in permitting a priest to be present at a marriage where the guarantees are not given, the Church sanctions such a marriage to the same extent as the prodigal's father in the Gospel parable (Luke 15: 11-32) sanctioned the son's claiming of his inheritance and his going abroad to risk his happiness. The Church hopes for her wayward child's return. She never denounces, but reluctantly grants, what their native right of freedom allows her subjects to choose.

THE BISHOP AND THE PRIVILEGE OF THE MIDNIGHT MASS.

Qu. I am under the impression that the Holy Father about three years ago granted permission to give Holy Communion to the faithful at Midnight Mass on Christmas, where permission to have the Midnight Mass had been obtained for chapels and churches.

If such permission was granted by Rome, is it necessary to get a further permission to this effect from the bishop? May the bishop withhold it?

If it was not granted by Rome, is it necessary to apply individually to Rome, or can the bishop grant the permission?

Resp. The privilege of Midnight Mass and the distribution of Holy Communion at such Mass was granted to Religious and Seminaries for their chapels. For churches at large it must be obtained from the S. Congregation of the Sacraments.

Ordinarily such privileges, especially for public churches, are obtained through the bishop. In any case the bishop must be informed of the privilege having been granted; and if he deems it proper he may stop its use, since, as Ordinary, he is the responsible judge of the conditions that may render the indiscriminate exercise of such privileges within his jurisdiction detrimental to the cause of religion. All privileges granted by the Holy See to individuals are subject to this limitation and approval by the local Ordinary, unless the

power of the latter be expressly suspended. Even general decrees of the Holy See may be withheld from execution by the Ordinary; only in this case he must give justifying reasons to the Roman authority for failing to obey a universal law of discipline.

"BLESSED" OR "BLEST BE GOD"?

Qu. The matter which I submit to you for solution may at first sight appear very trifling, but considering it in its relation with the public office of the priest, it assumes, I think, decided importance.

In the recitation of the prayer "Blessed be God" after Benediction, should the word "blessed" be pronounced as one or as two syllables? If it is a participle it is one syllable (blest), but if it is an adjective, it is two syllables (blessed). Now the fact is, nearly all priests pronounce the said word with two syllables. Please give the correct pronunciation for the enlightenment of many priests.

R. E. B.

Resp. We take it that the meaning of the phrase "Blessed be God" as contained in the prayer referred to, is equivalent to "Let us bless", that is to say, "honor, exalt, praise, glorify God". In this sense the verb "to bless" is recognized as proper. "Blessed" is therefore a verb, not an adjective declaring God to be blessed, for that is a fact needing neither our prayer nor wish, any more than does the fact that God is omnipotent. Being a prayer and implying an invitation, desire, or mild imperative, to join in declaring the glory of God, "blessed" in the case given may be considered to be a participial form of the verb. But that does not sanction the substitution of "blest" for "blessed", since not only are both forms recognized as participial, but the more emphatic and solemn form implied in the prayer is distinctly preferable; or as Latham, the editor of Johnson's Dictionary, in his *Handbook of the English Language*, says: "In reading the Scriptures we say *blesséd*, though in current speech we say *blest*."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. *Acts*. Dr. E. Dentler has translated and interpreted *Acts*¹ in popular form and with apparatus scientific enough for the busy parish worker. He hopes to bring the people more generally to read *Acts* and priests to make greater use of the book in preaching.

Two useful Protestant works are those of Dr. J. M. Wilson² and E. Preuschen.³ The former hails Harnack's date of *Acts*, i. e. the end of A. D. 62, with more finality than Catholic scholars assign to the decrees of the Biblical Commission: "It may be doubted whether the question of date will ever be seriously raised again." Dr. Preuschen, like his fellow editors of the same collection of commentators, goes the way of advanced criticism. He thinks to find inexact and unhistorical statements in *Acts*; and a hopeless discrepancy between *Galatians* and *Acts*. Even when there is agreement, as in some circumstances given by both *Acts* 15 and *Gal.* 2, the explanation is extensive reëditing of Luke's work. The Western Text of *Acts* is "an overwrought text through and through, touched up by a clever and well-informed man".

Father Urban Holzmeister, S.J., New Testament Professor of the University of Innsbruck, contributes an interesting study of St. Paul's appeal to Caesar from the jurisdiction of Festus (*Acts* 25: 1-12).⁴ A careful analysis of the appeal is made,—its right, the reason of it and the effect are examined in detail. Theodore Mommsen thinks there is no need to take it the judge made a mistake which caused Paul to use his rights. Fr. Holzmeister has the contrary view. Up to this it was not clear that the Apostle would be deprived of the rights of a Roman citizen. Just so soon as it appeared that Festus intended to handle his case according to Jewish

¹ *Die Apostelgeschichte*, pp. lxxii, 483. Morgenthau, 1912.

² *Origin and Aim of the Acts of the Apostles*. New York: The Macmillan Co., 1912.

³ *Die Apostelgeschichte*. Handbuch zum N. T. iv, 1., pp. x-160 with two maps. Tübingen: Mohr, 1912.

⁴ "Der heilige Paulus vor dem Richtersthule des Festus", in *Zeitschrift für katholische Theologie*, 1912, vol. 36.

law, St. Paul expressed his desire for that Roman justice to which his citizenship gave him right; and appealed to Caesar.

2. *The Apostolic Decree.* Still the battle is indecisive in regard to the original text of this important document of the first council of the Church.⁶ Dr. E. Preuschen, the radical critic above quoted, opines it was his unknown but clever higher critic of days gone by who was to blame for the odd Western form of the Apostolic Decree. And yet this very Western form receives much respect from rather critical scholars.

Professor Conrad H. Moehlmann, Rochester Theological Seminary, thinks the maligned Western to be the original reading.⁶ The two forms or readings are called the "three-clause" and the "four-clause" text. The great uncial MSS. Sinaitic, Alexandrian, Vatican, etc.,—give the "four-clause" text; and command converts from Gentilism to abstain from meats offered to idols, from blood, from things strangled and from fornication. Codex Bezae (D), the Old Latin, Irenaeus, Tertullian, etc., favor the "three-clause" text,—abstinence from meats offered to idols, from blood and from fornication; and D adds the Golden Rule, "Whatsoever ye would not have done unto yourselves, do ye not unto others". The authenticity of *καὶ πνικτῶν*, "from things strangled", in the four-clause text is very doubtful. The three things prohibited in the three-clause text are clear and definite; *πνικτῶν* is indefinite and is generally found in close connexion with *αἷμα* to define it. If we follow some MSS. of the Vulgate and some of the Latin Fathers who read *sanguine suffocato*, we get the definite prohibition of the "blood of things strangled"; and this prohibition is readily explainable with the other two. The decree is not a food-law even in any part; but has to do entirely with moral conduct.

Resch⁷ goes to great lengths to show that the Council which met at Jerusalem did not prohibit the eating of certain meats but insisted upon three fundamental and timely rules of moral conduct. Idolatry, blood and fornication were

⁶ Acts 15:28-29 and the two connected verses 15:20, 21:25.

⁶ "Historicity of the Apostolic Decree". *Biblical World* (Nov. 1912), pp. 318-329.

⁷ *Das Aposteldekret nach seiner äusserkanonischen Textgestalt*, 1905.

meant in a broad sense; they covered the entire field of wrong doing. Idolatry referred to all sins against God; fornication, to all sins against one's body; blood, to all sins against one's neighbor. In the New Testament, there are various groups of sins enumerated,—cf. Rom. 1: 24-32; Gal. 5: 19-21; Eph. 5: 3-5; Col. 3: 5-8; I Pet. 2: 1; II Pet. 2: 9-14; Rev. 17: 3; and all these groups seem to be the "roots of bitterness" that lead to deeper roots of the three fundamental sins of Acts 15: 29.⁸

Harnack⁹ takes sides with Dr. Resch. So too does Dean Furneaux, who writes in his edition of the Acts: ¹⁰

Harnack has shown conclusively that three things are forbidden, all of them moral,—idolatry, fornication and murder . . . The words "and from what is strangled" are an early gloss written in the margin by some one who misunderstood the "blood".

This Resch-Harnack theory of a three-clause moral law instead of a four-clause food law seems to date back to Hilgenfeld¹¹ and to Wellhausen¹² and has received the support of such English scholars as Professor Kirsopp Lake of the University of Leiden,¹³ Dr. E. H. Eckel of Wadham College, and S. A. Devan of Christ Church, Oxford.¹⁴ Against the Resch-Harnack theory and in favor of the four-clause text and food-law are the recent commentaries of Wendt, Professor of the University of Zürich, and of Rudolph Knopf, in the series edited by Joh. Weiss,—besides the work of Dr. Preuschen which we have cited. Moreover, the text of von Soden¹⁵ is four-clause and not three.

Probably the most insistent opponent to the Resch-Harnack theory is Dr. Sanday, Lady Margaret Professor of Divinity, Oxford, and Canon of Christ Church. On the seventieth birthday of Dr. Theodor Zahn, a memorial volume of essays

⁸ Cf. *op. cit.*, p. 108.

⁹ *Beiträge zur Einleitung in d. N. T.*, iii, Leipzig, 1908.

¹⁰ Oxford, 1912.

¹¹ *Zeitschrift für Wissenschaftliche Theologie*, 1896, p. 625.

¹² *Noten zur Apostelgeschichte*, iii, 19.

¹³ Cf. *Church Quarterly Review*, Jan., 1911, pp. 353 ff., "The Earlier Epistles of St. Paul," London, 1911, pp. 48-60.

¹⁴ *The Expositor*, July, 1913.

¹⁵ Göttingen, 1913.

was presented to the veteran exegete; and to this volume Dr. Sanday contributed "The Apostolic Decree".¹⁶ He held that the law was dietetic and local.

As to any further difficulty from St. Paul's treatment of meats offered in sacrifice to idols, I confess that I think little of it. He could upon occasion become a Jew to the Jews. But the decree, we may be sure, made no impression on his mind. It *contributed nothing* to his Gospel. It was no outcome of his religious principles. It was just a practical concordat, valid in certain specified regions and under certain definite conditions. But when he was altogether outside these, among his own converts, he dealt with them by his own methods, and without any thought of the authorities at Jerusalem.

Such independence of the authorities at Jerusalem St. Paul never had; else had he never, at the very outset of his apostolic career, gone to Jerusalem to get the approval of those authorities in regard to his doctrine and discipline. True, in I Cor. 8:8-11, the Apostle tells his followers that it is a matter of indifference to eat meats offered to idols, since the idols are nonsensical and there is no such being in the world as the persons for whom the idols stand. But he here gives sane interpretation of the decree as a moral code. It was not the food that was prohibited but the acknowledgment of the false god by the eating of the food or the scandal that might come from even the seeming acknowledgment thereof. If Dr. Sanday took the decree as a moral law, he would not be so hard put to it in his effort to explain St. Paul's seeming disregard to the food-law in teaching the Corinthians.

Dr. Kirsopp Lake later took Dr. Sanday gently to task¹⁷ in various details of the latter's argument. Thought Dr. Sanday, as D (Codex Bezae) and Irenaeus erred in adding the golden rule, they ought not to be trusted in their omission of "things strangled"; the same people left out "things strangled" and put in the golden rule (not to do to others what one would not have done to oneself), and that for the same purpose,—to change a food-law to a moral law. But,

¹⁶ *Theologische Studien*, Theodor Zahn, zum 10 October, 1908, dargebracht, Leipzig, 1908.

¹⁷ *The Early Epistles of St. Paul*, London, 1911, pp. 31, 50.

Dr. Lake argues, this is not the case. The evidence for the golden rule is not quite the same as that for the omission of "things strangled". Tertullian omits "things strangled" but does not insert the golden rule. In answer to these courteous rebukes, Dr. Sanday restates his case by examining once again the evidence for the Western reading or three-clause text.¹⁸ No new light is thrown on the problem. The historical evolution of the food-law into a moral law is Dr. Sanday's evasion of St. Paul's teaching to the Corinthians on the question of meats offered to idols.

There was no longer need to provide against Jewish sensitiveness. Hence the so-called "food-law" practically reduced itself to the question of meats "offered in sacrifice to an idol". In regard to these St. Paul gave the wise advice, not to ask too many questions, but in case attention were called to the origin of the meat set before you, to abstain in order not to offend tender consciences.

This evasion is less offensive than the former suggestion that the Apostle dealt with his own converts "without any thought of the authorities at Jerusalem"; and yet it is only an evasion. It is not yet proven by Dr. Sanday that in writing I Cor. (c. 52 A. D.), St. Paul meant to set aside a food-law which St. Luke recorded as an important law in c. 62 A. D. The evidence of I Cor. favors the three-clause moral law theory rather than the four-clause food-law theory. Especially is this so in regard to 10: 25: "All that is sold in the shambles, eat ye asking nothing on account of your conscience." There is no harm in eating foods that have been offered to idols; the whole harm is in the act of idolatry by eating.

The most recent and thorough Catholic study of this moot question of the Apostolic decree is that wherewith Fr. Karl Six, S.J. won the Lackenbacher prize of the University of Vienna.¹⁹ The thesis was published by the Biblical-Patristic Seminar of the University of Innsbruck,—a series of studies inaugurated by Fr. Fonck, the Rector of the Biblical Institute of Rome. The purpose of the writer is clear and

¹⁸ "The Text of the Apostolic Decree", *The Expositor*, Oct., 1913, p. 295 ff.

¹⁹ *Das Aposteldekret* (Acts 15: 28-29) *Seine Entstehung und Geltung in den ersten Jahrhunderten*. Innsbruck, 1912.

to the point,—not to say all that might be said about the decree,—not, for instance, to take up men like E. Preuschen²⁰ and make good against them the historicity of Acts 15 as tallying with Paul's account of the Council of Jerusalem,²¹ nor to examine the ecclesiastical and historical standing of that council,—but solely to explain the content of the decree. No new theories are ventured on. The literature of the subject is studied and correlated and the more or less certain conclusions of the safest and sanest exegetes are presented. He divides his monograph into two parts. In the first part, the origin of the decree is treated,—its occasion, meaning and purpose; in the second part, the worth of the decree in the first four centuries is set forth. Father Six favors the western or three-clause text and doubts the authenticity of *πικτόν*, "things strangled". The thoroughness of his study compares favorably with Coppieters' scholarliness in *Revue Biblique*²² on the same subject.

The mention of the critical work done is this matter of the Apostolic Decree by Dr. Coppieters, Professor of Sacred Scripture in the Catholic University of Louvain, calls to our mind the commentary of his fellow countryman, Dr. A. Camerlynck, Professor of Sacred Scripture in the seminary of Bruges.²³ He defends the four-clause text as a moral law together with three local and transitory prescriptions. Excepting the prohibition of fornication, the decree is, in fact, a food-law. The purpose of the Apostolic body in this ordinance was to provide a *modus vivendi* and consequent peace and unity among the converts from Judaism and from Gentilism, to avoid the occasion of scandal to the Jews and to tide over a practical difficulty due to the necessarily gradual severing of the Church from the disciples of the synagogue.

We have noted the courtesy with which Dr. Lake and Dr. Sanday are carrying on their controversy. They seem to weigh their words with an extreme of delicacy in order not to offend. Would that Dr. Lake had such regard for the work done by Catholic scholars. He seems to have on the

²⁰ In *op. cit.*

²¹ Gal. 2.

²² 1907, pp. 31 and 218.

²³ *Commentarius in Actus Apostolorum*. By A. Camerlynck, 6th ed., 1910, p. 295.

blindness of Protestantism when he squints at the Catholic Church. It is simply astounding that in a book issued in 1911²⁴ this esteemed scholar should write of the Clementine Vulgate:

No word of it may be altered, nor may variants be printed in the margin, so that officially, at all events, textual criticism in the Roman Church ended in 1592.

The falsehood of this sneering accusation is clear from the work the Benedictines are now doing for the revision of the Vulgate and from the *Collectanea Biblica* which are now being issued under the editorship of the same scholars.²⁵ It is also astounding that this courteous critic makes no mention of the writings of Le Bachelet, S.J.,²⁶ and of Prat,²⁷ but merely rehashes the old story of the calling-in of the Sixtine edition. "Some say merely because it was inaccurate, some because the Jesuits, whom Sixtus had offended, desired it." If Dr. Lake were to be so blind and unconscionable in other matters of criticism, his opinion would not be very much worth.

3. Pan-Babylonianism. It is a pleasure to note the ever-increasing number of Catholic priests who are devoting themselves to the study of Assyrian, Babylonian, and Sumerian literature. Too long has this field been left almost the exclusive demesne of the Pan-Babylonians who sought to discredit the Bible. They found certain facts of history, presented those facts with a vast deal of fictitious and prejudicious imaginings, and then scoffed at those who refused to accept the infallibility of such imaginings. And the only reason of the scoffing was, to all seeming, the fact that the conclusions were denied by men who were not Assyriologists. That reason now holds no longer. The Catholic Assyriologists are as Babylonian as are the Pan-Babylonians.

²⁴ *The Text of the New Testament*. By the Rev. K. Lake, Professor of New Testament Exegesis and early Christian Literature in the University of Leiden, London, 1911, p. 31.

²⁵ Vol. I: *Liber Psalmorum juxta antiquissimam Latinam versionem nunc primum ex Casinensi cod. 557 curante D. Ambrosio M. Amelli, O.S.B., in lucem profertur*. Pustet, Rome, 1912; Vol. II: *Codex Rehdigeranus*. The four Gospels according to the Latin manuscript R. 169 of the City Library of Breslau. Edited by Henry Joseph Vogels. Pustet, Rome, 1913.

²⁶ *Bellarmin et la Bible Sixto-Clémentine*, Paris, 1911.

²⁷ "La Bible de Sixte Quint", *Études*, Sept., 1890.

The Franciscans Huber, Schollmeyer and Witzel have entered the field of Assyriology. In *Beiträge zur Assyriologie*, edited by Friederich Delitzsch (the somewhat radical son of the scholarly and conservative Franz Delitzsch) and Paul Haupt (the more than somewhat radical member of the staff of Johns Hopkins University), Father Maur Witzel has a learned dissertation on the prefixes of the Sumerian verb. Laying aside all prejudices due to Semitic studies, he attacks this grammatical problem of the force of the prefix in the non-Semitic language of the land of Shumer,—i. e. Southern Mesopotamia. The result of this pioneer work, done care-free of trammels other students may have set, is a bit revolutionary and yet the very result that George Bertin got by like pioneering twenty-five years ago.

Father Witzel finds that many suffixes designate neither the subject nor the direct object of the verb but rather refer to the verb indirectly, for instance, as adverbs of place. If his finds be accepted, many Sumerian texts will have to be otherwise translated. In this regard attention should be called to the similar study of Father Deimel, S.J., Professor of Assyriology in the Biblical Institute, Rome, who lists 225 prefixes of the Sumerian verb.²⁸

Another Franciscan, Father Anastasius Schollmeyer, has made a useful study of the Sumerian and Babylonian hymns and prayers addressed to Shamash.²⁹ An introduction of twenty-five pages sums up what is known of the Sumerian sun-god Shamash,—his nature, names, cult and symbols. Thirty-eight texts, all hitherto published and some of them already studied, are set forth together with transliteration, translation, and commentary. Some of these texts are bilingual,—Sumerian with Babylonian interlinear translation; others are either Sumerian or Babylonian only. All serve to complement our knowledge of the nature and functions of this deity; and show us how degenerate from the original monotheistic cult of the deity is the solar mythology of Sumeria and Babylonia.

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²⁸ *Vocabularium Sumericum*, Rome, 1910.

²⁹ *Sumerisch-babylonische Hymnen und Gebete an Shamash*. Schöningh. Paderborn, 1912.

OBITER DIOTA IN SEISENBERGER'S HANDBOOK.

The welcome so graciously tendered Dr. Buchanan's translation of Seisenberger's *Practical Handbook for the Study of the Bible*, edited by the Rev. Thomas J. Gerrard, is undoubtedly merited by the work as a whole. Of its five hundred pages, however, the small fraction of a dozen pages or thereabout requires revision. The following observations, affecting chiefly the geographical section, are submitted for the advantage of educators and students who have lent their well-deserved encouragement and patronage to the first edition. They fall naturally under three heads which, beginning with the least important, may be entitled I. Words; II. Maps; III, Statements.

I. WORDS.

Page 14: "Samum: read: simoon or simoom. 15: "Bedouin *Arabs*": "Arabs" is redundant. 21-22: Discrepancies in spelling. The method adopted in the text is that of the Douay version; thus, Nephtali, Zabulon, Aser, etc.: that followed on the map opposite p. 20 is according to the King James version, Naphtali, Zebulon, Asher, etc. 22: Hebrew spelling of Jerusalem defective, sāmēkh for final mēm. Maps opposite pp. 22 and 26, have the King James spelling, besides the following errors: Shifat for Shāfāt,¹ Anôta for 'Anâta, Aprygdalon for Amygdalon, Jehoshophat for Josaphat. The King James spelling, Aceldama, Zion, etc., is not incorrect, but the editor promises in his preface to abide by the Douay. 33: Duim should read: Dion. "Clermont-Ganneau, a Frenchman". Is that all? 41: "Liars and forgers", repeated twice. Should not the designation be softened?

II. MAPS.

The maps of Chanaan, ancient Jerusalem, and environs of Jerusalem are very imperfect and entirely out of harmony with the author's knowledge and competence.

Chanaan, opposite page 20. Juda, Dan, and Simeon wrongly overlap Philistia. There is no definite line of de-

¹ For modern names, see Palmer, *Survey of Western Palestine*. Arabic and English Name Lists. London, 1881.

marcation between Ephraim and Benjamin. Simeon, described as west of Juda, is placed almost entirely south. Dan, located in the text between Juda and Philistia, is represented otherwise on the map. Aser, "near Mt. Carmel", according to the text, is separated from it by Zabulon on the map. Zabulon, related to the Sea of Genesareth in the text, is placed by the Mediterranean on the map.

Ancient Jerusalem, opposite page 22. The unauthentic Gordon Calvary is represented, not the traditional site which the author defends. The second wall incorrectly encircles the Pool of Ezechias ("Amygdalon"), and is so constructed as to enclose the traditional Holy Sepulchre which, as the author upholds, ought to be beyond and outside it.² The Tyropoeon Valley is generally conceded to be that running through the city lengthwise, not merely its western arm. Wilson calls the latter the Palace Ravine.³

Environs of Jerusalem, opposite page 26. The Holy City is far different in outline from the previous map, and agrees better with the more commonly received view regarding the northern boundary and the Temple precinct after the building of the third wall. North of Jerusalem is indicated a "W(ady) Jehoshophat". The Valley of Josaphat, a fourth century localization,⁴ is identified only with that part of the Cedron Valley *east* of Jerusalem.

III. STATEMENTS.

Page 6. Extent of Palestine: "from longitude 52° E. to beyond 54° E." Perhaps a typographical error for 32° to 34° east of Paris. The map opposite page 20 gives correctly 34° to 36°, that is, east of Greenwich.

Page 9. "Plain of Saron, *where the Philistines dwell*." Omit the italicised clause. Saron was north of Philistia.

² For the pros and cons of the traditional Calvary and Holy Sepulchre, with maps and illustrations see ECCLESIASTICAL REVIEW, 1907, June, July and August; also, August, 1910, pp. 138 ff. See articles on both subjects in the *Catholic Encyclopedia*.

³ A very exhaustive presentation of all documentary evidence bearing on that phase of Jerusalem topography related to the chief sanctuaries, is Wilson's *Golgotha and the Holy Sepulchre*, London, 1906.

⁴ Vigouroux in *D. B.*, vol. III, col. 1652, s. v. Josaphat.

Page 10. "The Jordan rises *on* Mt. Hermon". The sources are all near the base. The altitude of Hermon is 9200 feet. The highest of its three sources which is in the fountain below Hâsbeiya (1700 ft.), empties into the Nahr Hâsbany, a torrent that is not *on* Hermon but in the valley which separates Hermon from the mountains on the west.⁵

"The course of the Jordan from the Lake of Genesareth to the Dead Sea is *nearly 80 miles*." The air-line measurement is nearer 65 miles, but the river flows about 200 miles owing to its sinuosities.⁶

Page 11, note 1. "Since 1900 a steamer . . . has been plying regularly along the Dead Sea, which had been *deserted for thousands of years*." This imaginary desertion is pardonable, for it was voiced by Chateaubriand a century ago, 1806. The facts here presented will enable us to understand not only the history of navigation on the sea, but the origin of the strange stories about it as well. The last two thousand years may be considered for the present purpose as covered by the Roman, Byzantine, Crusading, Arab, and modern periods respectively. In each of these, except the semi-barbarous fourth, there was navigation on the Dead Sea.

Roman Period. Tacitus,⁷ Strabo,⁸ and Diodorus of Sicily⁹ tell of rafts and small craft launched to gather the bitumen floating on the surface. Josephus mentions that Placidus, shortly before the siege of Jerusalem, having perpetrated a massacre "as far as the lake Asphaltitis" (Dead Sea), "put his soldiers on board *the ships*".¹⁰

Byzantine Epoch. Commercial relations with Kerak necessitated navigation, for by this means it was possible to effect in a few hours a transportation of merchandise that by overland caravan would require from three to four days. The mosaic chart of Medeba, ascribed to the fifth or sixth century, is decisive. It represents two skiffs on the sea, each propelled by a sail and oars, and heavily laden.¹¹

⁵ Hastings's *D. B.*, Hermon by Conder; Jordan by Warren. Also, Vigouroux, *D. B.* Jourdain.

⁶ Warren, *H. D. B.*, *ibid.*

⁷ Hist., V, 6.

⁸ XVI, 2, 42.

⁹ XIX, 99.

¹⁰ Wars, iv, vii, 6.

¹¹ Reproduced by Rev. H. Vincent, O.P., and communicated to the Academy of Inscriptions and Belles-lettres, Paris, with the conclusions of the Rev. M. J. Lagrange, O.P., 1897. Cfr. *Revue Biblique*, 1897, pp. 165-184; also, Abel, *Une Croisière autour de la Mer Morte*, Paris, 1911, p. 79.

Crusading Period. Navigation was so flourishing that there was a thoroughly organized system of taxes and imposts, release from which passed as a very substantial privilege. An Arab geographer, Chérif ibn Idrîs, 1154, enumerates grain and dates among the commodities.

Arab Domination. These six hundred years were a dark age for the Dead Sea. From the thirteenth century to the first decades of the nineteenth, available descriptions may thus be summarized: "Lacus iste eciam dicitur mare dyaboli"; "non retinet naves"; "est (mare) intransmeabile", etc. These current beliefs, which were introduced into Europe by pilgrims and scholars alike, were based more upon the superstitious dread of the natives than upon historical knowledge or experiment.

Nineteenth Century. Records of several expeditions are available. They were: 1835, Costigan; 1847, Molyneux; 1848, Captain Lynch, an American, in metal barques; 1864, Duc de Luynes; 1897, Gray Hill in a flat-bottom boat; 1898, the Rev. Putnam Cady; 1905, Schmidt with three students of the American Institute, Jerusalem.

More important enterprises were those of Captain Basili and Djelal 'Elamy, an effendi of Jerusalem. Basili conducted intermittent traffic for eighteen years for the accommodation of freight and passengers. Among the latter were rheumatic patients bound to or from the warm springs of ez-Zârah 'Elamy, in 1908, launched the first motor boat for combined commercial and postal service. When soliciting counsel he was warmly seconded by the Dominican Biblical School at Jerusalem, under whose auspices an expedition, patronized by a caravan of twenty members, was shortly organized, and these, during the fortnight beginning 28 December, 1908, made the most thoroughgoing exploration of the sea and its weird indentations that has been possible in modern times. The results have been published in very accurate and entertaining form by Father Abel, O.P., in *Une Croisière autour de la Mer Morte*, Paris, 1911, which is a contribution to the series of "Études Palestiniennes et Orientales". The only boat on the Dead Sea at the beginning of 1912 foundered in a heavy east wind before January had drawn to a close.¹²

¹² Jerusalem, Paris, 24 Jan., 1912, p. 30.

Page 22. Jerusalem is "surrounded by valleys on the north, south and west", should read *east*, south and west.

Page 23. Note 1 is inaccurate and superficial. "The traditional Sion" is held to be the site of ancient Jerusalem, and by the "traditional Sion" is meant the Christian one. But Jerusalem was in existence under different names at least two milleniums before Christianity was founded. In those remote times there was a *more ancient tradition* which is gleaned from a group of converging data and which requires Jebus and the City of David to be re-installed on Ophel, a hill east of the Christian Sion. There stood the Sion of the Hebrews from which our forefathers in the faith were driven, and from which the Jews themselves were excluded for two centuries and more, but which was held in veneration and cherished in name and remembrance by the newer regenerated community that had been compelled to take up its abode on the opposite hill.¹³ "Das Heilige Land",¹⁴ as here quoted in the American edition, voices an unwarranted boast about the discovery of "the steps of the city of David" *on the Christian Sion*. The official report of the find, the fourteenth on the excavations of Jerusalem, places them *on Ophel* running down to the pool of Siloam. It also diagrams them and describes the circumstances of their coming to light.¹⁵ As topographical evidence they corroborate the *pre-Christian* tradition.

Page 24. The Pools of Solomon "*are being* reconstructed so as to supply again the city with water". Is this a reference to the work accomplished in 1901? If so, water first flowed through the new pipes at an official function held 17 November of that year.¹⁶ Only the Harâm esh-Sherif and the lower parts of the town were reached by this badly managed enterprise. The water supply problem is still agitated.

¹³ The latest and most comprehensive study of the problem is that of the Rev. H. Vincent, O.P., *Jerusalem Antique*, Paris, 1912, fasc. I, pp. 142-196. See also Lagrange, *Rev. Bib.*, 1892, pp. 59-73. Father Lagrange, who *spontaneously* withdrew from the Biblical School a year ago to testify his cordial submission to the Congregation of Studies, has now resumed work at his old post. He had volunteered to suppress the *Revue Biblique*, but the Holy Father saw no need of going so far. The subscriptions to the *Revue* have not diminished.

¹⁴ 1 Oct., 1896, p. 77.

¹⁵ Quarterly Statement. P. E. F., London, 1897, pp. 11 ff., especially page 263.

¹⁶ Q. S., P. E. F., 1902, page 3.

Page 27. "The grotto of the Nativity lies . . . at a little distance from the town" of Bethlehem. More correctly, it is *in* the town. The open space on charts which apparently separates it, though on one side only, from the principal part of Bethlehem, is a paved and graded plaza.

Page 33. The coördination of (i) northern districts, (ii) the Decapolis, and (iii) "Peraea in the narrower sense", is hardly a scholarly division of eastern Palestine at the time of Christ. The second division overlaps the other two, and at one point, Scythopolis, stretches over into western Palestine.

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Criticisms and Notes.

COMMENTARIUS IN PSALMOS, auctore Jos. Knabenbauer, S.J. (*Cursus Scripturae Sacrae*). Parisiis: P. Lethielleux. Pp. 492.

PSALTERIUM LATINUM cum Graeco et Hebraeo comparatum explanavit, annotationibus grammaticis instruxit Josephus Bonaccorsi. Libreria Editrice Fiorentina. Via del Corso, 3: Firenze. Pp. 120.

With the renewal of the devotional readings of the complete Psalter, on the part of the clergy, brought about by the reform of the Breviary during the last two years, fresh attention has been awakened to the correct interpretation of the Psalms. Last year we received the edition of the Codex Casinensis with its readings of St. Jerome and the translation supposed to be by Rufinus. Simultaneously appeared Fr. Knabenbauer's Commentary on the Psalms as part of the *Cursus Sacrae Scripturae* by the Jesuit Fathers. The latter continues the method adopted in the previous volumes of the series, and explains the text in accordance with the results of recent study by critics and commentators, like Thieffenthal, who has thrown new light on the Messianic Psalms, and Waldis, who explains the Hieronymian fragments. Fr. Knabenbauer pays special attention to the rhythmic construction, as discussed by Fr. Zorell and others. In his notes touching the authorship and purpose of the different Psalms he adheres of course strictly to the Biblical Commission's conclusions, which restrict the vagaries of individual critics as to the origin, Messianic character and prophecies contained in the Psalms.

What promises to be the most exhaustive and yet concise commentary on the Psalms, is the Florentine *Psalterium Latinum* by Bonaccorsi. It is being issued in fasciculi the first of which contains Psalms I to XI inclusive. The text is printed in four collateral columns, representing the Greek Septuagint, the Latin Codex Veronensis which St. Augustine made use of, the Gallican Psalter as found in our Roman Breviaries, with references to the first revision by St. Jerome, known under the title of the Roman Psalter, and finally the translation made by St. Jerome last of all from the Hebrew. The latter text follows the edition prepared by Lagarde; for the Septuagint text the author adopts of course the readings of Swete. The column containing the text of the *Codex Veronensis* is that edited originally by Blanchinius; but it has been carefully compared with the MS. by A. Spagnolo, librarian of the Cathedral library at Verona, and our author has indicated the passages in which it de-

parts from our Vulgate and from the Roman Psalter. He has also availed himself of the readings lately published by Amelli, of which we gave a review in these pages a short time ago, as the first fruits of the Benedictine revision of the Vulgate version of St. Jerome. The author, in well-printed notes that serve as a commentary, analyses the difficult parts of the text, brings out the meaning without unnecessary verbosity, notes the grammatical and syntactical peculiarities of both the original and the Latin, frequently elucidates his interpretation by references to the usages and laws of the Hebrews, and points out the more striking discrepancies of the readings with suggestions that lead to a rational reconstruction of the text and a satisfactory understanding of the Psalmist's meaning. The manner in which the matter is presented is as directly helpful to the student as is the explanation, and there is no attempt at speculation nor any effort at making the text the subject of moral or mystic digression. For that we have Wolter, whose book has a somewhat different purpose. We trust the *Libreria Editrice Fiorentina* will bring the work to an early conclusion, so that the student may have this synthetic text with its interpretation at hand while reading the psalter as part of the Breviary recitation. It would be an advantage to know whether there is an American agency of the work, for few students are apt to go to the trouble of sending to Italy for it.

RELIGIOUS ORDERS OF WOMEN IN THE UNITED STATES.

Accounts of their Origin and their most important Institutions. Interwoven with brief histories of many famous convents, especially prepared (with many illustrations from authentic sources) and compiled by Elinor Tong Dehey. W. B. Conkey Company: Hammond, Indiana. Pp. 366.

It is safe to say that there is no missionary field in modern times where religious communities have played so important a part in the upbuilding of Christian civilization as in the United States. Yet we possess no systematic record which gives an adequate survey of the work done by our Catholic orders. Isolated biographies of religious founders, and monographs of important religious institutions there are, especially of the Canadian portion of our conventual institutions. Here and there a work may be found, like Heimbucher's *Orden und Kongregationen der Katholischen Kirche*, published a few years ago, which includes valuable references to religious foundations in America; and we have of course tolerably accurate statistics in the annual ecclesiastical directories. But all these are

sources that do not give an adequate survey of the work done, such as would a connected history of the beginnings, growth, and development of the various religious establishments. A step in this direction is taken by the volume of Mrs. Dehey. Here we find in outline the story of the various religious communities devoted to charity and education in the United States. Whilst the volume does not pretend to be a complete statistical history of every religious house in the country, it furnishes a good summary, brief and authentic, of the origin and growth of the 160 various religious orders and the innumerable smaller offshoot communities at present engaged in the work of religion in the United States.

With the advent of the Ursulines, nearly two hundred years ago, the history of the United States records the beginning of organized religious communities, and the establishment by them of the first schools for young women, the first free school and the first orphanage. Here too the first efforts were made in child-saving work, as well as in hospital organization under the care of trained nurses. "The good Sisters", writes the author, "ever at the helm, as fresh of heart and buoyant of spirit as when they first crossed to the American shores, labor on, as through these two hundred years." In brief chronological order the story of the origin, purpose, principal work, and in a general way the principal localities of activity, is summed up to give a comprehensive estimate of the various charitable, industrial, and educational houses under the auspices of the Church in the United States. If there are any gaps of detail, they are not the fault of the compiler, who had to obtain her information from, and rely upon the report of, local superiors regarding their respective foundations. In some cases, as in that of the Sisters of Mercy, whose convents and schools are diocesan in character of government, and therefore in a sense independent of others outside their respective diocese, there was no Superior General to whom the author could refer for the details to connect the account and give proper balance to the relative importance of the different branch-foundations. But there is hardly any noticeable omission. We miss indeed a reference to the particular institute of Sisters of Mercy founded by Bishop England in 1830, of which there are still several houses in the South; although in some cases these have been amalgamated for greater efficiency. The book will no doubt commend itself to ecclesiastical readers, and that should guarantee new and perfected editions from time to time. Meanwhile the volume deserves every praise for its fine make-up, type, binding, and illustrations, as well as for its interesting contents.

DIGESTS OF LECTURES ON ETHICS. Evening Course, 1912—1913, Loyola College, Baltimore. By Timothy Brosnahan, S.J. John Murphy Co., Baltimore. Pp. 140.

POLITICAL ECONOMY. Designed for use in Catholic Colleges, High Schools. By E. J. Burke, S.J. American Book Co., New York. 1913. Pp. xvi-479.

These two books may conveniently and properly be associated under a single survey. Ethics furnishes the principles that are, or at least ought to be, applied by Economics to its own subject-matter. In the hierarchy of the sciences Economics is not only "subordinated", but is technically "subalternated" to Ethics; and if one were looking for an example wherein are realized the rigid conditions demanded by the Logic of the Sciences for precise "subalternation" of a lower to a higher science, one could not find anything better than just this relation of Economics to Ethics. However, it will be unnecessary to further elaborate or demonstrate this assertion. The expert will see it and the inexpert may be referred *ad probatos auctores*.

The title of the first of the books mentioned above could not be more exact, more true to the contents of the volume. The lectures are genuinely "digested"—*carried apart*, dissolved, analyzed; and if Father Brosnahan possesses as good physical as he does mental and ethical digestion, he is to be congratulated. As has just been said, the lectures are analyzed. They are likewise synthesized, and it is the happy conjunction of these two processes in each and every lecture that makes the book a model of sound scholastic method. Indeed, the volume might well serve young students of philosophy not only as a small treasury on which to draw for condensed thoughts on Ethics, but as a model of logical method. To each lecture is prefixed a synthetic view of the contents—not in the form of mere headlines, but in a consecutive organized summary. Then follows the text, wherein the salient ideas of this synthesis are analyzed, explained, and developed proportionately to the author's purpose. Though the development is necessarily brief and synoptical, it is sufficiently clear and suggestive, at least to those who have some previous knowledge of the subject-matter; and it is such students and even professors who will most appreciate the work. As a companion to the Latin manual of Ethics used in seminaries and as a text-book for use in colleges and academies the book will do excellent service, while busy priests who wish to recall their vanishing notions of Ethics or who want a summary to place in the hands of youth to whom they may intend giving lectures on

fundamental morals, will find nothing better in English for this purpose than these "Digests".

Hitherto Catholics in this country who desired to study Political Economy in the light of principles conformed to their own philosophy of life, had no work dealing with the subject in English that answered precisely their requirements. There has been of course available, besides several elementary works translated from the French and Italian, the very excellent Stonyhurst manual by the late Mr. Charles Devas. All these, however, were written without any special reference to economic conditions existing in the United States. With the recent publication of Father Burke's text-book of *Political Economy* the want so long and keenly felt has been well supplied. The book, as its title indicates, is essentially a class manual and in view of this purpose is didactically arranged; neatly divided too and paragraphed with typographical devices, and with each chapter supplemented by examination questions. This will make the volume no less acceptable, but rather all the more welcome, to the reader who has outlived his school days; for Political Economy is, after all, a very rigid kind of a discipline and does not lend itself easily to desultory reading; it demands of those who would master it exact study such as is best accomplished by using a didactic manual like the one before us.

There have been and probably always will be writers on the subject to maintain that Political Economy has nothing to do with Ethics; that, as Mill, Bentham, Ricardo, and many others hold, it has to deal simply with the acquisition of wealth independently of moral values. On the other hand, there are some Catholic writers, like Liberatore and Devas, who go to the other extreme of making Economics a part of Ethics. Midway between these extremes lies the present author's opinion; that is to say, while Political Economy is subject to, it is nevertheless distinct from, Ethics, since the subject-matter of Political Economy ("the direction of man's activity with regard to wealth or temporal interests") differs from the subject-matter of Ethics ("the direction of man's activity with regard to his eternal and spiritual interests") (p. 5). This is simply saying in other words what was said above, that Economics is a science strictly "subalternated" to and therefore distinct from Ethics. This holding to the *via media* between opposite opinions is a dominant note of the present author's work throughout. He does not deem it his duty to take sides "on all open subjects that may appeal differently to different individuals". On the contrary, his task being to form the minds of youth, he deems it best "to present both sides on all subjects that are recognized as matter of legitimate

discussion and to allow the reader to form his own opinion or judgment on the matter". *In certis unitas, in dubiis libertas*. For instance on the minimum-wage question, the position of those who demand State intervention is given, together with the arguments of those who disclaim such interference, though they advocate some form of indirect intervention.

It is no easy task to unravel the complexities of economic problems and to offer solutions that are at least fairly clear and persuading if not altogether convincing. That the present work reflects so large a measure of success in so difficult a subject is a matter for sincere congratulation both for the author and the reader. An observation or two might here be made rather as a suggestion than as a criticism. Speaking of Socialism, the author mentions, as one of its "general principles", that in the Socialistic State "there will be no metal money" (p. 16). This however is one of "the principles" which has been definitively abandoned. As Hillquit, somewhat dictatorially indeed, remarks, "the continued dissertations of many distinguished critics of Socialism about the 'Socialist plan' of the suppression of money and the abolition of money payment for services only go to demonstrate how little they are abreast with the development of Socialist thought" (*Socialism in Theory and Practice*, p. 118). One has continually to be on the lookout to know just what is the latest proposal of Socialists, for their system is still in "the moulting stage", as they themselves declare.

Father Burke gives a list of "defenders of Socialism" (p. 17). The various countries of Europe are represented, but not the United States. The number of influential Socialists with us is unfortunately too large to be passed over in silence. The omission of their names in the text before us is probably an oversight.

PHILOSOPHIA MORALIS ET SOCIALIS AD MENTEM S. THOMAE AQUINATIS. Auctore P. Maroello a Puerto Jesu, O.D.O. Ex typis El Monte Carmelo, Burgis. 1913. Pp. 878.

PHILOSOPHIA MORALIS ET SOCIALIS. Auctore F. Leonardo Lehu, O.P. Vol. I: *Ethica Generalis*. Apud Victorem Lecoffre, Parisiis. 1913. 327.

PRAELECTIONES PHILOSOPHIAE MORALIS. Auctore P. Irenaeo a Sto Joanne, O.P. Vol. unicum. Desclée et Socii, Romae. Pp. 429.

Though all covering substantially the same ground and differing in no essential matter, the three works here introduced have individually certain features in virtue of which each may elicit a special interest. The first on the list, by a professor belonging to the Order

of Discalced Carmelites in Burgos, Spain, is characterized by great breadth and depth of treatment as well as by very remarkable erudition. The work conforms to the best traditions of Spanish philosophical eminence and scholarship. Proportionately to its special field it recalls the fecundity of Suarez, the historical temper of Balme, "the actuality" of Gonzalez, and the comprehensiveness of Urraburu. Almost nine hundred closely packed pages that bristle with erudite annotations, an *index nominum* which shows that about a thousand different authors have been laid under contribution for material or suggestion *pro* or *con*—these surface phenomena are at least significative and invitational. And as you enter closely into the body of the text you find that the surface signs are genuine and promise no more than they fulfill. You are brought into relation with a mind that knows the object of its scrutiny thoroughly—that sees it all around and through and through; sees it in the light of tradition and sees it in the way in which philosophers of opposite beliefs and tendencies view it. It is a work which the more you know the more you will see in it. A book for professors and mature students—one to put on your table, not simply on your shelf, by the side of Meyers's *Institutiones* and Cathrein's *Moralphilosophie*.

Opening the second work before us we are at once drawn by the attractive make-up of the volume—its superior material, its neat, large, and attractive letterpress and typographical devices. As you read you feel the spirit of Aquinas haunting every page. Written by a spiritual son of St. Dominic and embodying the author's *praelectiones* held in the Collegio Angelico in Rome, this is to be expected. The sure calm magisterial mind of St. Thomas pervades the text and gives to it almost its shape, always its character, frequently its content. It will be noticed that only the first half of the entire work has thus far been published. A second volume, on Special Ethics, is in course of preparation.

Students who are well versed in neo-Scholastic literature will probably be acquainted with the *Praelectiones Philosophiae Scholasticae*, a work in three volumes, written by P. Germano a Sto Stanislaw, a professor belonging to the Passionist Congregation. The author died before putting the crown on his work in the shape of a volume on Moral Philosophy. This want has now been supplied by P. Irenaeus and is embodied in the third volume above. The work, like the substructure which it is designed to complete, has for its salient feature that which is aptly expressed in the sub-title of the *Praelectiones* of P. Germanus—"tironibus facili methodo instituendis accomodatae". If it is a ground for praise that an

author has succeeded in what he has set out to do, i. e. to make philosophy as simple and easy as it can be made for beginners, and yet not devitalize the subject, then in the present case *opus laudat opificem*; for it would be hard to find anywhere a more lucid exposition of Ethics.

But now as one surveys the three books before us, it may be asked *cui bono*? Are there not already a goodly number of similar productions already in the field? Wherein do these three latest differ from their predecessors? The differences, it must be admitted, are indeed of no vital importance. And yet an earnest student of the subject would probably get suggestions from each of the present books which would justify the perusal of them. However, the reviewer holds no brief for the continual multiplication of substantially the same kind of text-books. A sufficient justification of every such production lies in its serving the particular purpose of the professor who wrote it and the pupils to whom he lectures. If, however, it could be brought about, it were seemingly more desirable that the undoubted talents and energy employed in what looks like *acta agere*, were devoted to more specialized work, especially in that one department of knowledge wherein we are sadly deficient—Sociology. It would not be risking much to assert that a suitable Catholic work on Sociology has yet to be written. In English there is not one, while those to be had in German, French, and Italian fall short of meeting present demands. They are not abreast of the flood of the alien literature on the subject. In Latin we have much solid thought on the foundation of Sociology—notably in the first on the list of the books before us. But these foundations, or rather principles, need much fuller elaboration, illustration, application in order to deserve the title Sociology in the actual sense of the term. However we must have patience. Philosophy grows slowly but surely. Compare our philosophical literature of to-day with that of a generation ago, and you will see how much it has developed, notably in the department of Psychology. The works before us show similar if not equal growth in Ethics. Out of it all will, it may be hoped, emerge the ideal Sociology.

THE CATHOLIC STUDENT'S "AIDS" TO THE BIBLE. The Old Testament. By Hugh Pope, O.P., S.S.D., S.T.M. With a Preface by the Cardinal Archbishop of Westminster. Benziger Bros., New York. 1913. Pp. 507.

Many otherwise well educated Catholics seldom, if ever, read the Bible. They have no special love for Holy Writ and largely so be-

cause their minds are unprepared, insufficiently informed, to read it with understanding and consequently with relish. Until rather recently the number of books in English containing this necessary preparatory information and pervaded at the same time by the spirit of Catholic reverence for the inspired Word was comparatively small. More recently, however, these works are happily increasing, a fact which is both a cause and an effect of a growing interest in Scriptural study. The volume before us is probably the most recent answer to the just demand for solid and up-to-date introductory helps. It is not technically what is called an Introduction to the Bible, but it is such in the obvious sense of the word, for it really *introduces* the student, leads him into the Book, after having supplied him with the knowledge required for orienting himself properly when he finds himself within the land of promise. Very justly then is the volume called *Aids*, for it does really and greatly assist the student. The first six chapters—unfortunately the titles are omitted—are real treasuries of valuable knowledge concerning a large number of preparatory subjects. The contents of the Book, its preservation, Biblical history, chronology, cognate sources, inspiration, exegesis, texts, versions, the national environments of the Hebrews, Hebrew measures of time, values, etc., liturgy—these are but a few of the principal points developed. A special chapter is devoted to the decisions of the Biblical Commission. The last four chapters—about half the volume—are analyses of all the books of the Old Testament, special questions of interest as they occur in the several books being in each case explained. The amount of detailed information stored up in the volume could be obtained elsewhere only by much searching through Biblical Dictionaries and Introductions. Not the least valuable feature of the work is the schematical outlines and synoptical tables, of which there are many, together with the maps, of which there are seven. There is also a list of authors “whose names and dates are of importance to the Biblical student” (p. 21). Eighteen belonging to the nineteenth century are mentioned, whereof twelve are Protestant and six Catholic, the latter being Jahn, J. B. Rossi, Glaire, Beelen, Wiseman, and Newman. This is hardly a sufficient or a representative list. It could and should be considerably enlarged in a future edition. The present volume, it may be noted, is introductory to the Old Testament alone. It is to be hoped that the reception given to it will be such as to encourage the author to prepare a similar work on the New Testament.

GLIMPSES OF LATIN EUROPE. By **Thomas J. Kenny, A.M., S.T.B.**
John Murphy Co., Baltimore. 1913. Pp. 390.

Recent books of travel in civilized countries written by priests are not numerous. The reasons for this are various and for the most part sufficiently obvious. The priest's journeys, when not strictly vocational, are usually vacational. Moreover, they are not always prepared for mentally by much specialized reading concerning the countries he contemplates visiting. His sojournings in foreign lands are more or less hurried, and on his return the process of catching up the threads of duties dropped at his exodus leaves him little leisure to systematize and verify the impressions caught on the wing—even should he think such impressions worth the transcribing from brain to paper; in view especially of the countless multitude of travel-books and "travelogues" already before the public. Nevertheless, occasionally these or other impedient impediments do not exist *in casu*, and a priest does set down in writing and publishes his experiences of foreign travel; and then the effort is not in vain, for he does priestly work both for his spiritual brothers and brethren. It is priestly work to dispel ignorance and prejudice—the parent and the child of ignorance. It is hardly less priestly to coöperate in the spread of general knowledge and culture by narrating to our fellow beings who may not have had like opportunities of travel our experiences in foreign lands.

From both these points of view the volume before us embodies a priestly work that deserves the recognition and furtherance of the clergy. The author came prepared for his journey by specialized reading and by a knowledge of the languages of the countries he visited, and he narrates in these pages his personal experiences and observations illumined by this prior intellectual preparedness. The consequence is that Latin Europe is reflected to the reader from an unprejudiced mind. This does not mean that the shortcomings or excesses of these lands and peoples are hidden; but only that they are placed in a proper perspective. The shadows are not unduly darkened nor the lights excessively heightened in the picture. In the second place, the observations and facts narrated help to enlarge the reader's horizon and fill up the foreground with incidents that are both instructive and interesting. The author's journeying followed paths familiar to the frequent traveler. From Gibraltar through Southern Spain, up by Madrid to Burgos; between the mountains and the sea to Biarritz, Lourdes, Toulouse, Marseilles, the Riviera; down from Genoa by Pisa to Rome and Naples; up through Florence to Venice, thence to Padua and Milan. A route familiar to very many, but worth going over again and comparing

one's experiences with those of the present author who tells the story with much of the enthusiasm incident to one's first trip abroad. To those who have not made the journey but are looking forward to it with hope the book will be much more illuminating and stimulating than a guide-book. Those to whom the future holds out no such fair prospect can hardly do better than to make themselves comfortable in an easy chair, after the day's work is done, and go a-journeying in spirit under the guidance afforded by Father Kenny's narrative and the many excellent illustrations with which it is adorned.

CASUS CONSCIENTIAE ad usum Confessariorum compositi et soluti ab Augustino Lehmkuhl, S.J. Duo volumina. Editio quarta correcta et aucta. Friburgi Brisgoviae: B. Herder typographus editor pontificius. St. Louis, Mo. 1913. Pp. 578 and 614.

Since Father Augustine Lehmkuhl, to whom our readers as students of Moral Theology the world over owe a deep debt of gratitude for many helpful interpretations of the laws of morality and religion, issued his first edition of the *Casus Conscientiae* (intended to illustrate his text-book on Moral Theology), new legislation in matters that affect the practical direction of conscience had made three editions necessary within ten years. In this, the fourth edition, considerable change has been demanded by the new decrees on the administration of the Sacrament of Marriage; likewise, on the subject of Penance and Holy Communion. Besides, there have been of late numerous minor decisions touching pastoral and liturgical questions. These have been considered, so far as the date of publication allowed, with that conscientiousness, broad knowledge of pastoral needs, and practical wisdom which distinguish the writings of the veteran theologian of Valkenburg. With the copious topical indexes these two volumes become a sort of encyclopedia of moral theology, although the manner in which the student attains his knowledge in the answers to practical doubts that are apt to arise especially in the confessional, is of necessity limited to a number of typical cases proposed and analyzed by way of object-lessons. The references are to all kinds of standard authorities, although the reader is naturally referred to the author's *Theologia Moralis* as the chief source for verifying the "rationes" given for particular solutions. The author takes occasion in his preface to the present edition to make especially clear his attitude toward probabilism. Not a few critics had taken exception to his statement that the "norma recte volendi et agendi *non* est lex aeterna quatenus est in se, et antecedenter existit, sed quatenus in natura rationali hominis sese mani-

festat et in mente nostra elucet." This was taken by some as a denial that the eternal law is the actual norm, remotely and supreme, though not proximately, of human action and volition. Father Lehmkuhl insists that there is no real difference between the assumption of his critics and his own: "Quid enim aliud est legem aeternam esse normam non proximam sed remotam, nisi eam, ut norma sit *nobis*, indigere *medio* seu manifestatione in natura rationali"; that is to say, the law becomes for us the proper norm to which we must attend as the standard of conformity. "In legem aeternam *uti in se est* intueri nobis mortalibus non licet sed reservatur nostrae vitae immortalis quando videbimus Deum sicut est. Neque tendentia voluntatis nostrae ea esse potest, ut immediate ad normam legis aeternae *uti est* in se conformemur, quippe quam non videamus, sed ut conformemur legi naturali cognitae, atque interim parati simus ulterius nos aeternae legi conformare, ubi primum eam plenius cognoverimus". But our readers will remember that Father Lehmkuhl has explained his meaning very fully on this subject in a little work called *Probabilismus vindicatus*, which, though its views were also controverted, notably by Archbishop Valensise in his Neapolitan disquisition *Super Systema theologiae moralis*, leaves our author's attitude unchanged. Whatever the opinion of individual theologians on this question may be, it does not render the practical solution of the cases proposed in the present work less safe, and our venerable Jesuit writer knows too much to claim an exposition of views from which there may not be an appeal in particular cases on grounds of undefined legislation.

AMERICAN CATHOLIC HYMNAL. An Extensive Collection of Hymns, Latin Chants and Sacred Songs for Church, School and Home, including Gregorian Masses, Vesper Psalms, Litanies, Motets for Benediction of the Blessed Sacrament, etc., according to the Motu Proprio of His Holiness Pope Pius X. Written, arranged, and compiled especially for the Catholic Youth of the United States. By the Marist Brothers. New York: P. J. Kenedy & Sons. 1913. (510 pages, leather.)

This is the largest collection of hymns for English-speaking Catholics that has come under our notice. It comprises 444 entries, of which 321 are English and 123 Latin in text, while two numbers (319, 320) give both Latin and English texts. The full title-page indicates quite well the many uses the hymnal is designed to meet adequately.

The volume is highly attractive in format, in typography, in binding. Attention may be directed especially to the last-mentioned feature; for although the book contains no less than 510 pages,

it is so excellently bound—and with such a careful consulting of the organist's convenience—that it will lie open, perfectly flat, in the inclined position it must occupy when laid on the desk of an organ and when opened at any page. This is a matter of such importance to the organist as to deserve warm appreciation and commendation. Withal, the volume is priced most moderately (\$1.50) in view of its many pages, its large-octavo size, and its convenient and stout binding. These merely material features are noticed in the first place here for the reason that too often but little attention is given to things which are of such great importance for an organist's convenience. We understand that the publisher will also issue an attractively printed volume of words only for a similarly moderate price (\$0.25). The needs of those who are to sing the hymns and of those who are to accompany them on the organ or harmonium are therefore carefully considered in this latest venture in the field of Catholic hymn-books.

An examination of the contents gives evidence of the care exercised by the editors to present an efficient and practical collection of singable tunes harmonized in correct hymnal style, all "piano" accompaniments having been rigorously excluded. The tunes also impressed us as hymnal in quality—dignified, at times soberly joyous, and sufficiently melodic (there is some danger in our hymnals that the tunes may become mere rows of quarter-notes, in deference to the desire to exclude "sugary" melodies). Some of the tunes are old favorites (we should have been pleased to observe more of the old tunes) and many are apparently quite new. It is not easy for one who is bound by the tendrils of innumerable associations of ideas to olden airs to give up the old or to welcome the new. He is nevertheless aware that "the old order changeth, giveth place to new", and that the spirit and the tastes of the present generation are not the spirit and the tastes of his own childhood. Experience alone will demonstrate what the children of to-day prefer, and the newcomers in melody may attain ultimately a classic authority and long tenure of influence. The Preface explains: "This Collection is as varied in character as in source; we have attempted to meet the needs of trained choirs, of congregations singing in unison, of children in school, and of the family at home. But all these Melodies have been either selected or written with a view to promote the reverent and devotional singing prescribed by the *Motu Proprio* (Nov. 22, 1903)." We are of opinion that the editors have notably succeeded in their labor of devout love.

The hymns are appropriately divided into categories according to their designed use or to the feasts and parts of the ecclesiastical

year. It was a happy thought in this connexion to preface each section with an enlightening foreword taken, generally, from Dom Guéranger's *Liturgical Year*. The youthful choristers can thus be enabled to understand better the "atmosphere" of a given hymn, its devotional purpose, and—not improbably—even the fulness of its literary content. This pedagogical touch is something new and commendable. In the words of the Preface, the hymnal makes a successful "effort to unfold the meaning of the Liturgical Seasons and Feasts of the Ecclesiastical Year, thus giving to the children, as well as to the faithful at large, an insight into the sublimity of Catholic Worship and thereby increasing in their hearts love for God and for His Holy Church." As an illustration of careful editing, we call attention to the remarks on the signs of Gregorian rhythm (p. 368), which introduce the section devoted to Latin Hymns and Chants.

On the same page with any hymn are printed the sources of text and tune, so far as the editors were able to give them. This we think a very commendable feature of the editing. But there are many lacunæ, some of which could be filled, while others are doubtless now beyond the power of man to fill.

We have examined with care the texts of the first 100 hymns, and have found a few that would well tolerate the editorial file in respect of literary correctness or finish. While the defects would probably not be noticed when these few hymns are being sung, we nevertheless think that the general interests of hymnody would suggest correction in these cases.

H. T. H.

DE LA SALLE HYMNAL for Catholic Schools and Choirs. By the Brothers of the Christian Schools. New York: La Salle Bureau. 1913. Pp. 262.

A carefully edited hymnal containing nearly two hundred entries of English and Latin hymns, together with the Asperges, Vidi Aquam, the plainsong Mass of the Angels, a two-voice Mass, Vranken's arrangement of the plainsong Requiem Mass in modern notation, the Responses at Mass, Vespers of Sunday and of the Blessed Virgin, the four anthems B. V. M., many settings of O Salutaris and Tantum Ergo, etc. Altogether, the hymnal meets fully many varied needs. The engraving of the music is very good, the pages are clearly and attractively printed and the price (45 cents) is most moderate.

The Preface remarks that the present volume "has retained what was good in its predecessor, the Catholic Youth's Hymn Book, while

studiously avoiding its defects", and notes specifically the following points:

" 1. The De La Salle Hymnal conforms to the *Motu Proprio* of Pope Pius X on Church Music.

" 2. Every tune in the book is either of acknowledged worth as music or has long been associated with Catholic traditions in this country.

" 3. The editorial file has been applied unsparingly to all the vernacular verses, in order to secure both good English and conformity to the musical rhythm of the hymns.

" 4. Nearly all the hymns have been written for use by either a unison or a four part chorus.

" 5. The harmonization, while in full accord with artistic standards, is yet so simple as to fall within the limits of the average children's choir or school chorus.

" 6. The accompaniment has in every case been adapted to the organ. Piano accompaniments have been ruthlessly excluded.

" 7. The pitch of each hymn has been placed low enough to suit the range of boys' voices and facilitate congregational singing."

All of these declarations exhibit a clear sense of the defects which are to be avoided and the excellences to be attained in the careful editing of a Catholic hymn book. No. 3 especially pleases us, and one illustration may be given here. In "See, amid the winter's snow", Father Caswall admitted in the refrain (which therefore repeats the imperfect rhyme after every stanza) an inelegancy in rhyme:

" Hail, thou every blessed morn!
Hail, redemption's happy dawn!"

The De La Salle Hymnal easily repairs the defect:

" Hail the Great Redeemer born!
Hail Redemption's happy morn!"

It is also pleasing to note that the Index exhibits care in giving the sources of tunes and texts, so far as these could be supplied by the editors. The Preface remarks that "it is to be hoped that in a later edition many of the present blanks may be filled." Catholic hymnals have been so exceedingly careless in this matter that the task would now be no light one to repair the defects. The first lines of hymns (almost their only source of identification) have been changed without a hint to the reader. The very first hymn in the present collection exemplifies the difficulty under which the present editors labor: "See, He comes whom every nation", which we suppose to be changed from C. Wordsworth's hymn "Lo! He comes

Whom every nation". Perhaps to a similar cause is due the inability of the editors to locate the source of the text of hymn No. 2 as the "En clara vox redarguit" (the older "Vox clara ecce intonat" revised) sung during Advent by the Church. The chanticleer is the herald; but the first line "A *glorious* voice" etc., does not suggest the meaning of the Latin.

H. T. H.

VESPERALE PARVUM continens summa Festa neoon Vesperas de Dominica cum Completorio excerpta e Vespertalis Romani editione Ratisbonensi. Ratisbonae et Romae (Pustet). **MOMXIII.** 172 pages.

PSALMI IN NOTIS. Vesper Psalter according to the Vatican Edition transcribed into modern notation. By Emile Dethier, Organist at the Grand Seminary, Liege, Belgium. New York: J. Fischer & Bro 1913. 285 pages.

PSALTERIUM VESPERTINUM pro Dominicis et Festis juxta Cantorum Vaticanum numeris notatum cum Completorio Dominicali. Edidit Joannes M. Petter, S. T. B., Cantus Sacri Magister apud Seminarium Sancti Bernardi, Rochester, N. Y. Ratisbonae et Romae (Pustet) 1913. 42 pages.

Pustet issues the first volume noted above in the beautiful typography, paper, and binding for which the publishing house is famous. In the present very abbreviated Vespertal attention is given to the needs of small parishes (in rural districts especially) in which the custom prevails of singing Vespers or Complin only on the greatest feasts of the ecclesiastical year. It therefore includes the two canonical hours only for Sundays and the following feasts: Christmas, Circumcision, Epiphany, Easter, Ascension, Pentecost, Trinity, Corpus Christi, Sacred Heart, Annunciation, Assumption, Immaculate Conception, Commemoration (also the Solemnity) of St. Joseph, Nativity of St. John Baptist, SS. Peter and Paul, All Saints'; and the Commune Apostolorum (T. P. and Extra T. P.), Dedication of a Church, B.M.V. *per annum*, the Te Deum, Veni Sancte Spiritus, and Litany of the Saints. It will be noticed that, so far as the choral labors of these small parishes are concerned, there is not a little difficulty encountered in the wide variety of psalms, psalm-tones, and psalm-endings, required even for the restricted selection of feasts included in the volume. And the labors of the choirs will, it seems to us, be rather increased than lessened by the comparatively infrequent singing of Vespers or Complin, for the reason that a weekly rendition of Vespers means a

constant repetition of the texts of the psalms and of the confusing tones and endings. However, the question is not of the labor but of the scarcely avoidable infrequency of the occasions on which Vespers are to be sung; and Pustet has come to the financial relief, at least, of such choirs—and the task implied by the thinness of the present volume will not appear so formidable as that implied by the larger Vesperals. Courage and confidence are good assets to choirs, large or small.

The real difficulties in the way of a good rendition of the Vesper psalms are nevertheless, as we have hinted, very great indeed, even for such singers as find no difficulty at all in the mere physical reading of Latin. Those energetic and loyal-hearted choirmasters who have striven to present a really liturgical Vespers both as to completeness of texts (in the ever-varying psalms, hymns, antiphons, versicles, responses, anthems, commemorations) and as to correctness in the tones and psalm-endings, need no reminder of the heart-breaking problem of appropriate syllabication for the cadences, mediant and final, of the many varying verses and many varying psalms. Very many attempts at a solution of the vexing problem have been made by competent students of the question. Some years ago even the eminent and much-occupied Archbishop of Dublin contributed to the *Irish Ecclesiastical Record*, a series of papers, well-illustrated in plainsong notation, which gave a new solution. The Solesmes monks issued a volume which gave a practical solution by printing every psalm of Vespers as many times as there were possible ways of singing it, and indicated by various happy devices of the art of the printer the point (i. e. the particular syllable) where the mediant and final cadences should begin for the various tones. This solution, while somewhat bulky, was at least practicable in its character, and therefore happy and satisfactory. The new Vatican Antiphonary adds new endings and characterizes them by letters (large, small, asterisked, and with superscribed numerals). The general device of the Solesmes monks is followed, with all the changes rendered necessary by the new system of markings, in the handy little volume issued by Fischer & Brother. It therefore commends itself for practicability, while its cost remains very moderate indeed in view of the special character of printing required, the number of pages, and the stout binding, not to speak of the innumerable inserts of plainsong psalm-tones (with varied endings and mediant cadences) transcribed into modern notation.

The third volume noted above represents, like the first, an attempt to diminish the cost of book-buying. It offers an abbreviated scheme (as did others which preceded it both in the Ratishon Edition days and—as Abbé Pierard's various volumes also do—in the

present Vatican Edition times) for the proper syllabication of the various verses of the various psalms to be sung. It prints any psalm only once, but by placing the syllables of the cadences in column-form with numbers over the columns to indicate the various tones in which the psalm is sung and the appropriate musical note where that syllable is to be sung (although, in using this volume, the singer is supposed to know the melodies, mediant and final cadences, by heart, for no musical illustration heads any psalm), it endeavors to obviate the necessity of larger and more expensive volumes.

The choirmaster might well provide himself with a copy of each of these methods and then, understanding the particular circumstances of his own choir, will be better able to judge which method will, on the whole, prove most satisfactory.

H. T. H.

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE TENTH ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION. New Orleans, June 30 to July 3. 1913. Published by the Catholic Educational Association: Columbus, Ohio. Pp. 540.

Those who are inclined to depreciate the intellectual and educational work of Catholics in the United States might take a lesson from the work accomplished by the Catholic Educational Association. The Constitution of that Association, originally projected at its first meeting in St. Louis, and definitely adopted in 1907 at Milwaukee, has been faithfully adhered to and the result is simply marvellous when seen from the standpoint of practical efforts in Catholic school legislation and efficient work accomplished by the local centres radiating from the Association. We have not in the United States that all-pervading atmosphere of culture which is the result in England and on the continent of Europe of ages of growth and assimilation, and which makes Englishmen (not excluding Catholics) so fond of referring to America, by way of contrast, as the land of material interests and of dollars. But America moves very much faster than Europe, and the movement is not merely physical; it is also moral and intellectual. The love of dollars is probably no deeper in the American than it is in the average European, if the eagerness for exhibiting European superiority with a view of earning money on this side of the ocean is a note to judge by. There is every sign that when the delusion will have passed, and the American has had another half century to compare notes and improve, he will be able to teach Europe a lesson in esthetics and intellectual prowess just as he is able to do at present in mechanical arts, and in build-

ing up a commonwealth by straightforward statesmanship, despite the existence still of our "ward politicians" and openmouthed "grafters", though these differ perhaps in many instances from their European brethren only in their lack of veneer. So will it be in the matter of education, when the seeds being sown at present shall have grown under the improved workmanship and perfected instruments for which the American mind has such a keen relish.

The membership in active coöperation with the aims of the Educational Association includes at present 16 seminaries, 87 colleges, 51 high schools and academies. It is indeed desirable for the common good, and for sustaining the strength of each parish that every pastor and every superior of a Catholic school should be a member. The annual personal membership fee is only two dollars, a very small item when we consider what it means in the combined support of a system of education which not only builds and maintains the moral and religious backbone of our community, but, if rightly supported, considerably lessens the general taxation. Dr. Francis W. Howard, the Secretary General of the Association, to whom indeed a very large measure of its present efficiency is due, calls attention to the enormous outlay demanded by the extravagance of our public education. Now it is very clear that if we do not keep our children in Catholic schools, where they are being trained in the fear of God, with all the reverence for law which that training implies, but also in the arts and sciences which Catholic educators are striving to raise to the highest standard,—it is clear, I say, that if we do not sustain our Catholic system of education, we shall have to build new public schools for our children, with teachers and equipment thrice as expensive as that which the voluntary sacrifice of our religious enables us at present to procure with better results.

My purpose in directing attention to the *Proceedings and Addresses* of this tenth annual meeting of the Association which covered all the leading issues of educational science in school, college, and seminary, is not to analyze the proceedings and addresses, nor to discuss the practical resolutions to which they necessarily led; but rather to arouse the attention of the clergy to the work being done by earnest men in their midst, who look for and have every claim to our united coöperation. Let priests who have at heart their religion, and education, and the honor of the Catholic name, send for and scan this Report, and convince themselves and others whom it may concern, that the Association has passed its trial period, that it is not one of those spasmodic movements begotten by some educational enthusiasts for the ventilation of their fads, in the expectation that they may make a name for themselves and then rest in the re-

flection that they are dispensed from further labors, but are entitled to the reward of heroism. Let priests everywhere in the United States join in the movement and work of the Catholic Educational Association by applying for membership in it.

LIFE AND CHARACTERISTICS OF RIGHT REVEREND ALFRED A. CURTIS, D.D., second Bishop of Wilmington. Compiled by the Sisters of the Visitation, Wilmington, Delaware. With Preface by Cardinal Gibbons. P. J. Kenedy and Sons. New York. 1913. Pp 446.

Doubtless there are many hidden saints among our lowly Catholics, those who quietly perform the duties of life, bear without complaint the hardships and privations which their condition imposes, and learn to see God in the sinlessness and simplicity of their hearts. There is too, no doubt, many an uncanceled saint among the laboring, unpretentious members of the priesthood whose doings and pictures do not get into the newspapers or magazines, and who have no temptation to look for their reward here on earth, unless it be in the peace of heart that accompanies the sacrifices made in the service of God. But holy bishops are a rarer thing, perhaps because it is so much easier for them to get canonized, both before and after their purgatory is over. When a truly saintly prelate is discovered, it is usually among the dead, one of the sort who was hardly known during life except by a few intimates, who, like the friends that stood around the cross of Christ, had felt the silent virtue rather than the thrill of Hosannas that heralded His power among the people. One such, it would appear from his biography, was the late Bishop Curtis of Wilmington. The loving tribute that is put forth in the shape of this beautiful volume, comes from those who quietly witnessed those benedictions which the truly spiritual man is sure to cast, like a healing shadow, in his path. They were the Nuns of the Visitation who received his ministrations as spiritual director. They knew him not only during the years when the glamor of his episcopal dignity might have roused a devoted enthusiasm which is one of the divinely appointed effects of religious authority and the source of reverence for God in His government of men; but some among them had been children of the straying flock which he had sought to guide long ere he knew the sweet pastures of the true Shepherd on the other side of the mountain, and whilst he was still questing with secret longings the Real Presence his creed would not sanction. The best testimony of a man's character is as a rule to be found in his letters to his

friends. And the letters of Bishop Curtis bear abundant witness to the singularly apostolic and spiritual nature which entered into, and gave color as well as motive to, all his actions throughout a life of nearly eighty years.

Descended from Maryland settlers of the Colonial period, he was brought up on his father's farm. Although he received little schooling, he was not without education. Without ever going to college he became even in his early boyhood an adept in Latin and Greek. This bears witness to a home atmosphere which to simplicity added the sterling virtues of that culture which is fostered by the opportunities for the contemplation of nature, and the thrift that accompanies habits of healthy farm life. He had an elder brother, who soon left home to seek his fortune in the promising West, and four sisters who must have had a happy influence on the gentle manners of the boy who was remarkably fond of solitude and study. It appears that to the love of the classics he added a preference for the study of law, for he had mastered Blackstone's Commentary before he was eighteen years of age. At that time his father died and left the youth to provide for his mother and sisters. Without any special training in pedagogy he undertook to apply for a position as teacher of classics in Princess Ann Academy near his native town. Here he developed a desire to enter the Episcopal ministry, and eventually in 1859, he was ordained and appointed curate to St. Luke's Protestant Episcopal Church, Baltimore. Subsequently he served in Frederick and Chestertown, Maryland, and finally was called to the rectorship of Calvary Church, Baltimore. This was in 1862. Here he labored nine years during which he endeared himself to the people of his congregation, as is attested by the touching letter of farewell that was sent to him by the vestrymen of his church on the occasion of his resignation. A number of his parishioners followed him subsequently into the Catholic Church. It must suffice here to give an idea of the motives that led him into the true fold of Christ, by saying that his studies of early Church history and the writings of the Christian Fathers gradually convinced him of the doctrine of the Blessed Eucharist as defined by the Councils of the Church. When he fully realized the intellectual cogency of what appealed naturally to his sense of devotion, he tendered his resignation to the Bishop of Maryland. The correspondence of that period between the Protestant Episcopal Bishop and the humble vicar is instructive as well as interesting. In 1872, the year of his resignation, Mr. Curtis went to England. He had not yet made up his mind about entering the Catholic Church, though he felt that his belief in the Eucharistic Presence of Christ might lead him there. But as there was still a possibility of the

Ritualist branch of the Anglican Church answering his doubts, he thought it wise to consult some Anglican divines at Oxford. This he did, but without being satisfied. He then sought Dr. Newman, at that time in the Birmingham Oratory. Here all was made clear for him; he was received into the Catholic Church in the Oratory. Later he went back to America, not however without seeing a good deal in the meantime of Bishop Ullathorne, of whom he tells in his letters some delightfully characteristic stories. His subsequent entrance into St. Mary's Seminary, his sojourn at St. Charles College, his ordination, appointment as secretary to Archbishop Bailey, his later career as bishop, then his retirement and hidden life, are subjects of edification to the priest above all others. All thanks to the devout nuns who in their solitude treasured the memory of so noble a character and found a way to give its chaste delineation to the secular reader. Messrs Kenedy have made an excellent book of the volume.

Literary Chat.

Those who have read John Ayscough's delightful papers under the general title of *Gracechurch*, as they appeared serially in the *Month*, are no doubt glad to have them in the collected form given them in the volume bearing the same title recently published by Longmans. Those who have not read *Gracechurch* have a unique pleasure in store for them. Gracechurch is the name of a village in England near the Welsh border where Ayscough passed his childhood. There seem to have been many interesting characters within its precincts—queer and quaint, good and bad, among the lowly and the high-born. Doubtless there are such in every inland village. But it takes not so much the discerning eye to discover them as the sympathetic imagination and the happy as well as picturesque pen to portray them. All this, as every one knows, is possessed in a supreme degree by John Ayscough. The keenness of insight into character, the kindly sympathy, above all the genial irresistible humor in these character sketches are not surpassed even by a Dickens or a Thackeray. Should anyone who reads these lines find himself belated with his Christmas or New Year's token and still perplexed "what to give", let him by all means give *Gracechurch*. It is a *human* book that will suit mankind of either sex, the unlearned as well as the learned, poor or rich, religious or non-religious (not irreligious).

It looks almost like forsaking the leader and desertion from the army for a follower of the author of the Spiritual Exercises to write a book bearing the title *Meditations without Method*. Yet that is precisely what Father Walter Strappini, S.J., has recently done. There is, however, no sufficient reason for alarm. The *Meditations* are methodless only in a limited sense. They are devoid of the *compositio loci*, the preludes, and the other systematic devices familiar to those who follow the Ignatian method. The present volume consists of "considerations" on the character and actions of our Lord arranged for a three days' retreat—three meditations and one instruction for each day. The points are numerically arranged and are more or less detached and independent. There is an obvious advantage in this, especially

as the considerations are so full of suggestion that any one of them will furnish food sufficient for a meditation; whereas, if read successively, they may aptly be used for spiritual reading, an exercise which the author's attractive style renders congenial. (Benziger Bros., New York.)

We live in an age of encyclopedias, summaries, extracts. These and a large variety of other time-saving and labor-saving instruments are constantly in demand. There is an obvious defect in these short-cut-to-knowledge processes. However, their value is no less manifest. This easily appears if one look through such a work as *The Book of the Epic* by H. A. Guerber (Philadelphia: J. B. Lippincott Co.). The volume consists of digests of the classical epic poems existing in Greek and Latin and in the various European and Asiatic languages. As a handy convenient summary of the great masterpieces of the world's literature the book will doubtless be found useful by many. The work, however, is unfortunately marred by certain defects—notably by a misplaced levity, and even vulgarity. To say, for instance, that “in the Middle Ages it was popularly believed that Lucifer, falling from heaven, *punched* a deep hole in the earth,” etc., may be to use a *picturesque* and “funny”, but not a very appropriate, expression. The author is much too off-hand in interpreting the famous *gran rifiuto* of the Inferno as meant for Pope Celestine V. Regarding the great refusal, commentators widely differ. (See Vernon, *Readings from Dante, in loco.*) But even had Dante meant it for the Pontiff who abdicated the Papacy, St. Celestine's reason was not “lack of courage”, but preference for the contemplative life.

To describe Charon as hurrying his “freight aboard” may be smart, but it is ill placed. It is hard to characterize properly the vulgarity contained in the author's allusion to Dante's beautiful story of Piccarda (Par. Can. 3): “All her companions also wished to be brides of Christ, but patiently did their duty and, knowing that ‘in His will is our tranquillity’ they now spend all their time singing ‘Ave Maria’” (!) (p. 178).

But how can one characterize the following piece of slipshod, jaunty, off-hand address? In the fifth canto of the *Paradiso* Dante makes Beatrice rehearse the Catholic doctrine on vows: “Christians be more staid” [i. e. do not make vows lightly] etc.

*“Avete il vecchio e il nuovo Testamento
E il pastor della Chiesa che vi guida.”*

Miss Guerber gives the equivalent of (our) italicized line thus: “Beatrice states that either Testament can serve as guide for Jews or Christians” (!). Was there ever such effrontery? It makes one look with suspicion on the rest of the work. The worthy lady had better have kept her hands off the *Divina Commedia*. They treat more skillfully the myths of Greece and Rome, and the stories of the Northlands.

Whatever emanates from the pen of Madame Cecilia is sure to be pre-eminently thoughtful, deeply spiritual, and graceful in expression. It goes without saying then that these qualities characterize her recent work, *Spiritual Gleanings for Marian Sodalists* (New York, Longmans, Green & Co.), no less than they did its predecessors, *Short Spiritual Readings for Mary's Children*. The present volume comprises short chapters—thirty-eight in all—of which about half centre upon the Sermon on the Mount, the rest being miscellaneous. Written as they are principally for women who are striving to lead a devout life in the world, they are sure to do great good by scattering widely the seeds of sound practical spiritual doctrine and solid piety. The chapters were previously published as articles in *The Child of Mary and St. Agnes Magazine*.

Father Smith instructs Jackson, by the Rev. John Noll, is the title of a large and well-made pamphlet which cannot fail to be helpful in instructing

converts to the faith. It is a reprint of articles which originally appeared in the excellent little paper, *The Sunday Visitor*. The instructions cover the principal truths of faith, the laws of conduct, and the practices of worship. They are in the form of dialogue and are plain, solid, and sensible. We might note the inaccuracy of speaking of "the one hundred and fifty psalms of David" (p. 121). There are that number of psalms in the Psalter; but how many of them were written by David himself, it baffles the critics to determine. Again, on the next page, it is hardly true to say that "the important events in our Saviour's and His Blessed Mother's life are reduced to fifteen" (Huntington, Indiana).

A sketch of the life and work of *Father Arnold Janssen*, Founder of the Society of the Divine Word, has just been translated from the German into English by Francis Tschan, A.M. Father Janssen's was not a magnetic personality nor endowed with very remarkable natural gifts. But he had an indomitable will, an adamant faith and trust in God, and a deep spirit of prayer, and with these instruments he accomplished wonders by establishing missions in almost all parts of the globe—Europe, Asia, Africa, the East, and America. Further information regarding the chief work of his life, the Society of the Divine Word, is given in another small pamphlet entitled *For Christ's Kingdom*, by the Rev. Herm. Fischer, S.V.D. Both these brochures are calculated to foster and spread the missionary spirit in the hearts of the young (Mission Press, Techny, Illinois).

The Althea Press, best known by its periodical issue of an artistic publication reflecting the scholastic activities of the Convent School of the Sisters of the Holy Child at Sharon Hill, has published a handsome quarto volume of sixty pages, under the title of *Pointsight*. The book is illustrated and designed to impart rudimentary lessons in sight-drawing.

The author, "Eleanor Lane", introduces the artistic problems which are to teach her young pupils the art of freehand drawing, by a series of humorous sketches, in which the cubes, balls, and kindred geometric forms, are made to disport themselves in varying positions designed to incite the intelligent industry of the youthful student, and to fix the attention of eye and mind on the points of perspective, valuable in acquiring readiness in sketching. The whole scheme is ingenious, and the mechanical composition is apt to attract and interest the aspiring child artist. Althea Press, Sharon Hill, Pa.

There is an animated movement on foot to erect a national monument to the late Canon Sheehan, author of *My New Curate*. The fact that he is buried in the village of Doneraile where he labored for the last eighteen years of his life and where he did most of his literary and important social work, appears to point to Doneraile as the most likely spot for the memorial, and a committee, with the Right Hon. Lord Castletown, and the Lord Mayor of Cork, Sir Bertram Windle, of University College, and others as members, has been formed with a view of soliciting funds. At the same time the people of Mallow, where Canon Sheehan was born, are anxious to have the national monument in their town, and have formed a committee with the Coadjutor Archbishop of Melbourne (Australia), Dr. Mannix, as President, William O'Brien, M.P., Sir Bertram Windle, the Hon. Judge William Sullivan, of Boston, and the Very Rev. Morgan M. Sheedy, of Altoona, U. S. A., among others, as members, with a similar purpose of collecting funds for a Sheehan memorial in Mallow. We hope a way can be found whereby the two committees will unite in the selection of a common ground for a worthy expression of the esteem in which the dead priest-author is held by the sons of Ireland.

Mr. Arthur Preuss deserves the grateful recognition of educated Catholics, cleric and lay, for his translation of Dr. Pohle's *Dogmatic Theology*. The original work, coming as it does from the Breslau Professor of Dogma who,

it will be remembered, previously held the same position in the Catholic University at Washington, stands high in the estimation of students in Germany. The work is at once scholarly, thorough in exposition, and singularly clear in style. Five of its "tracts" have thus far been translated by Mr. Preuss. The latest to appear bears the title *Soteriology*, a treatise on the Redemption. Within the compass of a hundred and sixty-odd pages the theology of this fundamental mystery of religion is set forth comprehensively and relatively to the profundity of the doctrine, with unvarying perspicuity. Like its predecessors in the series the volume is an invaluable adjunct to the seminarian's and even the priest's supplementary theological reading (St. Louis, Mo., Herder).

Helping poor missionary priests in their efforts to build up a Catholic flock with school and convent, is an excellent way of making Christmas joy both in heaven and on earth. Father Patrick Murphy the Paulist sends out a plea for his Texas mission at Dalhart, in the shape of a little brochure containing some good sermons on Confidence in God, the Souls in Purgatory, Holy Innocents, St. Agnes, etc. by which he hopes to get help.

Something new and really useful in the way of aiding the study of Latin, comes to the student in the form of a little book called *Aids to Latin Prose Composition*, by Fr. James A. Kleist, S.J. It is designed for the first years in college, and goes to the root of essentials for good writing in Latin. (Schwarz, Kirwin, and Fauss: New York.)

The holiday season is marked by a number of good Catholic novels. Among them we single out as of exceptional workmanship and interest *Libby Ann*, by Sadie Katherine Casey. Its special excellence is its original manner of portraying Irish character. The story of Libby Ann is that of a young peasant girl with a native talent for managing things and people, including with certain limitations even the dear old parish priest, Father Healy of Ballydunphy. There is abundance of native charm in the conversation, with its kindly satire and its rich brogue. We hope to hear more from Miss Casey. The publisher is William Heinemann (Bedford Street, London).

Another good novel is *By the Blue River* from the pen of I. Clarke, the author of *Prisoner's Years*. He describes the fortunes of an English lady and her young son, after they are separated from the father, whose fraudulent failure in business causes his flight from justice. Their voluntary banishment to escape shame and disgrace, to a French settlement on the north African coast, where the mother has an estate under the management of a relative, leads to a marriage with the latter after the disgraced husband's death at sea. The boy's adventures among the Arabs, and his staunch religious faith, tinged by an uncommon spiritual insight which raises the admiration of the Mussulmans, are a striking feature of the story. (Benziger Bros.)

Of a different type, but sure to amuse the young lads who revel in adventure is *In Quest of the Golden Chest*, by George Barton. It is the story of the experiences of Captain Hawkins on sea and by the coast, and of sailor boys who amid dangers and trials carry out the quest imposed upon them by a deceased uncle, and as a reward recover a trunk containing fifty thousand dollars worth of U. S. gold certificates. The religious element is skillfully woven into the story. (Benziger Bros.)

Among the series of short stories a marked place must be assigned to *Sweet-scented Leaves* by Mrs. Armel O'Connor (Mary's Meadow, Ludlow). It is a collection of a dozen or more happy tales told in essay style, and dealing with conduct and character. There is nothing commonplace about these stories, as readers of the author's last year's singular volume *The Idea of Mary's Meadow* will realize.

For children of early school age we recommend *Dame Clare's Story-Telling*, a decade of stories of olden times by Elsa Schmidt; also *A Torn Scrap Book* by Genevieve Irons, who explains the Our Father very attractively for the little ones; and *The Children of the Log Cabin*, by Henriette Delamare, which ends with a pleasant Christmas story. (Benziger Bros.)

Books Received.

SCRIPTURAL.

PSALTERIUM LATINUM cum Graeco et Hebraeo comparatum explanavit et annotationibus grammaticis instruxit Iosephus Bonaccorsi, M.S.C. Libellus Primus. Libreria Editrice Fiorentina, Florentiae. 1914. Pp. 112. Pretium, 3 L. 50.

THEOLOGICAL AND DEVOTIONAL.

NOTHING NEW. A Few Words of Hope and Confidence for those who suffer and are tried in His Name who suffered most. Sermons by the Rev. Patrick J. Murphy, C.S.P., Dalhart, Texas. Proceeds to be devoted to the building of Catholic churches in Texas and Oklahoma. Pp. 64.

BREVIOR SYNOPSIS THEOLOGIAE DOGMATICAE auctore Ad. Tanqueray, cooperantibus E.-M. Quévastre et L. Hébert. Apud Benziger Fratres, Neo-Eboraci. 1913. Pp. xx-680. Pretium, \$1.50 net.

FLORILEGIUM PATRISTICUM, digessit, vertit, adnotavit Gerardus Rauschen, Dr. Theol. et Phil., SS. Theologiae in Universitate Bonnensi Prof. P. E. Fasciculus Nonus: Textus antenicaeni ad Primatum Romanum spectantes. Sumptibus Petri Hanstein, Bonnae. 1914. Pretium, 1 M. 30.

SERMONS AND HOMILIES. By Edmund English, Canon of Westminster Cathedral and Missionary Rector of St. James's, Twickenham. Longmans, Green & Co., New York and London. 1913. Pp. ix-295. Price, \$1.35 net.

THE MORNING WATCH. The Spiritual Exercises of St. Ignatius proposed by Father Ignatius Dierkens, S.J. Translation edited by Father Elder Mullan, S.J. P. J. Kenedy & Sons, New York. 1913. Pp. 528. Price, \$1.50.

DEVOTION TO ST. RITA. A Manual containing Special Prayers, Novenas, Triduum, etc. By the Rev. W. T. Conklin. Christian Press Association, New York. 1913. Pp. 92.

ENGLAND AND THE SACRED HEART. By the Rev. G. E. Price. With Preface by the Rev. David Bearne, S.J. Four illustrations. Benziger Bros., New York; R. & T. Washbourne, London. 1913. Pp. xvi-128. Price, \$0.90; \$1.00 postpaid.

THE WAY, THE WHY, THE WHEN. Practical Hints for Catholic Children. By an Experienced Teacher. Christian Press Association, New York. 1913. Pp. 44.

LIVES OF THE SAINTS. With Reflections for Every Day in the Year. Compiled from the *Lives of the Saints* by the Rev. Alban Butler. To which are added Lives of the American Saints placed on the Calendar for the United States by Special Petition of the Third Plenary Council of Baltimore. Benziger Bros., New York. 1913. Pp. 406. Price, \$0.50 postpaid.

PARISH SERMONS ON MORAL AND SPIRITUAL SUBJECTS. For All Sundays and Feasts of Obligation. By the Rev. Walter Elliott, C.S.P. The Paulist Press, New York. 1913. Pp. xiii-458. Price, \$1.50; \$1.66 postpaid.

COMMENTAIRE SUR LA RÈGLE DE SAINT BENOÎT. Par l'Abbé de Solesmes. Plon-Nourrit & Cie., Paris. 1913. Pp. vii-569. Prix, 10 fr.

LITURGICAL.

AMERICAN CATHOLIC HYMNAL. An Extensive Collection of Hymns, Latin Chants and Sacred Songs for Church, School and Home. Including Gregorian Masses, Vesper Psalms, Litanies, Motets for Benediction of the Blessed Sacrament, etc. According to the Motu Proprio of His Holiness Pope Pius X. Written, arranged and compiled especially for the Catholic Youth of the United States. By the Marist Brothers. P. J. Kenedy & Sons, New York. 1913. Pp. 511. Price, \$1.50.

THE DE LA SALLE HYMNAL. For Catholic Schools and Choirs. By the Brothers of the Christian Schools. La Salle Bureau, 50 Second St., New York. 1913. Pp. 256.

"SACERDOS". Chant de Jubilé Sacerdotal. Solo et Chœur. A l'Unisson, à 2 voix égales ou à 4 voix mixtes. Paroles de S. Castagnier. Musique de l'Abbé C. Boyer. L.-J. Biton, Saint-Laurent-sur-Sèvre (Vendée), France. 1913. Pp. 4. Partition, 1 fr. 50 net; Voix seules, 0 fr. 50 net; la douz. 3 fr.

40 VERSETS ET PETITES PIÈCES classés par tons usuels pour Gd. Orgue ou Harmonium. Par Lucien Guittard, Suppléant de E. Gigout au Gd. Orgue de St. Augustin, Maître de Chappelle de l'Eglise Saint-Joseph (Paris). (No. 15 Selecta opera pro Organo vel Harmonio ad mentem "Motu Proprio" S. S. Pii X, 22^a Novembris 1903.) L.-J. Biton, St. Laurent-sur-Sèvre (Vendée), France; Breitkopf & Härtel, Londres et New-York. 1913. Pp. 35. Prix, 3 fr. net.

BONE PASTOR. Motet à 6 voix mixtes avec accompagnement d'Orgue. Arrangement sur le même accompagnement pour 3 voix mixtes (Soprano, Tenor, Basse). Par F. de La Tombelle. (N. 33. Selecta opera ad unam aut plures voces ad mentem "Motu Proprio" S. S. Pii X, 22^a Novembris 1903.) L.-J. Biton, St. Laurent-sur-Sèvre (Vendée), France; Breitkopf & Härtel, New-York et Londres. 1913. Pp. 12. Partition avec accomp., 2 fr. 50 net. Parties de Choeurs: à 6 v. mixtes, en 2 cahiers: (S. M.-S., A., sur l'un; T., Bt., B., sur l'autre) chacun, 0 fr. 25 net; à 3 voix mixtes, en partition, 0 fr. 25 net.

MISSA BREVIS SECUNDA ad 2 voces aequales vel ad 4 inaequales. Abbé C. Boyer. (N. 34. Selecta opera ad unam aut plures voces ad mentem "Motu Proprio" S. S. Pii X, 22^a Novembris 1903.) L.-J. Biton, St. Laurent-sur-Sèvre (Vendée), France; Breitkopf & Härtel, New-York et Londres. 1913. Pp. 15. Partition avec orgue, 3 fr. net. Parties de Choeurs: à 4 voix mixtes, en 2 cahiers (S. A. sur l'un; T. B. sur l'autre) chacun, 0 fr. 40 net; à 2 voix égales, en partition, 0 fr. 40 net.

1^o PANIS VITAE. 2^o AVE VERUM CORPUS. 3^o AVE MARIA. 4^o BEATA DEI GENITRIX. Ad 4 voces inaequales vel ad 2 voces aequales. Abbé C. Boyer. (N. 36. Selecta opera ad unam aut plures voces ad mentem "Motu Proprio" S. S. Pii X, 22^a Novembris 1903.) L.-J. Biton, St. Laurent-sur-Sèvre (Vendée), France; Brietkopf & Härtel, New-York et Londres. 1913. Pp. 11. Partition avec orgue, 2 fr. 25 net. Parties de Choeurs: à 4 voix mixtes en 2 cahiers (S. A. sur l'un; T. B. sur l'autre) chacun, 0 fr. 25 net; à 2 voix égales, en partition, 0 fr. 25 net.

PHILOSOPHICAL.

POLITICAL ECONOMY. Designed for Use in Catholic Colleges, High Schools and Academies. By E. J. Burke, S.J., Professor of Political Economy in Holy Cross College, Worcester, Mass. American Book Co., New York. 1913. Pp. xvi-479.

DIGESTS OF LECTURES. Evening Course in Ethics, 1912-1913, Loyola College, Baltimore. By Timothy Brosnahan, S.J. John Murphy Co., Baltimore. 1913. Pp. 140.

PÈLERINAGES DE LITTÉRATURE ET D'HISTOIRE. Par C. Lecigne, Docteur ès-Lettres, Professeur de Littérature française aux Facultés catholiques de Lille. P. Lethielleux, Paris. 1913. Pp. 312. Prix, 4 fr.

CHOIX DE PENSÉES DE LOUIS VEUILLLOT. Extraites de ses Œuvres. Par G. Cerceau. P. Lethielleux, Paris. 1913. Pp. 168. Prix, 1 fr.; 1 fr. 10 *franco*.

IST DAS CENTRUM EINE OPPOSITIONSPARTEI? Eine Aktuelle Politische Skizze. Von Max Roeder, Chefredakteur. (*Politische, Volkswirtschaftliche und Apologetische Studien*.) Verlag der Internationalen Verlagsbuchhandlung: "Messis" Amsterdam. 1913. Seiten 36. Preis, 45 Pf.; 55 Pf. *postfrei*; 50 Ex., 17 Mk. 50; 100 Ex., 30 Mk.; 500 Ex., 125 Mk.; 1000 Ex., 200 Mk.

LA RÉVÉLATION PRIMITIVE ET LES DONNÉES ACTUELLES DE LA SCIENCE d'après l'ouvrage allemand du R. P. G. Schmidt, directeur de *l'Anthropos*. Par le R. P. A. Lemonnyer, des Frères Prêcheurs. J. Gabalda, Paris. 1914. Pp. xv-359. Prix, 3 fr. 50.

SPECULATION ON THE NEW YORK STOCK EXCHANGE: September, 1904-March, 1907. By Algernon Ashburner Osborne, Instructor in Economics, University of Pittsburg. Vol. LVI number 1. of Studies in History, Economics, and Public Law, edited by the Faculty of Political Science of Columbia University. New York: Longmans, Green, and Company (London: P. S. King.) 1913. Pp. 174. Price, \$1.00.

HISTORICAL.

LIFE AND CHARACTERISTICS OF THE RIGHT REV. ALFRED A. CURTIS, D.D., Second Bishop of Wilmington. Compiled by the Sisters of the Visitation, Wilmington, Delaware. With a Preface by Cardinal Gibbons, P. J. Kenedy & Sons, New York. Pp. 446. Price, \$2.50.

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE TENTH ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION at New Orleans, La., 30 June and 1, 2, and 3 July, 1913. Vol. X, No. 1, The Catholic Educational Bulletin, 1651 East Main St., Columbus, Ohio. November, 1913. Published quarterly. Pp. viii-513. Annual Membership fee, \$2.00.

THE LIFE OF FRANCIS THOMPSON. By Everard Meynell. Chas. Scribner's Sons, New York. 1913. Pp. xi-361.

ÉLOGE DE LOUIS VEUILLLOT. Prononcé dans la Basilique de Montmartre le Mardi 25 Novembre 1913 en la Solemnité de son Centenaire de Naissance. Par Mgr. Touchet, Evêque d'Orléans. P. Lethielleux, Paris. 1913. Pp. 26. Prix, 1 fr.

JESUS IN THE TALMUD. His Personality, His Disciples and His Sayings. By Bernhard Pick, Ph.D., D.D. Open Court Publishing Co., Chicago. 1913. Pp. 103. Price, \$0.75.

THE CABALA. Its Influence on Christianity and Judaism. By Bernhard Pick, Ph.D., D.D. Open Court Publishing Co., Chicago. 1913. Pp. 115. Price, \$0.75.

THE LIFE OF JOHN HENRY CARDINAL NEWMAN. Based on His Private Journals and Correspondence. By Wilfrid Ward. In two volumes. With portraits. New impression. Longmans, Green & Co., New York and London. 1913. Pp. 654 and 627. Price, \$9.00 *net*.

THE CHURCH IN ROME IN THE FIRST CENTURY. An Examination of Various Controverted Questions relating to its History, Chronology, Literature and Traditions. Eight Lectures preached before the University of Oxford in the Year 1913 on the Foundation of the Late Rev. John Bampton, M.A., Canon of Salisbury. By George Edmundson, M.A., Late Fellow and Tutor of Brasenose College, Vicar of St. Saviour, Upper Chelsea. Longmans, Green & Co., London and New York. 1913. Pp. xiii-296. Price, \$2.50 *net*.

ARMELLE NICOLAS dite la Bonne Armelle. Servante des Hommes et Amante du Christ, 1606-1671. Une Mystique Bretonne au XVIII^e Siècle. Par le Vicomte Hippolyte Le Gouvello. Pierre Téqui, Paris. 1913. Pp. xviii-366. Prix, 3 fr. 50.

MISCELLANEOUS.

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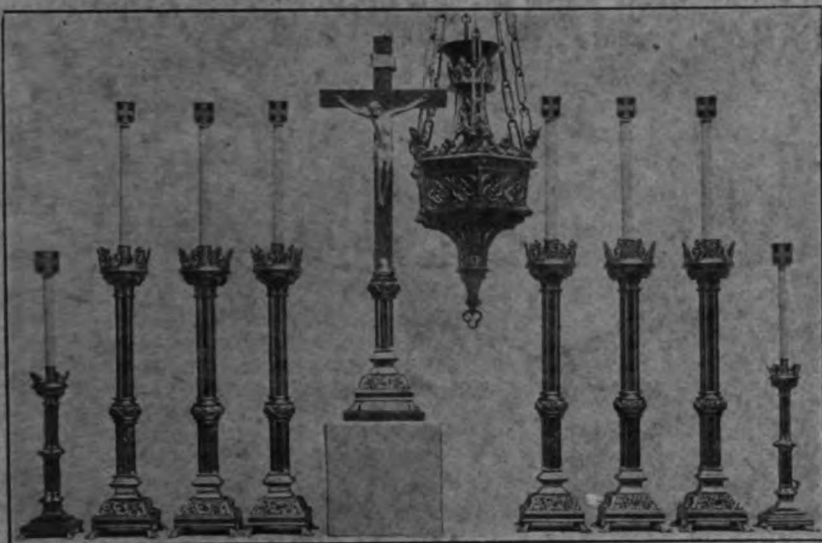
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CONTENTS

HEBREW IN OUR SEMINARIES	129
The Rev. R. BUTIN, S.M., Catholic University, Washington, D. C.	
PRISON HYMN TO OUR LADY BY FRAY LUIS DE LEON	144
THOMAS WALSH, Brooklyn, New York.	
"THE PASTOR AND THE OTHER SHEEP"	148
The Rev. ARTHUR B. C. DUNNE, Eau Claire, Wisconsin.	
PERE EDOUARD BUTARD—AN UNCANONIZED MARTYR	164
WHEN DOES THE INTELLECTUAL SOUL ENTER THE BODY? (A Second Article) 182	
AUSTIN O'MALLEY, M.D., Ph.D., Philadelphia, Pa.	
CHURCH LEGISLATION ON USURY	197
The Rev. WILLIAM H. AGNEW, S.J., St. Louis University, Missouri.	
A PROPOSAL OF LONG RETREATS FOR THE CLERGY	209
The Rev. JOSEPH M. SORRINTINO, S. J., Woodstock College, Maryland.	
DELEGATION IN MARRIAGE CASES	213
FR. STANISLAUS, O.F.M.	
THE JOSEPHINUM PONTIFICAL COLLEGE	215
THE ORDO OF THE DIVINE OFFICE FOR THE YEAR 1914	219
THE OBLIGATION OF THE ROMAN RITUAL	222
THE CROSS IN NEW YORK CITY	225
THE CANON SHEEHAN MEMORIAL	227
RECENT BIBLE STUDY: Higher Criticism put to the Test; Pentateuchal Criticism; Sunday Observance	231
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.	

CONTENTS CONTINUED INSIDE

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. X.—(L).—FEBRUARY, 1914.—No. 2.

HEBREW IN OUR SEMINARIES.

IN the September issue of the REVIEW, Dr. Quinn pointed out the necessity of a certain number of specialists in classical and Hellenistic Greek to supply the present demand for more positive theology. It may prove of some interest to the readers of the REVIEW to have also a few words on the study of Hebrew. This subject, it is true, is not new; it is treated in most Introductions to the study of Scripture, and has been discussed especially by Professor H. Hyvernât in the *Catholic University Bulletin* (July, 1898), under the title, "The Place of Hebrew in the Programs of our Seminaries." The present article, however, will find its justification in the invitation extended to the members of the Catholic Educational Association to carry on the work of the New Orleans Convention through the columns of THE ECCLESIASTICAL REVIEW.

I.

It would be useless and irrational to urge students to take up the study of Hebrew without briefly calling their attention to the main reasons which make this study highly desirable and in some cases absolutely necessary. The task of creating conviction regarding this necessity is all the more difficult, because probably no other branch of the ecclesiastical curriculum has been so persistently discredited among our students and among our clergy. Arguing from the fact that they never have had any use for the little Hebrew they were made to learn at the seminary, priests in the active ministry

are apt to deny the usefulness of Hebrew altogether, and to advise their younger friends not to study it. It may be well enough, they may grant, for a few men whose minds are more theoretical than practical and who have nothing else to do, to devote their time and energies to such an unnecessary branch of knowledge; but, generally speaking, Hebrew is not practical and should be banished entirely from the seminary curriculum. If any one wishes to pursue the study of Hebrew, let him do so at the University.

Apparently, weighty reasons can be adduced in justification of such a stand against Hebrew. We have grown wise from the experience of the past. It is an open secret that a few millions of our people have been lost to the faith because they had no priests to minister to their spiritual wants; the same conditions still prevail in many quarters. The cry should have been then, and should be now, for more priests, even though they be not so well equipped with theoretical mental training. This in fact was the trend of the Bishops' remarks in the Convention of the Catholic Educational Association at New Orleans.¹ They ask for priests with sound practical knowledge and a true missionary spirit; and they want them as quickly as possible, because they are in sore need of their services. Hence, it seems that the time devoted to Hebrew would be far better employed in studying some modern language which the missionary priest may need in his ministry; it seems further that every hour spent in such a study is stolen from the Catholics who are anxiously awaiting the arrival of a priest in their midst.

Such are the present conditions; we must take them as they are, for it is not in our power to change them; consequently, much of the plea against Hebrew seems to be well founded, much of the disrepute in which it is held seems to be well merited.

In speaking of Hebrew we intend to consider it in the light of the needs of the American Church at large, leaving out of consideration local conditions and special needs which for the time being may make it impossible to give to Hebrew the place that it should have logically in the plan of ecclesiastical

¹ See *Report*, p. 475.

studies. Hence, let it be well understood that, whilst advocating the study of Hebrew, we have no wish to foist it indiscriminately upon every clerical student, whether he is destined to work in missionary districts or belongs to a diocese that can spare him from the active ministry and let him train himself for an intellectual vocation among his fellowmen.

To forestall further all possible misunderstanding, we wish to state at the outset that it is not our intention to represent Hebrew as of equal importance for all. We must have Orientalists and therefore we must prepare and develop them, but not everybody is called upon to be an Orientalist. There are other fields to be cultivated, and other positions to be strengthened. Since the same man cannot do everything, it is necessary to apportion the work so as to offer an unbroken front, to have always in our ranks leaders able to enlighten an honest inquirer. In every branch of knowledge we must have specialists in sufficient number to do for us what we cannot do ourselves, or at least what we cannot do so well. Consequently, we must have men well versed in Oriental languages, to deal for us with the problems of Scripture and, to a certain extent, of Theology. "*Sacrae Scripturae magistris necesse est atque theologos addecet eas linguas cognitatas habere quibus libri canonici sunt primitus ab agiographis exarati.*"²

How many of the comparatively few men that devote their lives to the study of Sacred Scripture fulfil the requirements laid down by the two Pontiffs just quoted? The fact is that it is impossible for one who aims at being a professional Scripturist to do justice to his calling, unless he has studied scientifically the original languages of the Bible, — Hebrew, Aramaic, and Greek.

To realize better the importance of Oriental languages, it may be well to make a distinction between (1) the study and interpretation of the S. Scriptures as used in Fundamental Dogma and in controversies with men who admit neither the divine character of the Bible nor the teaching authority of the Church, and (2) the study of the Bible as part of Revelation, i. e. as a branch of Theology proper subject to the teaching authority of the Church. Some of the problems may be the

² *Providentissimus* (26), reproduced in the *Motu proprio* of Pius X, *Quoniam in re biblica*, X.

same, but the way of solving them may be different. It is self-evident that, in arguing against Rationalists, we can appeal only to natural arguments and to what we can prove by our own natural resources. To convince them, it is not enough to point out that the Catholic interpretation is allowed by philology; we should further show, whenever possible, that it is postulated by it. This we shall be able to do only if we are thoroughly conversant with philology, archeology, and cognate sciences, and prepare for the work with at least as much zeal as Rationalists themselves. "Danda est opera ut minori in pretio ne sit apud nos quam apud externos, linguarum veterum orientalium scientia."⁸

Biblical Rationalism is permeating modern society. We deceive ourselves too often into thinking that the results of criticism are limited to the study-room of investigators. Nothing is more misleading. The professor speaks to a few select students; these in turn in their social intercourse disseminate his views among their acquaintances; soon radical ideas are spread broadcast in periodicals, daily press, conversations, etc., with the result that the ordinary layman, without exactly knowing why, gradually becomes impregnated with them, and loses confidence in the accuracy of our Scriptural interpretations. It is a case of poisoning the wells; but are we turning out specialists to apply the proper antidote, to clarify the source before the stream begins to flow down among our modern society? It will do no lasting good merely to deplore the loss of faith in the world, or, to reprove in general terms the wild radicalism of certain scholars. It would be far preferable to cover the same ground and show wherein and why they are wrong. Let us prove that we are not inferior to them in pure scholarship, and we shall receive a most attentive hearing. It is then of paramount importance to fit ourselves with sufficient scientific equipment for doing fundamental work and for counteracting error in its incipient stage.

First of all, we have to deal with the many problems of Textual Criticism. We ought to be able to correct the various mistakes that may have crept into the text from different

⁸ Apóst. Letter *Vigilantiae* (3), October, 1902.

sources. It is not enough to know of such mistakes, not enough to emphasize theoretically the method of correcting them; we must do more: we must be able to do the work of actual correction, to apply practically the rules which we have learned in our Introductions. To do this work in a way that will command respect, the knowledge of the Biblical languages alone will not even be sufficient; we must have mastered also the languages of the most important versions.

In the next place come the various questions concerning the origin, aim, literary composition, etc., of each book of the Bible; questions which are vital to the proper understanding of these books. How can we conduct such a study satisfactorily unless we are well versed in the original language in which each book is written? As an illustration, let us consider the problem of the literary composition of the Pentateuch. The so-called documents are, it is claimed, recognizable not merely by their historical or religious differences, but also by their lexicographical, morphological, syntactical, and idiomatic peculiarities; without a thorough knowledge of the languages, we can never form an adequate estimate of these difficulties, for very often they are not discernible in a translation. What kind of influence may we expect to have on the non-Catholic specialist if we cannot meet him on an equal footing? Either we shall attempt an answer which is apt to provoke a smile on the part of the one whom we wish to correct, or, realizing our inferiority in that line, we shall keep silence and destructive criticism will go on doing its baneful work.

Nor shall we fare better in the field of exegesis proper. To understand a book or even an expression properly, we must enter into the psychology of the author; which means that we must acquire the genius of the language through which he has expressed his thoughts. Nothing at times is more unreliable than a translation, and certainly first-class work cannot be done on a translation. The men who have made the translation were but men like ourselves, limited and fallible like ourselves; the approbation of the Church given to some of these translations generally vouches only for their freedom from dogmatical or moral errors, not for their critical accuracy. In any case, such an approbation will have no value

for one who does not admit the authority of the Church, and the translation itself will not be accepted as a basis for a scientific discussion. Besides, it is well-nigh impossible for a translation to render all the various shades of meaning contained in the original.

We may go one step further and assert that our lexicons and dictionaries are far from perfect. Here too nothing is more deceptive than an implicit trust. True, they have been compiled by men of great ability; but the door is not closed against their being improved and amended. This work of improvement is being constantly done, as we can see for ourselves if we compare the dictionaries edited some twenty-five years ago with those of the present day. Many of the renderings adopted to-day are only provisional and may have to be modified to bring them into harmony with new discoveries. Any doubt with regard to a word creates a corresponding doubt in the interpretation; in the field of lexicography alone generations may work before we have a perfectly reliable dictionary. I do not wish to say that everything is doubtful and unreliable. That is not the case. Our predecessors have done good work and it would be unjust to depreciate its value; yet we should not follow them blindly. We need specialists for this very purpose; and any one who would claim to be a specialist would deceive the community were he merely to retail what others have said, without passing an independent judgment on their conclusions. Scholars worthy of the name, are the first to realize that their conclusions are only human, and I am sure that they would much rather be criticized and, if need be, corrected, than be copied slavishly.

Why should not our clergy take a more active part in original work? Why should we be satisfied with following and never aim at leading? Some account for this indifference on our part by charging us with lack of moral courage, as if we were loath to undertake a study which in the beginning seems to be replete with difficulties of all kinds. This feeling, if it exists, is unjustifiable. The men who are now doing the best work are men like us; what they have done, there is no reason why we could not do; our young clerics are just as clever and can be just as successful. I rather think that our apathy toward deeper Biblical studies in general, and

Oriental languages in particular, is to be explained from the fact that we have not realized sufficiently the importance and the necessity of such fundamental studies as part of our priestly vocation. At the seminary students mostly keep before their eyes the ordinary work of the ministry. Many fail to perceive that, as priests, it will be their sacred duty to protect against error all their people, the intellectual as well as the uneducated, that they should be in the world as the light in the candlestick, to guide men groping in the dark. A Rationalist has as much right to be enlightened as any one else, and, on account of his scholarship and influence, should be one of the first to claim our attention. We have but a handful of men capable of doing first-class work; they cannot suffice. The scientific treatment of even some few details may require a long study. To expect a few men to cope with all Scriptural problems with the same facility is to misunderstand the nature of the work that is required. Willing workers in greater number are necessary and it is high time for the good of the Church that they should be developed.

Let us now come to the study of Scripture viewed as part of the treasure of Revelation confided to the Church, i. e. from the point of view of Catholic Theology. Let us say immediately that no matter how much doubt a Catholic scholar might have on a given point when left to his own natural resources, this doubt will be put aside as soon as an official pronouncement is forthcoming. Conclusions accepted provisionally as more probable on purely philological grounds, may eventually have to be rejected if the Church so decides. Once it is proved that the Church is divine and infallible, it is but common sense to draw the conclusion that when she speaks she should be heard. Granting all this, it does not follow that we are dispensed from the fundamental work just outlined. We should, on the contrary, take still greater pains to ascertain the original text, the manner of composition, and the exact meaning of the Biblical books, because we know now that they are not mere human books but that they have been inspired by the Holy Spirit. God has not inspired these books to supply us with material for a theoretical discussion on the criteria, nature, effects, and extent of inspiration, or on the inerrancy of the Bible. He has inspired them

to make us lead better lives under the guidance of thought divinely guaranteed. If God has thought fit to inspire the contents of the Bible, it is worth being studied in its minutest details. What right have we to read our own thoughts into the Bible and give them out as God's? Let it be well understood that the Holy Spirit is responsible for the literal sense expressed by the hagiographer, but not for the accommodative sense. One of the first requisites to reach the literal sense of the Bible, is to know the languages in which it is written.

It is perfectly true that the Bible is not absolutely necessary for a knowledge of the truths of salvation, and that the infallible authority of the Church suffices; but certainly the Church has not been instituted to foster mental apathy or mere theoretical fancy. Even in Theology it is of the highest importance to know whether a certain interpretation is borne out by philology as such, or whether it is merely allowed by it, while we know on other grounds that it is the one intended by the Holy Ghost; it is of the highest importance also to know whether a given passage, even when critically correct, furnishes a philological proof or not.

The ordinary theologian will naturally turn to the professional Catholic Scripturist; unless the latter can guide him in such subjects he is not faithful to his vocation, but commands a confidence based on false pretenses. No reliable work is possible without a great familiarity with Oriental languages and literatures.

The above remarks may refer more directly to the study of the Old Testament; but they also apply to the study of the New Testament. For, though the New Testament writers used Greek, they were Semites or at least depended on Semites for their information. In numerous instances the thought can be better discussed and grasped when retranslated into a Semitic language, compared with the pedagogical methods of the contemporaneous Jews, and illustrated by the parallel Jewish sayings as preserved either in the Old Testament or in the non-Biblical Jewish literature, Talmud, Tosephta, Midrash, etc. A glance at such works as Le Camus's *Life of Christ*, Prat's *Théologie de St. Paul*, Shürer's *Geschichte d. jüdischen Volkes*, or Dalman's *The Words of Jesus*, and

many others, will make clear the necessity of knowing not merely Biblical Hebrew, but Mishnic Hebrew as well, for any one who aims at a thorough study of the New Testament.

The professional theologian need not be an Orientalist; he is justified in depending on the Orientalist and Scripturist for his information; yet it would be a great benefit to Catholic Theology if he could know enough to be able to verify an assertion, and to grasp the true bearing of a philological or Biblical argument. It occurs sometimes that the original assertion of the specialist is entirely disfigured when appropriated by the theologian. An argument given merely as more probable on philological grounds may unconsciously be invested with a demonstrative force by the one who reproduces it; or, *vice versa*, an argument may be minimized or even wrongly understood. A little familiarity with Biblical languages and with critical methods would render such mistakes less likely. "Theologos addecet eas linguas cognitās habere quibus libri canonici sunt primitus ab agiographis exarati."

Keeping in view the remarks made so far, we may examine the question that is asked so often and generally answered in the negative: Does it pay to learn Hebrew? It may not pay in dollars and cents, but it pays in scientific efficiency; it pays in so far as it enables one to meet Rationalists on their own chosen ground, to criticize and not copy blindly; it pays in making us really what we claim to be, real specialists; it pays in the reverence which we show to God's inspired records; it pays also in the pleasure that we find when doing fundamental work and in the security that it gives to our conclusions.

II.

We come now to the subject proper of this paper: Hebrew in our Seminaries. We have endeavored to show the necessity of specialists in the Church, of leaders among their fellow-men. We cannot depend on infused science; if we wish to have trained scholars, we must develop them.

A first question may be asked: When should this work begin? Shall we wait, as some suggest, until the student goes to the University, and then ask him to take up Hebrew and the other Semitic languages? or shall Hebrew form part of the seminary curriculum? We unhesitatingly are in favor of the

latter. If it is true, as Dr. Barr, C.M., expressed it at the New Orleans Convention of the Catholic Educational Association,⁴ that "apathy in Scriptural studies is due to a great extent to a lack of linguistic preparation", it follows that more attention must be given to Hebrew than is often done in the seminary. To postpone all study of Hebrew until the completion of the seminary course is to condemn ourselves to go without Orientalists or Scripturists altogether. Let us take a concrete example. A student who has just completed a seminary course in which Hebrew was not included, comes to the University with the intention of following a course in the Old Testament. As a rule he is allowed two or at most three years for post-graduate studies. Certainly, the University course of Scripture, if it is to be a university course at all, must train the student in the scientific methods of dealing with Biblical problems. Is our student able to profit by such a course? Evidently not. Then, either the University standard is to be lowered, to make the course more accessible to such students, and the University itself will necessarily lose in prestige and its Scripture course may soon be ranked as a second-class course; or, the University standards will be upheld; and, in this case, before the student is able to do the work required of him by the University, he will have to learn Hebrew and perhaps Greek. This study will take a good portion of the available time, and when he is called back from the University he will just be in a position to do university work. With this perspective in view, it is more than likely that he will give up all idea of specializing in Scripture and, following the line of least resistance, he will rather take up some other branch where no such linguistic preparation is required. He may do very good work in this new field; yet it is a pity that Scripture, which suffers more than other branches from the dearth of competent workers, should lose the services of one who, had he been prepared when he entered the University, might have developed into a first-class specialist. Hebrew therefore should not be made entirely a post-graduate study; some Hebrew at least should be known before post-graduate work begins. On the other hand, a stu-

⁴ *Report*, p. 491.

dent who comes to the University with a ready knowledge of Hebrew and Greek, can, while going deeper into these languages, be taught how to use them, either in the field of Sacred Scripture or of Philology proper. Then, and only then, will it be possible for the Departments of Scripture and Semitics to turn out in the allotted time scholars such as the Church and the patrons of the University have a right to expect. Even the courses of Theology proper would be benefited if the candidates know Hebrew and Greek when they enter the University. We can therefore understand why both Leo XIII and Pius X so strongly recommend that all candidates for academic degrees should show some knowledge of Hebrew and Biblical Greek. The former says: "Easdemque (linguas) optimum erit si colant alumni Ecclesiae, qui praesertim ad academicos theologiae gradus aspirant";⁵ and the latter: "Omnibus in Academiis quisque candidatus ad academicos gradus . . . experimento probabit satis se . . . hebraei sermonis graecique biblici scientem."⁶

Of course, the amount of Hebrew learned at the seminary cannot suffice for deep philological research; but there is no reason why sufficient knowledge should not be acquired to enable the student to read with comparative ease the historical books of the Bible. He should be taught the ordinary rules of phonology, morphology, and syntax, should learn how to use a Hebrew dictionary and also acquire as extensive a vocabulary as possible. Perhaps some of the most promising students could be initiated into another Semitic language as suggested by Pius X in his *Motu Proprio Quoniam in re biblica* (X): "Alumni qui meliorem de se spem facient, hebraeo sermone et graeco biblico, atque etiam quoad eius fieri possit, aliqua alia lingua semitica, ut syriaca aut araba, erunt excolendi."

Now we come to another question relative to Hebrew in our seminaries, viz. who should take up the study of Hebrew? Dr. Quinn, in the article already referred to, is very reluctant to grant a student the permission to study Greek. Only those who probably will make use of Greek, i. e. who intend to specialize, should be allowed to take up Greek. This, I

⁵ *Providentissimus*, 26.

⁶ *Quoniam in re biblica*, xvi.

believe, is a little exaggerated. It is often impossible in the seminary to know who is and who is not going to be an Orientalist or a Scripturist. Not every one who begins with that end in view will be able to realize his ambition; a few may reach the goal, and those few may be the very ones we least expected to succeed.

Our clergy should be more cultured than the average man with whom they come in contact. They ought to be versed in ecclesiastical sciences, as the physician or the lawyer is in his own branch. True, not every physician is supposed to be a specialist in, say, ear and throat affections; not every lawyer is supposed to be a specialist in all the intricacies of international law. For all that we can not say that a little ordinary knowledge of these points would be useless to them, or that the study of a subject in which they do not expect to specialize is waste of time. We shall never complain that the physician knows too much medicine or the lawyer too much law. In the same way, some acquaintance with Hebrew on the part of our priests is not a thing to be deplored; certainly, it will do them no harm, and it may be serviceable to them, especially in these days when Biblical problems are the order of the day. "*Quoniam in re biblica tantum est hodie momenti quantum fortasse nunquam antea, omnino necesse est ut adolescentes clericos scientia Scripturarum imbui diligenter.*" So I would not exclude from the Hebrew class any one who does not intend to specialize, simply for the reason that he does not intend to specialize at the time.

Furthermore, how will a student find out whether or not he has a taste for Oriental languages unless he is given an opportunity to choose intelligently? Leo XIII⁷ urged many priests to learn both Oriental languages and the rules of criticism. "*Utriusque rei scientia cum hodie in magno sit pretio et laude, ea clerus plus minusve pro locis et hominibus exquisita, ornatus, melius poterit decus et munus sustinere suum.*" In most dioceses of Germany, clerics are not ordained unless they pass an examination in Hebrew and Greek. The Council of Baltimore makes Hebrew obligatory for all clerical students: "*Quandoquidem linguae Hebraicae quae-*

⁷ *Providentissimus*, 26.

dam cognitio et peritia non parum confert ad sacram exegim pleniori et accuratiori ratione pertractandam, huic linguae addiscendae unum saltem annum, Philosophiae postremum aut Theologiae primum impendere omnes coguntur" (§ 171).

That is the rule, and like all rules it suffers exceptions. In the present conditions it may be hard and perhaps inadvisable to insist too rigorously on this clause of the Council of Baltimore. Undoubtedly there are cases in which it would be a positive hardship to impose on students already old, or not at all gifted for languages or hardly capable of following the regular courses of Theology, the additional burden of learning Hebrew. Thus a certain number of students could, at the very beginning, be excused from studying Hebrew. The others would be given the opportunity for a certain time, say one year, and thus comply with the statute of the Council of Baltimore. At the end of one year a selection could again be made. In a certain number of cases a decision will be easily reached concerning the advisability or inadvisability of continuing Hebrew. In doubtful cases I would leave it mostly to the students themselves after consultation with the directors; if the student expresses a wish to continue I would generally allow him to do so; all things being equal, one who likes a study has a better prospect of succeeding than one who takes it up reluctantly. On the other hand, we should not lose sight of the fact that a student who is rather poor at speculation may turn out to be a very good philologist. By this process, after one year, the number of students attending the class of Hebrew will be somewhat limited; of this number possibly only a small percentage will eventually become specialists; the majority will not, although at this time we are unable to tell. Even so, if by this method we secure a certain number of good Orientalists, the price is not too high. Besides, as noted above, all the students will be benefited; there is always a refining influence and an element of culture in studying a language and its literature, especially if this literature is inspired by God. If we follow the mere utilitarian method in admitting or rejecting certain studies, not merely Hebrew but many other branches will have to be eliminated. How many of our priests have ever had any need for algebra,

trigonometry, or even for Virgil's *Æneid*, or Cicero's orations? We might argue with equal reason that the time devoted to the study of the Latin poets would be better employed in studying English authors or some modern languages likely to be more useful to a priest in the ministry. Yet, all those branches make for refinement, culture, and the training of the faculties, and we do well to keep them on our programs. How much more beneficial will be a closer contact with God's inspired records, read and interpreted by one who knows something of the original language in which they are written!

It will be objected, I know, that as long as the student cannot do everything; as long as his powers are limited, he has to devote his time first to what is more essential. No matter how desirable side-studies may be in themselves, they must be abandoned. My answer is: It is questionable whether Hebrew should be classed among side-studies; even if it is, I would say: "*Haec oportuit facere et alia non omittere*". In many countries, notably Germany, all these branches are taken up simultaneously, and we do not detect any inferiority in any one of the other ecclesiastical branches. Here also among us, in the seminaries where Hebrew is taught, it has never been noticed that two hours a week devoted to Hebrew has seriously interfered with the rest of the studies. A student who has been ordained subdeacon and who consequently must devote an hour a day to the recitation of his office, as a rule gives as much satisfaction to the professor as he did before his ordination, even when no dispensation is granted. Experience proves that, of two students equally gifted, one of whom studies Hebrew and the other does not, the latter will not give better results than the former in the rest of the seminary curriculum, and often will not keep pace with him. The truth is that our students lose more time by a half-hearted and nerveless study than by actual disregard of their class work. They do not develop and increase their mental faculties, because they never tax them to their full capacity. Intensity in our work is as essential to the proper training of the mind as work itself. The better students, at least, would gain by having either more work to do or less time to do the ordinary work. Hebrew, by supplying a little additional matter to study, and by stimulating greater mental effort, may

prove highly beneficial even to the other branches taught in the Seminary.

When should Hebrew be begun and how much time should be given to it in the Seminary? Fr. Siegfried in his program of Philosophy assigns two hours a week to the study of Hebrew in the second year of Philosophy.⁸ In some seminaries students pass an examination at the end of their philosophy; those who make a certain percentage are made to take Hebrew during their theological course. It seems to me that both methods could be combined. The general class of Hebrew to be attended by the majority might be given in the last year of Philosophy. The examination at the end of that year would serve as a basis for accepting or rejecting students for the course of Hebrew in the following years as already mentioned.

The reason why Hebrew should preferably be begun in Philosophy is that in most seminaries the Scripture course begins with Theology. If at that time the student knew a little Hebrew, he would probably take a more active interest in his Biblical studies.

I do not think that two hours a week would be too much to give to Hebrew. During the last year possibly one hour might suffice. But the regular class once begun should never be interrupted to the end of the seminary course. Unless we constantly review and perfect the acquired knowledge, we soon forget what we have learned, especially in languages. To break up the course would be tantamount to the abandonment of the end for which it was begun.

Before closing I beg leave to recall the words of Abbé Hogan, one of our foremost educators, on this subject. In his *Clerical Studies*, p. 450, he says: "After a short experience of his scholars, the professor will not fail to observe a certain number—it may be only a few—who exhibit a special aptitude for Biblical studies, a general love of the Bible and things appertaining to it, such as ancient history, antiquities, languages, etc. These are the Bible students of the future and from now on they have to be equipped for it. Thus, besides the rudiments of Hebrew, which all are supposed to

⁸ See ECCLESIASTICAL REVIEW, November, 1913, p. 523.

learn, they might be more thoroughly grounded in Hebrew grammar, and get some initiation, if possible, into the other Semitic languages; a fuller knowledge might be given them of the modern methods of investigation, v. g. in textual and higher criticism," etc. When this program is adopted in the seminaries it will not be long before we shall have no reason to complain of the lack of good Scripturists and Orientalists.

We have tried to emphasize the principles, to point out needs which do not seem to be given always their proper share of recognition, and to offer suggestions toward satisfying those needs. We leave the rest to the seminary directors and religious superiors. They are the ones to harmonize practically the claims of the various branches in the theological curriculum, and to decide how much time should be allotted to each of them for the good of the individual and the greater glory of the Church.

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Catholic University of America.

PRISON HYMN TO OUR LADY BY FRAY LUIS DE LEÓN.

Fray Luis de León, who shares with Garcilaso and Herrera the throne of Spanish poetry, and in the eyes of many of the cultivated is its one presiding deity, was a native of Belmonte in Cuenca, and born of wealthy parents, in 1528.

From an early age he was associated with the University of Salamanca, the halls of which had known distinguished representatives of his family for several generations. He joined the Augustinian Order in his youth and rose rapidly to eminence in the theological faculty of the schools as well as filling many important offices within his own community.

During the controversies that raged in Salamanca in regard to the interpretation of the decree of the Council of Trent, viz. that the Latin Vulgate Bible was the official text of the Church, Fray Luis found himself involved with the Tribunal of the Inquisition, and suffered imprisonment for five years before he could be acquitted of the intricate charges brought against him. On his release he returned in triumph to the University, and spent his remaining years in teaching theology and Scripture, and acting on the commissions for the Reform of the Calendar of Gregory VII, the establishment of the Augustinian Recoletos and the Discalced Carmelites of

Saint Teresa. At his death in 1591, he was engaged in editing the Saint's works and correspondence.

The theological works and Latin orations of the poet enjoyed the highest praises of his contemporaries, and the poems, dating for the most part from his earlier years and always much admired, have been in recent years the subject of the supreme eulogies of Menéndez y Pelayo, the most capable and profound critic in Spanish letters. The German scholar Bouterwek declares the odes of Fray Luis de León to be superior to those of Horace in welding a Christian spirit and a classic perfection of form. In France he has been proclaimed by Laboulaye as the greatest lyrical poet of modern times.

Edgar Allen Poe, Longfellow, Bryant, and Ticknor are among the Americans that have praised and translated his shorter poems. The present version of the ode, "Virgen que el sol mas pura", which is entitled "The Prison Hymn" to distinguish it from the poet's other devotional odes, is the first in English. Fray Luis composed the original during a profound depression of spirit when it seemed that his condemnation and degradation were at hand. The ode is among the greatest hymns ever raised to the honor of Mary and some critics have given it the title of being the hymn supreme over all Marian literature.

THE TRANSLATOR.

TO OUR LADY.

The Prison Hymn of Fray Luis de León: 1528-1591.

Virgin,—thou purer than the sun,
 Glory of mortals, and of heaven the light,
 Whose piteousness doth match thine high estate,—
 Unto the earth O bend thy sight
 And mark me wretched, prisoned, and undone
 Amid the grief and darkness of my fate,
 And shouldst thou find no doom to mate
 With this, nor judgment equal to the wrong
 Wherein through guilt of others I remain,
 With hand divinely dowered and strong,
 O Queen of Heaven, strike off the heavy chain!

Virgin,—unto whose chosen breast
 The Godhead came and found that true repose,
 Wherein thy sorrows were to raptures turned,—
 If meekly thou didst take the blows,
 So now a breast serene canst manifest

From out the cloudy glories thou hast earned :
Show forth the brows where love hath yearned,—
The boast of heaven, as well the adored of earth ;
Put by the clouds and let the day shine clear ;
Thy dawning, Lady of high worth,
Shall put to flight my gloom and blindness here.

Virgin,—and Mother joined in one,
Who bore thine own Creator as thy Child,
Thou at whose bosom Hope itself took flower,—
Behold how sorrow hath defiled
And heaped its burthens till I lag undone :
Abroad stalks hatred ; friendship sleeps the hour ;
If thou assert no more the power
Of Truth and Justice that took birth of thee,
What other shelter is there left secure ?
Yet thou'rt a Mother—turn and see,
And all is well with that which I endure.

Virgin,—whose garment is the sun,
Whose brows are royal with eternal stars,
Whose foot divine doth tread the crescent moon,—
Lo, how envenomed envy mars,
And crafty lures, and webs of slander spun,
Unsparing hate, and lawless might how soon
Conspire to waste my every boon !
To meet their horde Satanic what avail
Such weak and meagre weapons as are mine,
If calling thee, O Mary, fail
To enlist thee with me in the strife malign ?

Virgin,—who victorious bore
The raging serpent to bemoan his loss,
His doom eternal, and defeated greed,—
Secure, full many gaze across
The river rushing by their placid shore
While I am gasping out amid my need ;
Some well content to see the deed ;
Affrighted some ; no more can pity there
But raise afar his fruitless voice of woe,—
Whilst I, mine eyes in tearful prayer
To thee, go floundering in the undertow.

Virgin,—unto the Father spoused,
Sweet Mother to the Son, thou temple shrine
Of Love's immortal Spirit, thou shield of man,—
Disasters haunt these eyes of mine;
For if I stay I am with dangers housed;
To go means peril; fate each step doth ban;
No pity knows the hostile clan;
Truth is stripped bare, and falsehood panoplied
With steel and weapons, till in misery
My life is to despair decreed
Save that I turn me with a sigh to thee.

Virgin,—who at God's high behest
Returned assent as humble as entire,
Thou whom the heavens are gladdened to behold,—
I am as target to their ire,
My shoulders bound, mine eyes of sight distressed,
With arrows hurtling on me hundredfold
That aim to wreak me ills untold;
I feel the wound though he that gives it hide,—
From flight shut off, my hand unraised to shield,—
Thy Sovereign Child who ne'er denied
His loving Mother my relief will yield.

Virgin,—thou morning star benign
Across the sea of tempests shining down
With light of guidance so the winds are stilled,—
The thousand waves conspire to drown
A bark dismantled mid the gulping brine
Without a ballast, sail, or oar, but spilled
And tossed as every whirlpool willed;
The night comes down; the airs with thunder quake;
Now rearing 'gainst the skies, now plunging low,
The yards and tackle groan and break,—
Help!—ere we strike upon the rock of woe!

Virgin,—unblemished with the stain
That is the common doom of humankind
Since that first disobedience was wrought,—
Full well thou know'st my hopes reclined

On thee from earliest days; though sin hath ta'en
My claim and left my erring life with naught
Deserving of thy saving thought,
Yet be thy clemency so nobly shown
Till increase of its blessing shall extend
To match the measure of my moan;
The less my merit, thine the more amend!

Virgin,—the crush of sorrowing
Distrains my tongue; the voice of my desire
No more can speak aloud its humble plea;
Yet hearken thou the anguish dire
My soul unceasing opens unto thee!

THOMAS WALSH.

Brooklyn, N. Y.

"THE PASTOR AND THE OTHER SHEEP."

THE progress of Mother Church in reclaiming in many lands, but particularly in our own, the unfortunate victims of the sixteenth century revolt, naturally gladdens the hearts of both Catholic clergy and laity, and tends to stimulate in them an ever-increasing zeal to further that glorious work. We should not, however, delude ourselves with the vain hope that the complete conversion of America is near at hand. Grace, like nature, "*nunquam agit per saltum*".

Individualism, which is the predominant characteristic of Protestantism, militates against any large corporate conversions. Besides, wholesale conversion is not in the logic of things. "For the sin ye do by two and two you must answer for one by one," seems especially applicable to the sin of heresy. The return must be "one by one". That portion of society which has rebelled against the Church of Jesus Christ must deteriorate to the full logical extent of its rebellion, which is paganism, modernized though it be. It must suffer and suffer keenly the loss of that Divine Teacher and Guide; it must experience its own blindness and poverty and wretched helplessness before it will awaken to the absolute need of the light and grace of the Church and become docile

to her teachings. When that time comes, the Church will have to set to work to re-Christianize a degenerate paganized society as she Christianized the pagan world in the beginning.

It would seem that society has not much further to go in its downward course, judging from the jeremiads of leading statesmen, educators, and preachers over the deplorable conditions that obtain in the world to-day. They bewail the materialism of the age, the prevailing indifference to everything that transcends the gross and the carnal, the bold dishonesty in official and commercial life, juvenile criminality, widespread social immorality amongst the high and low, lewd depravity in literature, amusements, and dress, as flagrant and shameless as ever disgraced the most corrupt periods of ancient paganism.

Such conditions are now as then, simply the inevitable penalty of man's efforts to banish God from the throne of society and reject His Church which He has constituted the light of the world and the salt of the earth. Will the severity of the penalty serve to lead modern paganism back to the Church as it led ancient paganism into her fold? I believe it will. One of the chief causes of the rapid progress of the Church in the first centuries was mankind's imperative need of her. Many of the thoughtful minds of paganism cried out against the degeneracy of their age and yearned for the rejuvenation of a decadent world. They realized that regeneration must come and come quickly or society must needs sink ingloriously into dissolution and barbarism.

Anxiously they consulted the ancient oracles, and fondly cherished the Sibylline prophecy that the human race would one day rise to a higher and holier state and regain the peace and innocence of its primal paradise. The prophecy of Cicero is a remarkable expression of the general yearning of his age: "There shall no longer be," he says, "one law at Rome and another at Athens; nor shall it prescribe one thing to-day and another to-morrow; but one and the same law, eternal and immutable, shall be prescribed for all nations and all times, and the God who shall prescribe, introduce, and promulgate this law shall be the one common Lord and Supreme Ruler of all, and whosoever will refuse obedience to Him shall be filled with confusion as this very act will be a virtual denial

of his human nature; and should he escape present punishment he shall have to endure heavy chastisements hereafter." ¹

Strange prophecy, indeed, coming from the lips of the eloquent old pagan, and yet how minutely fulfilled in the Catholic Church, with its "one Faith, one Lord, one Baptism, one God and Father of all". There are Ciceros to-day turning from the decadence of our modern paganism with admiring gaze to that Church in which God has prescribed "but one and the same law, eternal and immutable, for all nations and all times". Their number, however, is as yet small. Society at large is not quite prepared to turn back to the "City built upon the Hill" for the panacea of its many ills. It is still deluded with the hope of being able to heal its own sores by man-made remedies. You may discern this in the frenzied legislation of to-day on marriage and eugenics, in the widespread cultivation of faith-cures, of physical, ethical and animal culture, all of earth, earthy, the pagan substitution of sickly flesh on the altar of worship, in the place of its banished God.

These man-made remedies must necessarily fail, chiefly because they are man-made. They must prove as inane and disastrous as the efforts of the intoxicated lumberjack who, seeing his batteau leaking and fearing it would be swamped, cut a hole in the bottom to let the water out. The social batteau has been at the mercy of untaught society jacks, male and female, these many years. The bottom of the batteau is pretty well perforated and the foul waters of unbelief and immorality are rushing in with ever-increasing volume to prove to a pride-intoxicated age that God can not be ostracized from the ship of humanity with impunity.

"It was now dark," says St. John, speaking of that other storm-tossed vessel on Genesareth Lake, because "Jesus was not yet come". Many earnest souls amongst our separated brethren, realizing the impending danger due to the absence of Jesus from man-made crafts, are turning longing eyes to the Bark of Peter, whose majestic strength, placid assurance, and resplendent light, proclaim the presence of the Master, as potent to-day to quell the storm-tossed sea of humanity as He was to lull the ancient lake into submissive calm.

¹ *De Re Pub.*, C. III.

This is all familiar, I know, to every priest, but the all-important question to which it leads is this: What are we priests, the ordained life-saving crew of Jesus Christ, doing to help those anxious souls into the Bark of Peter? Are we not at times disposed to rest in that pulseless torpor of indifference, heedless of the soul agonies around us,—or perhaps more inclined to turn our guns upon them than to throw them a life-line?

These questions I believe to be very pertinent at the present time. The gradual disruption of Protestantism is casting many a bewildered soul upon the rough sea of doubt, and the Catholic priesthood have abundant opportunity daily to fulfil their divine commission as "fishers of men". Unfortunately the shipwrecked victims cannot be picked up in a body, but one by one as the crew of the *Carthage* picked up the victims of the ill-fated *Titanic*. The vast majority of priests in this country are, I am sure, ever cognizant of their Christ-appointed mission to our separated brethren, and ever zealous in calling and aiding them into the Ark of Redemption, but there are some amongst us who are not quite convinced that their priestly mission should lead them beyond the gunwales.

Of course, if an occasional lone inquirer were to come and ask for instructions, or, as a recent convert, using Christ's own metaphor, expressed it, "to try to break into the Catholic Fold," such a priest would, more or less graciously, consent to devote the necessary time to prepare him for admission; but for the one who has the courage to come of his own accord to the priest, there are hundreds who would come and come gladly were the priest to go in search of them, or, like the prodigal's father, to meet them half way or even to beckon to them from the entrance of the Fold, throwing wide its portals to afford the exile a glimpse of "the beauty of his Father's House and the place where His glory dwelleth".

We sometimes hear otherwise good and zealous pastors excuse their indifference to the conversion of non-Catholics by the plea that "a priest has all he can do to take care of his own". This apology sounds strange indeed on the lips of an apostle of Jesus Christ, and can be excused only on the ground of a grave misapprehension of who constitute a priest's

"own". Surely a priest's "own" can be none less than Christ's "own," that is, every man, woman and child purchased with the tremendous price of His Precious Blood. He, our High-Priest and model Shepherd, did not confine His love and solicitude to the ninety-and-nine safely sheltered in the fold. There was another sheep, a poor, wayward stray, that was outside, whether through wilful rebellion or the seduction of others it mattered not. It was sufficient to Christ to know that he was "outside" and the night was coming on and the lurid, howling storm was beating upon the lone unhoused wanderer and the eager wolves were drawing closer and closer to devour their defenceless prey; this was enough to awaken all the infinite compassion of that Shepherd's Heart and impel Him to turn from the ninety-and-nine securely sheltered and go out into the night and the storm-swept desert to seek the sheep that was lost. Truly He was "the true Shepherd and not a hireling".

Again, how pathetic His cry addressed to His priesthood of all the future ages: "There are other sheep that are not of this fold, them also must I bring and there shall be One Fold and One Shepherd." But how can this merciful yearning be fulfilled if His priests turn a deaf ear to His pleading and refuse to coöperate with Him, disguising their unfaithfulness with the excuse that they have all they can do to take care of those who are already in the Fold?

This excuse however is prompted, let us hope, at least in many cases, not so much by love of leisure as by the ever-pressing needs, financial and other, of his congregation. The exigencies of a priest's manifold duties force him at times to be more interested in bricks and mortar than in the spiritual welfare of stray sheep,—but only at times. A little more trust in God's watchful providence over the fold and over those who are within, and a little more Christ-like charity for the unprotected wanderers, will change his views and inspire him with a new and sublimer vision of the unlimited mission of Christ's priesthood.

"Go ye into the whole world and preach the gospel to every creature" is the commission enjoined on the priest by the Divine Master. Obviously there is no limit set to this commission by Christ, and none should be set by man. Money

and missionaries are sent to convert the benighted heathen in distant lands and it is well, for a single soul of the blackest cannibal that ever gnawed his brother's bone is worth more in the sight of Christ than all the money and all the blood-crimsoned efforts of all the missionaries of all the ages. But though our charity be not confined to home, it should begin at home. There are here in our own God-favored land, yea at our very doors, countless untaught, unthinking, unbaptized heathens, who might be transformed into sainted Christians were they but reached by the shepherd's call and guided aright by the shepherd's care. To plead that we need have no concern about them smacks just a little of the guilt of that other answer flung back into the face of God by our elder brother: "Am I my brother's keeper?"

Another reason for disregarding the souls of our separated brethren struck me, when I heard it a short time ago, as being both novel and ingenious. It is that Protestantism is rapidly dying and, when the obsequies are over, mankind by the millions will hasten unsolicited into the Catholic Church. The death of Protestantism appears to be pretty well settled in the minds of some as an assured fact of the very near future. They seem to look forward to it as a devoutly wished for consummation which will usher in a cloudless day of triumph for the Catholic Church. I confess I do not share in their confident prognostications. I do not believe that the demise of Protestantism is as near as some of the eager pall-bearers imagine, nor do I believe that its final dirge will herald the day of strifeless peace for the Church. My chief reason is that Christ so loved His Spouse that He placed His own cherished cross upon her shoulders and directed her to walk in His blood-stained footprints along the path that leads to Calvary's summit so that she may participate with Him in the cross-won victory of Resurrection morn. Hence there will always be a Judas to betray her and a world force to scourge her and crown her with thorns and crucify her, and a mob of world-serving, Christ-hating degenerates to dance their orgies of mockery around her pinioned agony.

But, assuming that the oft-repeated prophecy of the near death of Protestantism is correct, would its actual fulfilment be a cause of unalloyed gratification to the Catholic Church?

Let us not forget that it was the Devil who put "protest" into Protestantism. The "ism" with its countless progeny will eventually die, but old Satan will see to it that "protest" will live as long as there is a truth to deny, a virtue to violate, or a God to condemn. In fact, his protest will be as enduring as hell itself. The dissolution of Protestantism means the evolution of infidelity,—cold, heartless, reckless infidelity that will hate and rob and persecute the Church of Christ with all the inherited prejudice of its deceased parent but unrestrained by the Christian instincts of its forbear.

Just one more excuse adduced by the "restful" shepherds; it is that "non-Catholics are in good faith and consequently will be saved. Why disturb them?" Were this principle acted upon nineteen hundred years ago there would be no Christianity in the world to-day. If it be the true principle, how unreasonable was Christ in establishing His Church and commissioning her "to go and teach all nations, all things whatsoever He had commanded"; and how unspeakably cruel was He to enjoin belief in those truths on every creature under the penalty of eternal damnation! "He that believeth not shall be condemned." View the history of the Church for the past nineteen centuries in the light of this principle, and what an abhorrent, though pathetic, picture it presents! View them all, from St. Peter and St. Paul and all the other apostles, and countless martyrs of the first centuries down to the devoted apostolic missionaries and martyrs of the twentieth century, and we behold but one long uninterrupted series of futile efforts and futile prayers and futile self-sacrifice of intrusive and misguided fanatics.

But aside from that consideration, is it true that the good faith of non-Catholics (and no one questions the fact that many of them are in good faith) will save them? I do not believe it, because it is opposed to Catholic Teaching. "*Extra ecclesiam nulla salus.*" Their good faith will save them from the sin of formal heresy; but it will not save them from the formal sins against the other commandments of God. A Catholic is surely in good faith in his belief in the Catholic Church, but even his good faith alone will not cleanse his soul from the guilt of moral transgressions. Christ has mercifully instituted sacramental remedies for sin and en-

trusted them to His one true Church and to her alone. Take, for example, the Blessed Eucharist, the Bread of Life. Can any soul pass through the battle-lined pilgrimage of life victoriously without partaking of this Food? Jesus says emphatically no. "Amen, Amen, I say unto you, except you eat the Flesh of the Son of Man and drink His Blood you shall not have life in you."

The chances of a Catholic in good faith and of a non-Catholic in good faith reaching heaven are on a par with the chances of a passenger on the *Mauretania*, sea-ried and equipped as it is with engine and rudder, with food and medicine and trusty officers, reaching the shores of Europe, compared with the chances of the passenger who attempts to make the transatlantic voyage in a hand-made canoe without water or food or medicine, without rudder or compass or crew. Of course the latter may reach the other side in safety, but it needs must be by a stupendous miracle of the Almighty. "He that is not with Me", says Christ, "is against Me"; and "He that will not hear the Church, let him be as the heathen and the publican." And all our petty sentimentality and lazy liberality cannot unsay the words of Jesus Christ. He permits no compromise between truth and error. He is the "Way and the Truth and the Life", and there can be no other. His Church is the pillar and ground of Truth and neither the pride of man nor the malice of hell can devise a substitute.

I mention these current excuses offered by some of our clerical brethren in palliation of their indifference to the salvation of the other sheep, mainly for the benefit of the younger shepherds whose lifework is yet before them and whose field of duty in this country is most fertile in opportunity and most promising of abundant returns.

But this work, like any other, to produce the fullest measure of success, must be done systematically. At present each priest is obliged to toil on in a more or less haphazard way striving to evolve some method or system of reaching the non-Catholics of his community. I trust I shall be pardoned the presumption of placing before my fellow priests a brief statement of some of the means and methods employed in this parish which have proved to be productive of good results.

I may summarize them by stating that the essential factors in the conversion of a non-Catholic are: God, the priest, the laity, and a non-Catholic of good will.

Any method to be successful must embody all these factors, and in the suggestions that follow the reader will perceive how they may be enlisted in the daily routine of pastoral duty. But before speaking of the methods employed in winning converts permit me to say that an important qualification requisite in the successful convert-maker is an intimate and sympathetic knowledge of the non-Catholic mind. It is well for him to recognize and cherish this very wholesome and encouraging fact, that a vast number, I am tempted to say the vast majority, of our non-Catholic neighbors want to be right; that it is only the few who consciously and maliciously want to be wrong. This is a good principle to work on in all our dealings with all our fellowmen, but particularly wholesome for a priest in his dealings with non-Catholics. We should meet them in business or social relations with the same manly cordiality and sympathy as we would were we, as Cardinal Newman suggests, anticipating the pleasure of one day receiving them into the Church. A cold, distant, and what is worse, a contemptuous, critical demeanor is not likely to awaken any great yearning in the bosom of the stray, to enter the fold of such a phlegmatic shepherd. Were the prodigal's father to exhibit such a frosty front the homesick son would have turned on his heel and hastened back to the warmer comforts of his swineherds. A look of scorn or a cold word of repulse would, I fancy, have chilled the repentant heart of a Magdalen and changed the gentle tears of sorrowing love into the vicious tears of anger and hate.

We must keep ever before our minds this other fact, that our separated brethren are still members of Christ's great flock, separated from His fold through no fault of their own, but rather through adverse circumstances of birth, inheritance, and education, over which they have had no control. Now the paramount obstacle that impedes their entrance into the Church is ignorance, in many cases as dense and dark as Stygian night. They simply do not know, and every priest engaged in the work of instructing converts, persons who are otherwise intelligent and well-versed in secular knowledge,

can tell how amazingly crude is their knowledge of the rudimentary truths of Christianity. Hence the imperative duty of the priest is to dispel this unlit cloud of ignorance and reveal to its unfortunate victims the supernal light and beauty of Mother Church.

"Go and teach My gospel to every creature," says Christ to His priesthood, and the all-comprehensive vision of the Saviour that day on the Galilean hill must have included with special sympathy the millions of untaught, misguided, semi-Christians of the twentieth century.

But how can the priest induce them to listen? This question brings us face to face with the urgent need of to-day,—that is, a system which will prove practical and efficient. I submit the following methods, which I shall not dignify with the term system. The chief factor in the work of conversions is, of course, God's grace,—“No man can come to Me,” says Christ, “except the Father draw him.” Hence we begin each year's work with a public octave of prayer extending, according to the happy suggestion of Father Paul, from the feast of the Cathedra of St. Peter, 18 January, to the feast of the Conversion of St. Paul, 25 January. The zeal and enthusiasm with which the laity enter upon these devotions augur well for the success of the year's work. Many receive Holy Communion daily; others attend Mass or apply themselves to the Rosary or to some other form of prayer. The children are enlisted in this siege of Heaven and every morning they say the Rosary in common during Mass time. This octave of devotion awakens the interest of the most apathetic members of the congregation and enthuses many with genuine zeal to gather in non-Catholics for the series of lectures which follows shortly after. This series consists usually of eight lectures and is so timed as to conclude on Passion Sunday. In these lectures we endeavor to give a popular and lucid exposition of the doctrines and devotions of the Church, adapting them to a mixed audience of Catholics and non-Catholics.

By the way, the average audience in a Catholic Church, at least in medium-sized cities, at the High Mass, as well as at the evening lectures, may be considered a mixed audience, comprising as it does some Catholics who are partially Protestantized by lack of adequate training in youth or by social

contact with non-Catholics, and some Protestants who are partially Catholicized by common sense and social intercourse with Catholics. If the priest keeps this fact in mind he will instinctively adapt his instructions to the general need of his hearers.

The question-box is an important adjunct and is freely patronized by Catholic as well as non-Catholic. Questions placed in the box on Sunday are not answered until the following Sunday evening, in order that the priest may, by giving them maturer consideration, discern the mental state of the inquirer and the real difficulty which confronts him, and thus be able to afford him the enlightenment he seeks. Oftentimes a question which appears at first sight trivial to the priest, may be of supreme import to the inquirer; at any rate even trivial questions can be made conducive to some wholesome instruction. Again a question may be obscurely or even insolently worded, but the tactful teacher will overlook both the awkwardness of expression and insolence of diction. Sarcasm, ridicule, or hob-nailed jest should have no place in the replies to questioners. The issue is too tremendously important, for here, even more than in the lecture, the priest is dealing with the most intimate and vital interests of immortal souls. On the other hand the warmth of genial humor and the flash of kindly wit may serve at times to melt the icy barrier of prejudice and throw an illuminating ray on the fair face of truth. It is unnecessary to add that the tone of the discourses must be dignified and sympathetic. Any manifestation of hostility or bitterness would be ruinous to their purpose. The aim is to instruct and attract earnest but misguided souls, with the reasonableness and beauty of divine truth and the Christ-like charity of Catholic practice. "Crush not the bruised reed," says the ideal Teacher, "and extinguish not the smouldering flax". Hate has never yet healed a wounded heart, nor awakened a blind soul to the vision of divine love. "You cannot build the Church," says our Venerable Pontiff, "on the ruins of Christian charity." Sympathy, genuine, magnanimous, gentlemanly sympathy as exemplified by our Blessed Lord is to the priest to-day the magic key to the restless, unlit souls of our estranged brethren.

During the course of lectures, announcement is made from time to time of the formation of a class for inquirers—shortly after Easter, an invitation being extended to all who wish to join. They are informed that the purpose of the instructions is primarily educational, that all are free to attend one or more of the sessions, just as they see fit, and that no one should make up his mind to accept or reject the Church until he shall have completed the course; that then, and not until then, can he take the step intelligently one way or the other. The fairness of this proposition impresses the non-Catholic favorably, and serves to disabuse him of the fear that the priest is out with a hook to grab and jerk him into the Church, willy nilly. The offerings taken up during the lecture course are devoted to the purchase of instructive literature which is distributed gratis, not only to inquirers but to anyone who might be deemed favorably disposed, and at times to some who, we have every reason to believe, are not well disposed. For example, for some years we have made it a practice to send to each newly arrived minister a copy of the *Faith of Our Fathers*,—accompanied with a kindly little note of good will. Our main object is not the conversion of the minister but to place in his hands a lucid and concise statement of the teachings of the Catholic Church so that should he ever have occasion to refer to any Catholic doctrine, he will be able to state it correctly. If, notwithstanding the opportunity of knowing, he wilfully persists in misstating the teachings of the Church, well—as St. Paul would say: "Anathema sit". Anyhow I have sufficient faith in the honesty of the average minister to take the trouble of sending him with my compliments a gentlemanly exposition of the teachings of the Church; and be it said to the credit of these gentlemen that, with very few exceptions, they have promptly and courteously replied expressing their appreciation of the gift and the good will of the giver, assuring me that they would give the book a thoughtful perusal. I am convinced that many of these preachers, though they continue to reject the doctrines of the Church, will have too much regard for their conscience to misrepresent them in the future and it is chiefly ministerial misstatements that deter earnest souls from entering the one true fold.

The course of instructions comprises not less than twenty-five hours,—at an average of three hours per week. Much can be explained in that time, but the class is informed that these instructions are but little more than rudimentary, that those who enter the Church will continue through the remainder of their lives to learn more and more about Her teachings from sermons, lectures, devotions, and private reading.

To my mind the suitable text-book for non-Catholic inquirers has not yet been written, or, if it has, I have failed to see it. We have the members of the class read O'Brien's large Catechism, but use a compilation of our own in giving the instructions. One of the most serious defects in our present catechisms, whether for Catholic or non-Catholic, is the omission of a chapter on the Bible which should follow immediately after the chapters on the Church. In some this defect is partially remedied by a sort of appendix treatment of Scripture and Tradition, but the subject is far too important in our day to be relegated to the rear of the book. As supplementary aids we use the Protestant Bible, the Government Bulletin No. 103 of statistics of religious bodies of the United States, and a home-made chart illustrating the history of the churches, their origin, founders and divisions,—which proves to be quite startling as well as instructive to the members.

At the close of each session some time is devoted to answering questions,—but we find it well to ask questions occasionally during the hour to ascertain their acquired or inherited notions in regard to certain doctrines in order to be the better able to correct them and also to hold the hearers' attention. These courses are given three times a year, but during the past three years the number of applications necessitated four courses, resulting in a hundred and eighty-five converts. Catholics are also invited to attend, especially those, and their number is surprisingly large, who have not had adequate instructions in their youth. Many such take advantage of the opportunity and become more fervent as well as more intelligent in the practice of their religion.

THE LAITY.

The coöperation of the laity is a most important and efficient factor in the conversion of our separated brethren, and

one of the happy surprises that come to the priest engaged in seeking converts is the zeal with which the laity enter into this work. The majority of converts received here have been brought into the Church by the influence and kindly interest of the laity. At present we have in the class an entire family of five whom an humble laborer has been preparing for months by supplying them with a catechism and the weekly *Sunday Visitor*, supplementing the literature with a little explanation now and then. Many incidents of a similar nature could be narrated.

The laity can reach many whom the priest cannot reach, in fact of whom he never would hear. We secure their interest by keeping the work constantly before their minds. The announcement from the pulpit on three consecutive Sundays of the opening of each course of instruction and the regular announcement each Sunday of the hours of instruction during the week, and the subjects which will be treated, serve to keep the work ever present to the minds of the laity. And when at the end of the year the number of converts is announced and due credit is given to the people for their coöperation in the work, their faces reveal the joy and wholesome pride they feel in their success.

Much can be done by the adult laity,—but God bless the children, the little apostles, who can and do win many an exiled soul back to the Kingdom. Aside from their prayers in common for the conversion of non-Catholics, their active missionary work is naturally confined to the home,—where there may be a non-Catholic parent or relative. Many a touching incident could be told of the fulfillment of the Scriptural prophecy: "A little child shall lead them." But we have another class of missionaries who accomplish wonders in securing the grace of conversion for those outside the fold. They are the sick. It has often occurred to me that the precious boon of suffering is unfortunately too often dissipated in fruitless repining and discontent. Well, be this as it may, we make it a point to exhort the sick and particularly invalids to devote certain hours during the day or night in union with the sufferings of the Divine Shepherd for the conversion of some poor stray sheep. Next to the reception of the Sacraments I know of nothing that brings more comfort and more

willing resignation to the sick than the realization that their pains are not only not in vain but are of priceless value in co-operating with Christ in the redemption of souls. It elevates their minds above the helpless monotony of suffering and quickens the wearisome hours with the fervor of apostolic zeal. We know the wonderful efficiency of the prayer moaned by the dying thief when cross to cross he hung by the side of the world's Redeemer. Can we doubt for a moment that the same compassionate Christ will turn as quick an ear to the unselfish pleading of an obscure saint whose human cross is wedded to the cross divine in the mutual bond of self-sacrificing love?

Another means of reaching non-Catholics is the public press. The secular press is as a rule very willing to publish any article elucidating the position of the Catholic Church on the issues of the day, such as marriage, divorce, education, the ill-savored eugenics, or any other subject of general interest.

All that the average editor requires is that the article be short, fair-minded, and entertainingly written. The frequent misstatements of Catholic doctrine appearing in the press afford ample opportunity to the zealous priest to get instructive matter before the public.

The law which obtains in this province requiring the non-Catholic party to a prospective mixed marriage to take a complete course of instruction previous to marriage, proves to be one of the most fruitful means of conversions. It has been in operation in this parish for about eight years, with the following results. The total number of non-Catholic candidates for marriage who have followed the complete course of instructions is one hundred and twenty-nine. Of these, one hundred and nineteen applied for admission into the Church and ten remained outside. Seven of these latter faltered through fear of antagonism on the part of parents or relatives, and three failed to apply through indifference,—apparently devoid of all religious instinct.

From these figures it is evident that this law is eminently practical and effective. It entails considerable extra work upon the priest, if the work of winning back stray souls may be called "extra" work; but it is surely worth while. I am firmly convinced that were this law enacted and *enforced* in

every diocese of this country, the number of mixed marriages would decrease ninety per cent, and thus one of the most prolific causes of leakage from the Church would be removed.

And, after all, is it not more reasonable to ask the non-Catholic to learn something about the religion of his future Catholic consort and Catholic offspring than to oblige him to sign an agreement to bring up his children in a religion which parents and preachers have taught him all his life to condemn and abhor as utterly false and corrupt?

The influence of a steady stream of converts into the Church on the congregation is simply immeasurable. I fancy that when the ninety-and-nine, cozy and secure in the fold, beheld the shepherd, fatigued with travel and drenched with the storm, carrying tenderly the bleeding stray back to light and warmth and shelter, they were more keenly sensible of their great good fortune in being securely and comfortably housed. The Catholic flock to-day is similarly affected at the sight of wanderers coming back home led gently by a zealous pastor. It stimulates the whole body of the faithful with new fervor and begets in their souls an ambition to coöperate in the soul-saving work. And the priest? Well, the average pastor experiences many a joy and consolation in his everyday pastoral routine, but no joy or consolation can compare with that of finding the stray sheep in the storm-blown desert of unbelief, of withdrawing from its tender flesh the thorns and briars and of carrying it on his shoulders back to the one fold, to the bosom of the One Divine Shepherd. The priest who goes into this work discovers in a short time that it has somehow taken possession of him. It will permeate his whole system and he will find himself thinking by day and dreaming by night of ways and means of reaching "the other sheep" and winning them back to the Fold. A priest acquaintance who has this shepherd-fever was visited some months ago by an insurance agent whose purpose was to induce the good father to take out a policy. Presumably to ingratiate himself in the good will of his reverend victim he remarked that he had great esteem for the Catholic Church, that in fact his wife was formerly a Catholic, but was not living up to it at present. This was enough to rouse the waning interest of the priest. He proceeded to ask a few questions and interject

some wholesome explanations of Catholic truth, the agent meanwhile growing more and more interested until the question of insuring the body of the priest was lost in that more important question of insuring his own immortal soul. At any rate, he left the house with a catechism under his arm and the date of his next instruction impressed upon his mind. A few weeks ago that agent and his twelve-year old son were born into the Kingdom through the life-giving waters of Baptism, and the next morning agent and wife and son knelt side by side to partake of the Bread of Life.

I submit this statement of the means and methods we have been using in reaching non-Catholics, fully conscious of the room and need of improvement. I trust, however, that they may be of some aid to my fellow priests and possibly stimulate a more general zeal for the conversion of our estranged brethren. Let us hope that the time is near at hand when a more perfect system will be developed and incorporated as one of the essential branches in the curriculum of our seminaries. Then from their venerable threshold will issue forth the young Levite intellectually keen and ambitiously eager to re-Christianize this semi-paganized but God-favored land of ours. He will be fully cognizant of these wholesome truths, that his "own" and Christ's "own" are identical, that Christ's mission is his mission, that the soul prayer of Jesus on the eve of the world's redemption must be his soul's inspiration in the work of applying that redemption to the sin-enslaved world.

"There are other sheep that are not of this fold,—them also must I bring."

ARTHUR B. C. DUNNE.

Eau Claire, Wisconsin.

PERE EDOUARD BUTARD—AN UNOANONIZED MARTYR.

In a recent number of the ECCLESIASTICAL REVIEW¹ we published the story of a holy Franciscan friar, St. Gonsalo Garcia, who had suffered for the faith in India more than three hundred years ago. He is the only native of that country whom the annals of the Church publicly celebrate. Yet one might safely assert that during

¹ December, 1913, "India's Only Canonized Saint."

the three centuries since the humble religious suffered martyrdom, India has witnessed very many heroic sacrifices by which saints are fashioned, in the multitude of devoted priests, nuns, and catechists, called to do missionary work "*ad majorem Dei gloriam*" in that country.

The Indian Directory for 1913 contains still as an active missionary the name of Fr. Edward Butard, stationed at Danbi in the Henzada District of Southern Burma. Last summer, on the night of the feast of St. James, brother of the Beloved Disciple, he died in the Leper Hospital at Kemmendine, whither he had been taken from the humble mission home at Danbi a short time before. The Holy Father, through the affectionate intervention of a brother priest, had given him leave to say Mass in a sitting position, because of infirmities which could not weaken the ardor of his longing to share more immediately in the Sacrifice of His Master to whom he had become likened by his sufferings. He would not use the privilege until a few days before his death, although he dragged himself to the altar day by day to comply as best he could with the rubrics which he considered as the sweet chains that bound him to his Eucharistic Lord. When two days later he could not rise from bed, he wrote to one with whom he shared the secrets of his divine compact: "I have passed the remainder of this week on my bed . . . but," he added, "it seems to me I have never been so completely a missionary as this week". How truly he gauged the value of the Cross! Indeed it is hard to say whether the cruel scourges and nails that ended the persecutions of the canonized martyr St. Gonsalo could have tortured the body, mind, and heart more than the rack-ing pain that burned the limbs for long days and weary nights of the devoted French missionary Fr. Butard, while the active energy of his mature manhood gave even a keener edge to his sufferings than might have been the case under other circumstances.

It is noteworthy that this priest labored for a time at Bassein, where St. Gonsalo was born and where there is a shrine in his honor. Later he was stationed at Danbi, Myaungmya, and Rangoon, before the dread monition came to him that he was to be immolated in the midst of his labors even as a martyr, though without the added glory of the martyr's signet. There were other points of contact between the two missionaries that must have bridged a friendship between them across the centuries ere they joined their hearts in the Beatific Vision. Both had been educated by the Sons of St. Ignatius; both had with equal fervor, in the chivalry of their early youth, cherished the hope of being enrolled in the band of missionaries privileged to shed their blood for Christ, as they were to be, though under different titles; and it is a beautiful illustration of the Com-

munion of Saints that Fr. Edward should have breathed forth his last aspiration on earth, in the midst of the devoted children of St. Francis to whom St. Gonsalo belonged, and whose daughters have charge of the hospital at Kemmendine. The latter place is but a short distance from Rangoon, where Fr. Butard had at one time assisted the bishop in the work of the extensive missionary district confided to the care of Mgr. Cardot.

The details of the following biographical sketch we owe in part to the Rev. James A. Walsh, superior of the Catholic Foreign Mission Society of America, who had corresponded with the holy martyr priest. The more intimate facts, together with some of the quotations from letters, were obtained from a surviving sister of the martyr-priest. It is in the interest of the reader that we state that Madame Marie Therèse Butard is a religious of the Sacred Heart, who alone could have supplied reliable data about one in whom all the Church must glory, since she was the affectionate confidante of her heroic brother, not only in the days of childhood when both sought the path of perfection through sacrifice, but in those later years when a holy discretion urged the suffering priest to keep his secret even from the knowledge of their beloved mother, lest it might wound the tender affection of a heart become more sensitive with age. The fortunate parent of so noble a son never knew of his real sorrows. She died only a short time before his death, to learn the secrets of her child in the presence of Him who would also furnish the balm of eternal joy to soothe the knowledge into gratitude.

EDITOR.

IT is undoubtedly true that no influence for good is so effective in the development of a child's disposition and character as the atmosphere of a truly Christian home. Unconsciously the child imbibes the most precious graces whence spring a deep and lively faith, respect for the things of God and His holy law, together with that peculiar sympathy which has its root in charity and which frequently becomes the interpreter of a divine vocation to the priesthood or the religious life. God bestowed this priceless inheritance upon young Edward, one of four children of Jean Butard and Marie Delattre. The home of these devoted parents, deeply imbued with the instinctive love for the religious life, was the abode of all that represents a Christian household, where, according to the beautiful French proverb, "*Sire Dieu est le premier servi*". Our

little hero was born 9 September, 1868, and on the same day he was baptized in the Cathedral church of Amiens. Shortly afterward the family moved to the parish of St. Germain, where the relics of that holy missionary and martyr bishop are preserved, and his history may not unlikely have influenced the child in his desire to become a missionary and a martyr.² It also happened that the newly appointed parish priest of St. Germain, the abbé Daveluy, present archpriest of the Cathedral of Amiens, who soon conceived a strong attachment to the father of the child, was the brother of Bishop Daveluy who suffered martyrdom for the faith in Corea, 30 March, 1866, and with whose heroic missionary life the young boy was soon, we may presume, to become familiar under the guidance of his pastor. Certain it is that the stories of the missions and the missionaries were a frequent and much loved topic of instruction and recreation in the homestead of "Place au Feure"; indeed such incidents as children's lotteries organized for the purpose of helping the foreign missions are among the pleasant memories cherished by the survivors of those happy days.

At the age of eight years Edward was sent to the Collège de la Providence, then under the management of the Society of Jesus. The training given by the pious and learned Fathers soon developed in the docile boy an attraction for the altar which showed itself in his remarkable devotion to the Blessed Sacrament. When Edward was in his tenth year the oldest brother was preparing for his First Communion and the fact naturally drew out his own longings for the same great privilege. Although he said nothing to indicate his ardent desire for the divine gift, it was apparent to the good priest, Father Barbelin, who instructed the young candidates of the catechism class. Meeting the child one day in the company of his father and mother, he looked at him kindly and then turning to Madame Butard said: "When will he make his First Communion—how old is he?" Then he added, to the extreme delight of the boy: "Let him prepare for next year." It was

² St. Germain, whose relics were conveyed to this church in 1659, is a native of Scotland, where his namesake, St. Germain, Bishop of Auxerre, had him baptized and instructed in the Christian faith. Later on he became a missionary in England and on the Continent, where he was consecrated bishop, and finally suffered martyrdom in the neighborhood of Bayeux in 480.

anticipating the happy event, for the privilege of early admission to the Holy Table was at the time still limited by the extreme spirit of reverence that seemed to require a mature realization of the Real Presence before allowing its entrance into the innocent heart. Years after, Fr. Butard himself alluded in a letter to the grateful change in behalf of our little ones, when, speaking of the decree of Pope Pius X, he wrote: "How happy are our little children to be allowed to unite themselves to Jesus, and how much easier it will be for them to make progress in virtue. I am thinking what delight this decree would have given me had it been published when I was only seven or eight years old."

Needless to say he prepared himself for the great day with much fervor. In this he was assisted not only by his teachers at the college but by those at home who were capable of entering into the ardent expectations of the child. It was his father's custom to read for his children every morning an instruction suited to their age and capacity, and in this case Mr. Butard laid special stress on what he knew to be the boy's holy anticipation. Young Edward received his Divine Master on Pentecost Sunday, 1 June, 1879. God's provident love tested the faith of the child, who did not, it appears, feel the sensible fervor which the wondrous influence of the Presence of Christ in the heart at times produces, and which he expected because he had read of it in the lives of saints whose affections had matured into a riper union with God. On the evening of that happy day he was found weeping bitterly, and when asked the reason for his tears he answered: "Oh, I am not as happy as I expected to be." Later on he was to understand that sensible devotion is not the inevitable measure of the nearness of God to the soul. It was on this day however that he felt the strong impulse, akin to inspiration, to ask of the Saviour whom he held in the tabernacle of his young and unsullied heart, that he might be a priest and a missionary. He did not know that for him the grace of a vocation was an invitation to a martyrdom longer and more obscure than that of the holy men and women who shed their blood for the love of Christ amid persecutions in distant pagan lands, and whose glorious exploits had enlivened the dreams of his youthful longings. He kept the secret of his King most jealously, and

the first manifestation of his interior life appeared when, on receiving the Sacrament of Confirmation, he chose for his vocational patron St. Francis Xavier, Apostle of the Indies.

Whilst the boy showed unmistakable signs of a piety that would ultimately lead him to the service of the sanctuary, there was in his disposition no trace of estrangement from his surroundings, no lack of that gaiety which makes groups of children so attractive, and which in Edward's case was marked by a certain boyish energy that indicated the future apostle. He was always interested either as leader or as partner in the merry games that made the house or garden alive with youthful pranks. If there was anything remarkable about his interest in play it was a certain ingenuity for combining the useful with the enjoyable. He was in turn carpenter, cook, and general manager of the children's parties in his father's house, and if his cooking was not always a success and needed the intervention and help of the family chef, he certainly succeeded in making admirable pieces of children's furniture for his sisters' dolls. No doubt all this helped to prepare the future usefulness of a missionary who would be obliged to serve himself and the poor of Christ whom he was to guide into the ways of salvation.

Thus passed the first happy years of the boy in alternate study and play, shaping his high hopes for the future, when suddenly there came into his young life the first great sorrow. Edward, the boy of fourteen, had seen the shadow of the cross coming into his home in the illness of his father. Whilst it must have roused the solicitude of his rich affection, he could hardly have realized — the young rarely do — what death would mean under the circumstances. Monsieur Butard was still a man in middle life whose presence in the family would have seemed essential for the guidance of his children, if for no other reason. But at the age of forty-seven he felt the summons and prepared for it with the devotion that characterizes the deeply Catholic Frenchman. He knew the responsibilities he was leaving to his devoted wife, and during his illness it was the cry of his heart: "My God, I offer my sufferings for the salvation of my children." The prayer was to bear abundant fruit. He died 29 March, 1882. Around his bier were gathered the bereaved widow with eight children.

These he would gladly have given to God. Once in speaking to a holy religious he had said: "I have eight children; four of these I would like to see consecrated to God and in religion." It was the father's natural desire to see some of his children remain with him to do their lay apostolate and keep up an honored family name; but he would not have hesitated to give his blessing to each and all, if God had called them to His special service. It had always been the distinct longing of his heart to have a priest in the family, and on one occasion he had said to his young wife, as she recalled it in her later days: "Would you not be happy to have a son a priest and a daughter a religious?" "Yes indeed," was the heartfelt answer. "And what," he added, "if this son were a missionary!"

The blow of his death fell with special force on Edward. A few months before, the famous decree of 1880, by expelling the Jesuit Fathers from their establishments, had deprived him of these educators. Death took his father just when the lad most needed his care. Fortunately the Collège de la Providence passed into the hands of competent ecclesiastics, worthy of the confidence reposed in them by Catholic families. Here Edward continued his studies. It must, however, be acknowledged that the year 1883-1884 had its perils. Doubtless he was alluding to this time when he wrote later on: "There was a period in my life when my one fear was that I would be obliged to realize some day the desire to be a priest which I had as a child." Our Lord, however, did not abandon him, and during the Retreat of 1884 in the month of October, a marvellous stroke of grace completely transformed him. Strengthened by the habit of going to Holy Communion, which he received not as a reward but as a support, he triumphed over his difficulties. Some months afterward he confided to his mother his wish to become a priest; and if he did not at the same time speak of his choice of the missions, it was because his affectionate heart shrank from driving the sword deeper into hers. His eldest sister was asked to complete the tidings. Far from opposing so beautiful a vocation, Madame Butard's thought was: "When we must make sacrifices, let us be happy to offer them to Jesus Crucified." Well-intentioned persons however made so many objections that,

though her son was already accepted at the Seminary of the Foreign Missions, he consented to test his vocation thoroughly at Issy, whither his mother accompanied him on 2 January, 1887.

The result of this trial was what might have been expected; the thought of the foreign missions grew more firmly in the mind of the young seminarian, and in the month of May, 1888, in a letter to his mother he announced the decision of his Directors, and asked her "to sacrifice her Edward". The mother's answer was doubtless in the same heroic spirit as her son's request, and in the following September the Society of Foreign Missions counted one more aspirant. The eighteen months spent at Issy had left a deep impression on his soul, commencing that transformation which elevates without destroying human nature. A stamp of sacerdotal dignity had been imparted to his character which could not fail to influence his family when he returned to them in vacation. Who can say what unconscious ascendancy he exercised during these months of rest? Still he had lost nothing of that gaiety and enthusiasm which was one of the charms of his generous, affectionate character. Having entered Mendon in September, 1888, he threw himself with ardor into his life of study and preparation for the priesthood. It was at this time likewise that he commenced an apostolate in his own family by means of affectionate letters especially addressed to the little First Communicants. With what loving zeal did he urge them "to do more and more for Jesus in the Blessed Sacrament"; . . . "he would consider it too great a happiness if he were to be the means of inspiring them to make one extra act of love"; he reminded them that "the surest way of reaching Jesus is to pass through Mary," that holy and beloved Mother of missionary aspirants; he warned them against little faults which might displease the ever-watchful, loving eye of God. With what eager joy these letters were received, fragrant with that tender devotion to the Blessed Sacrament which was to be one of the characteristic notes of his spirituality.

Already he looked forward to the great day of his ordination and begged prayers for this intention. "One must be so pure, so holy to command God, to hold Him in one's hands." A foretaste of the joy of his first Mass was bestowed upon

him on the day he received the diaconate, when he was privileged to give Benediction of the Blessed Sacrament. At last, 27 September, 1891, in the Chapel of the Seminary of the Missions at Paris he was ordained to the eternal priesthood. On the following day he offered the Holy Sacrifice in the little Chapel of Nazareth at the residence of the Vicomtesse Saint Jean, Presidente de l'Œuvre des Partants. His happy mother shared his emotion, and with several members of his family received Holy Communion from his newly consecrated hands. A few days afterward, on Rosary Sunday, there was a grand feast in the Church of St. Germain, Amiens: the child of the parish sang his first Solemn Mass amidst a throng eager to receive his blessing. All knew they would not long enjoy his presence, for the young priest had already received his appointment: Southern Burmah. The brief sojourn in his native city soon came to an end and Fr. Butard returned to Paris to make his last preparations before sailing. On 11 November took place the ceremony of departure at which were present as many of his relatives as could reach the city. In the evening the immediate members of his family assembled in the Chapel of Nazareth for the last farewell and prayer. If tears were shed, there was in them no bitterness, but only God's strength and peace. The final adieu was said heart to heart; all retired as the young priest at the foot of the altar offered his sacrifice to God. Writing to his family shortly after his departure for the mission, he mentions how much it had cost him to bid farewell to those whom he so tenderly loved; but he adds: "How generously our Lord will repay the little we give Him!"

Having embarked at Marseilles on 15 November, the young missionary arrived at Rangoon about the middle of December. Before being sent on active duty it was necessary for him to become somewhat familiar with the customs and language of the country. The vernacular of Southern Burma is Karen, an Indo-Chinese dialect common to the people of Tibeto-Burmese stock. He had barely mastered the elements of the new tongue, to the study of which he gave himself with eager zeal under the direction of Père Bringaud at Mittagou, when he received word to set out for Danbi, where, owing to the extent of the territory, and the distances to be covered by the missionaries,

a new station was erected, of which the young priest was to take charge at once. The lessons of humility, poverty, and devotion, which he was to learn here from the very outset were probably more effective than any other form of instruction or meditation could have been. At Danbi he found himself absolutely destitute of everything that might be considered essential for the beginning of his missionary and pastoral work. There was no house in our sense of the word, and he had to take shelter with the animals. He constructed a rude altar, the back of which was protected by a large blanket in order to keep away the animals that might stray into the sanctuary and disturb the devotion of the natives. For obvious reasons his superiors insisted that the first thing to do was to put up a modest dwelling, where the missionary might find shelter from the elements, all the more since it was possible to say Mass in the open until a becoming oratory could be built. But in a few months Father Butard had managed to construct a chapel, where to his great delight he could keep the Blessed Sacrament. It was a deep joy to him, as he expressed it, to be able to gaze at night from his humble shelter into the sanctuary, and to feel by the token of the little light burning before the Tabernacle that he was not alone, but had his dearest Friend near him, the one who could lighten all his burdens and clear up all his doubts under circumstances so entirely new.

He soon learnt the value of intelligent catechists to aid him in his work; and he was fortunate in inspiring the natives with his own zeal and in gaining their affection. This not only aided him in doing his priestly and pastoral work with greater efficiency, but saved him from many a danger to which he was exposed in a country where there was little natural protection for the stranger. Among his early reminiscences of unsuspected perils he tells of how one night he was roused from his couch to go to the assistance of a dying Burmese at some distance from Danbi. To reach the sick person he was obliged to pass barefoot through a swampy district where the rains had made the path unrecognizable. As he was groping his way under the guidance of his faithful catechist, he suddenly received a violent thrust from his guide that knocked him aside. For the moment he wondered at what seemed an out-

burst of native rudeness in a new convert not yet fully able to realize the reverence due to a priest carrying the Blessed Sacrament. But when he turned to his companion ready to give him what he deemed a deserved reprimand, the catechist simply said: "Father, you were about to tread on a boa snake lying in your path." To have annoyed the giant reptile, however unconsciously, would probably have cost our young missionary his life.

Danbi had now a church and a priest's house; but it still needed a good school building. This was Father Butard's next task, and he completed it without much delay and placed it in charge of two native Sisters. New difficulties arising with which the young priest was unable to match his limited experience, he deemed it advisable to consult his superiors and suggest a change of responsibilities. Accordingly he was sent to Myaungmya.³ Later on he was sent to Bassein, where there are now three priests in charge of the district; and in 1898 the Vicar Apostolic of Southern Burma⁴ called Father Butard to Rangoon, where the new cathedral was then in process of erection. The young missionary, who had proved his talent for efficient building at Danbi, was to superintend the construction of the new edifice. At the end of four years Father Butard was able to return to his early love at Danbi. Here he took up the work of constructing a dispensary, one of those almost essential equipments of a foreign mission where the physician of the soul is also regarded as the most capable physician of the body. But the ardor with which he threw himself into all these works told upon his health; and the bishop deemed it advisable, in order to save a devoted priest for numerous labors that were to come, to order him to return to France for a brief renewal of physical strength. It proved to be but a halt on his journey of the Cross, a momentary rest to adjust the instrument of the passion at the foot of Calvary. To the loved ones at home who did not suspect what was going on in the heart of the young missionary, or what Divine Providence held in reserve for him, his return, even for a little while, was a great joy.

³ Myaungmya has at present a Catholic population of over four thousand, and is to-day cared for by two priests of the French Mission Society.

⁴ The Right Rev. Dr. A. Cardot, who was consecrated bishop of Limyra in 1893 and succeeded Bishop Bigandet in 1894.

It was on the occasion of this visit, while on a journey to Lourdes in the August of 1904, in company with his venerated mother, that he began to realize the fastening of some fatal malady upon him. He had noticed that a portion of his left leg was apparently without any sensation, a sign of paralysis which is indicative of some deeper destructive force within the organism. He said nothing of his apprehensions to his mother. But later on, while visiting his sister at Marmoutiers where she resided at the time as a religious of the Sacred Heart, the fact became known to the latter. They had been walking in the garden of the beautiful Convent, the very site of the monastery in which St. Martin had dwelt at one time, when suddenly Father Butard turned to his sister and said: "I do not know whether I am right in telling you this, but I believe I have the first symptoms of leprosy." The effect of his words may be imagined. The astonishment which at once touched the most tender sympathy of a sisterly heart was only tempered by the realization of the splendid heroism that was unfolding before her mind. The good religious was filled with a divine pride in the possession of a brother who did not shrink from the true martyrdom which the consciousness of what was before him involved. In answer to the questionings which sisterly affection suggested he had to confess that in his care of the sick he might easily have contracted the fatal malady. He had of course been obliged to administer to the spiritual needs of lepers in the midst of squalor which was inevitable under the circumstances. At the same time, though leprosy frequently began with the peculiar insensibility which he now felt, it was possible that he was mistaken, and that the affection was merely a passing phase of physical exhaustion. It was evident that there was a struggle going on in his heart; and while human nature seemed to dread the repulsive disease, the mettle of the martyr longed for it as a mark of Divine approval. Brother and sister sought to encourage each other—"de regarder haut pour voir beau". Some weeks later he wrote to her a reassuring letter, as though he had exaggerated the evil and there was no immediate cause for apprehension. What gave strength to this view of his case was the fact that the doctor at Vichy had allowed him to return to his mission. He hailed the good news because it

permitted him to be once more active in the midst of his Karians who were longing for his ministrations. At the same time there loomed in sight new sacrifices, among which that of bidding farewell to his mother whom he was to see no more on earth. The pain of separation was more keenly felt than at the time of his first departure; the illusions and enthusiasm of youth had been replaced by the stern realities of experience. Grace alone enabled him to pass through an hour which he ever considered one of the saddest of his life. Indeed he found himself powerless to utter his loving thanks to his mother for her delicate, affectionate care during these six months; and it was only in a letter written at Genoa before embarking that he poured out his heart. He wrote that he had offered Mass for the family, and added: "At the Memento, with what tender affection I recalled each one, especially you, dear Mother. The God for whom we sacrifice one another will repay us a hundredfold". How true it is that parents do not lose their children by giving them to God; next to Him they ever remain the first object of filial love. We shall see later on to what a heroic degree Father Butard carried his affection as a devoted son.

Great was the joy at Danbi, when about Christmas time the good Karians received back their beloved Father, who now began anew his career of devotedness in their midst. One of his letters, in which he excuses himself for his long silence, gives us an idea of his life as a missionary; it reveals to us also how trying he still found the climate: "I am always busy and often in poor health. When I am on a trip you must not expect a letter, for every moment of my time belongs to my Christians; whilst when I am at Danbi it is not easy to find leisure for correspondence. I have to direct my schools, send reports to the Government, answer official letters from the Department of Education, do the manual work necessary to keep my buildings in good condition, and above all be at the disposal of my people who come to ask advice not only on spiritual matters but also on temporal affairs. You know fish cannot be caught without a bait; so too a missionary must be patient in order to do the work of God." It was in the interests of this great "work of God" that he strove to give continual impetus to his cherished devotion toward the Sacred

Heart. Numerous vocations to the religious life seemed to be the fruit of these efforts among the children.

In the month of June, 1906, whilst directing some work upon a dyke erected to protect the harvests of his flock, Father Butard suffered from an ugly abscess on his leg. An operation was deemed urgent, and it proved that the limb was insensible, for the surgeon probed to the depth of four inches without causing pain to the patient. On receiving news of this circumstance, his sister, the religious who had received his confidence on the same subject the year before, was alarmed and communicated her fears in a letter to him. His somewhat evasive answer breathed his own calm of soul; there was no proof that he had the leprosy; nevertheless if God pleased to send it, he trusted that he could carry the cross. "Should we who are consecrated to God be afraid of crosses?" His soul was still enjoying the peace of the Cenacle; soon he was to taste the agony of Gethsemane. "I do not forget", he wrote, "that you desire to know the full truth, much as you dread it. Well, I may say that I am in the same frame of mind myself. Oh, pray for me, pray, in order that if our Lord wills me to bear this cross, I may accept it generously and lovingly."

The very uncertainty of his condition, however, added to his moral suffering. On the 1st of November, 1906, all doubt ceased. He writes:

Yesterday evening, after dinner, when we were conversing, I perceived on the ring finger of my left hand a little blister no bigger than a pin's head; then suddenly I saw it grow larger; to-day it is the size of a large bean. Consequently I need not tell you what was my subject of meditation this Feast of All Saints. At my Mass, when I came to those words of the Pater: "Fiat voluntas Tua", they stuck in my throat, and it was two or three minutes before I could pronounce them. Are you surprised at this avowal? Well, one would have to be a saint to accept this trial, I will not say unhesitatingly, but even with complete resignation. Alas, I am far from being a saint.

He went at once for treatment to the leper hospital at Kemendine, five miles from Rangoon. The missionary in charge showed him great kindness, saying: "God must love you a great deal to send you such a cross." As for himself he went before the Blessed Sacrament to repeat his Fiat in spite of the tears which flowed. Naturally one of his first worries in this new cross concerned his mother; it seemed as if he could not hide from her the truth; yet would not the blow kill her?

In one of his letters, he made some attempt to prepare her for the sad tidings; but when the contents were read in France, God Himself seemed to blind her to its true meaning. It was thought he referred merely to an attack of nervous prostration to which she knew he had been subject; and for long years he allowed her to remain under this delusion. It would be difficult to say at what cost of sufferings he kept his secret; for, unable to explain the cause of his silence and of his short letters, much in his conduct might have appeared as neglect which caused painful misunderstandings. "Better suffer everything than tell my mother what is the matter," he would say; and so until the death of this beloved mother he had the courage to hide from her the truth. When from her bed of death she sent him this message: "I am glad he consecrated himself to the good God," she did not know to what extent this sacrifice had been accepted.

And now commenced for Father Butard very painful years; it would be impossible to narrate the alternations from better to worse and vice versa. Sometimes he called himself "the spoiled child of the Good God", because the malady was not so far advanced as might naturally be expected; again he would be nailed for long weeks to his bed of pain, deprived of celebrating Holy Mass and devoured with fever. The disease developed especially in the feet and face; in 1909, the latter became black, covered with tubercles and ulcers; the nose enormous, the ears large, thick and purple; he felt he was a repulsive object. Heart sufferings came to add to his distress and the demon, jealous of the beautiful crown that was preparing for him, made every effort to snatch it away. But grace was ever active; if, at times, the cry escaped him: "My soul is sorrowful even unto death", there was always resignation in its depths; if he had moments of anguish, he had hours of supernatural calm and even thanked God for his malady. Monseigneur Cardot, his bishop, a real father and friend, said: "He is happy to suffer; in suffering for the mission to which he is so devoted, he is perhaps more useful than if he was laboring for the salvation of souls". He found consolation in the thought that our Lord had condescended to call Himself "a leper," and digned to imprint His disfigured countenance on Veronica's veil.

Life at Kemmendine was not always sad; as far as possible he exercised his sacred ministry. One day, to his great joy, an old dying leper accepted a last offer from him to become a child of God. In 1908 he had the happiness of establishing the devotion of the Sacred Heart at the Asylum. Sometimes he paid a little visit to his *Danbi d'or*, as he called it, and then the cross seemed lighter. In 1910 he was able to return there permanently and his health was better. Of what devoted kindness was he not the recipient! The missionary who had succeeded him, received him near the presbytery; and later on, a native nurse of the little dispensary offered her life for him. When she made this avowal, she was reproved for having acted without reflection; but she answered that, as priests were few in the country, it was only right that the Father should be enabled to work again even if it could only be done at the cost of her life. Less than two years afterward she was attacked by consumption and died as a predestined soul.

The year 1912 was to be fruitful in great graces. In the spring of that year Father Butard, having been deprived for some weeks of saying Mass, timidly expressed his desire to obtain from the Holy Father permission to say it seated. He well knew he was asking for an exceptional privilege; therefore what fervent prayers followed the petition to Rome. Overpowering was his joy, when on 6 June, the Feast of Corpus Christi, the Pope of the Eucharist deigned to grant the request made by the Bishop.

Now more than ever I must be the Priest of the Eucharist, never recoil from the rôle of victim if such be the will of God. Help me to thank so good a God [Indeed he had fully entered into the spirit of a victim; let us listen to his confidence]: For some weeks past our Lord has seemed to speak to me in a very special manner in my visits to the Blessed Sacrament; I, who am generally cold as a stone, thought He said: "It is very well to make Me protestations of love, but why do you not give Me the proofs which I expect? You wish to celebrate daily; but have you ever thought that you must truly unite yourself to My Sacrifice? Offer yourself to be My living victim." As soon as I understood what our Lord asked of me, I was frightened; poor nature recoiled, and I thought that the sufferings I already had were heavy enough. In fact the struggle was violent and I did not at once yield. At last I begged Jesus to do with me what He willed provided He sustained me in the combat; that I consented to be His victim for as long as He wished and in the way He wished. From that moment peace returned to me; better still, I am happy, contented, indeed I cannot express what I experience interiorly.

Shortly it appeared to him that our Lord was going to be satisfied with the offering alone, for to his great surprise he

received a letter from Father Allard written on returning from the Vatican. "Toward the end of my audience," wrote this devoted co-laborer, "I said to the Holy Father: 'Most Holy Father, one of our priests at the Mission has the leprosy; we have few missionaries; for the Glory of God and the salvation of souls, in order that he may be able to resume his priestly duties, I beg you to give him a blessing that will cure him.' The Holy Father lowered his eyes, recollected himself for a few minutes, then said slowly: 'Let him have faith and I will pray for him.'" Unbounded was the joy of the dear invalid on receiving this letter. Yes, he had faith, confidence—he would be cured by the prayer of the Vicar of Jesus Christ, "the Pope, who has promised to pray for me," he wrote. Considering it his duty to ask for his cure, he prayed for this intention, but without that feverish agitation which was one of his faults, desiring above all things the glory of God, who alone knows what will contribute to it: his cure or his voluntary acceptance of suffering. It was the latter that our Lord chose for him. On 15 October, Father Allard, who had returned to Burmah, went to Danbi and brought him the blessing of Pius X; no cure was effected, but the patient remained in "perfect peace". Besides, it was to this benediction that he attributed the favor of not missing on account of his health the celebration of Holy Mass a single day until the end of July when he was already in his last spell of suffering. Not only was he able to celebrate Mass, but he could do some work. At Christmas he had the happiness of seeing his little church filled with Christians more numerous than ever before. Was not this the fruit of the apostleship of suffering?

The Lord soon asked of his heart a further sacrifice, for in April, 1913, he learned of the happy, holy death of his beloved mother. With what fervor and love did he pray for this dear soul; and in response it seemed as if Madame Butard, learning in Heaven of her son's condition, asked our Lord that the recompense might be no longer delayed. The state of his health remained relatively good until the middle of June, and in preparation for the Feast of Pentecost he had the joy of performing some of the functions of his sacred ministry. But on 22 June, he wrote:

I have to announce to you that my disease has assumed an alarming character during the past week; the tubercles which had disappeared from my forehead have reappeared, and there is every reason to think that the malady will now make very rapid progress. Let us accept this generously as a manifestation of the designs of God in my regard; do not let us worry nor be inordinately afflicted. I must expiate my faults in one way or another and better here than in purgatory. However, do not think this is exaggerated stoicism, nor that I am unmoved at the approach of death. On the contrary, it is and ever will be the penalty of sin; and as every chastisement is painful, I even fear it. But I am determined to do all that depends on me to commend myself solely and entirely into the hands of God.

On 18 July, he wrote again :

I said Mass this morning; it was the first time I celebrated seated; but as for two days I had been deprived of the consolation of ascending the altar and as I felt I had not sufficient strength to remain so long standing, I thought I might make use of the privilege given me. Besides, is it not when pain is most intense that one experiences what great happiness there is in drawing near to our Lord? During the past days I have had an attack of leprous rheumatism, and it is something terrible. It lasted four days. But now I am better.

On the 20th he continued :

I have passed the remainder of this week on my bed, but as the fever does not rise till about nine o'clock I have had the happiness of saying Mass. Do not worry concerning me, but think rather that I am in the hands of God; He will do what He thinks best; the rest matters little. It seems to me that I have never been so completely a missionary as this week. Nothing brings us so close to God as illness; doubtless it is to your prayers I owe the calm which I enjoy in spite of physical pain—and—shall I acknowledge it?—moral pain also. How sweet it will be later on when we are in our heavenly country to remember what we have suffered for God!

He was no longer far from that Blessed Land! On the 14th of this same month, a fall had occasioned an interior rupture—so it was thought; for soon vomitings commenced which the next week became continuous. On the 23d, perceiving symptoms of the end, he wrote to Father Perroy, a fellow laborer and friend, a word of farewell: "It is the end", he said in closing: "Adieu—I have suffered enough in this world; do not let me suffer in purgatory longer than necessary." The next day he asked to go to Confession and on the 25th begged for Extreme Unction also, which he received with great piety. Père Ravoire, who no longer left him, believed that he kept consciousness to the very end, although it was impossible for him to speak. He expired during the night between Friday and Saturday, "between the day of Jesus Crucified and that of the Queen of Martyrs." His poor body, surrounded with disinfectants, was clothed in his sacerdotal vestments and re-

remained exposed until Sunday afternoon. Père Luce, provincial apostolic, with some assembled missionaries contemplated it for the last time and then the coffin was closed. Solemn High Mass was sung the next day in the little Danbi church and the body was placed in that temple which, with happy joy, the zealous missionary had raised to the true God.

The sacrifice was consummated; the victim was immolated. And now we may ask to what degree was he a victim? Death permitted his bishop to reveal to us the answer. This extract from a letter from Father Allard, without making us forget our duty ever to pray for the dead, leads us to bless God who can inspire such generosity.

"RANGOON, 28 JULY, 1913.

"... In the name of his Lordship I address you a communication which ... throws upon the illness and death of Père Butard a light so great that, instead of praying for him, I am urged to pray to him as to a soul who carried sanctity to a heroic degree. Death had broken the seal of silence upon a secret confided to his Lordship. About two years ago the Father told Monseigneur that he knew he would never be cured; he took medicine only through obedience. Feeling that he could not do for God and souls what he would have desired, he had asked our Lord to let him suffer for them, to send him a malady which would make him an object of horror, of repulsion, so that he would suffer not only in his body but also in his soul—in all his keenest sensibilities, his love for his family and his fellow priests. So ardent were his entreaties to God, so noble his motives that God granted his petition. While shielding his humility God permitted that his bishop should receive this sublime confidence; and it is thus we learn that the dear leper whom we surrounded with such care, for whose cure we prayed so fervently, was, like his Divine Master, a willing leper; like Him he had said to God: 'Ecce venio, behold I come to do your will. I offer myself to you as a holocaust.'

"He has become our protector, carrying to Heaven together with an immense weight of glory, each of his wounds, his suffering, the opprobrium of a long agony asked, willed, and supported to the end with heroism which covers us with confusion. ... Let us ask him to bless and protect us from Heaven.

"Regina martyrum, ora pro nobis!"

WHEN DOES THE INTELLECTUAL SOUL ENTER THE BODY?

(*A Second Article*).

THE discussion of the moment the soul enters the human embryo takes a new phase in Bishop MacDonald's article in the January number of this REVIEW. As in every paper he writes, the reasoning is very cleverly sustained, but his presentation of the biological data, upon which the argument necessarily rests, is contrary to the knowledge actually possessed by biologists; therefore, if I may presume to differ from

him, he has not established the Thomistic doctrine. His comment brings out important details of the subject which have not been discussed, and which need fuller explanation.

He maintains that "the theory of Aristotle and St. Thomas respecting the time in which the human soul is created and united with the body is the only tenable one", and the statement of the application of this theory is given thus by St. Alphonsus,¹ who says: "S. Thomas, in 3 part. dist. 3, q. 5, art. 2, sic ait: *Maris conceptio non perficitur, nisi usque ad 40 diem, ut philosophus in 9. de animalibus dicit; feminae autem usque ad 90. Sed in compositione corporis masculi videtur August. superaddere sex dies.*" St. Alphonsus quotes the opinions of various moralists as to the moment of quickening. Lessius and de Lugo thought, with Hippocrates, that the male is animated between the thirty-fifth and the forty-fifth day, the female from the thirty-fifth to the fiftieth. Busenbaum, and some others among the older writers, held to the fortieth day for the male, and the eightieth for the female. The fortieth and the eightieth days were also used as a standard by the Tribunal of the Penitentiaria in deciding certain cases of canonical irregularity.

St. Alphonsus affirms:² "Male dixerunt aliqui foetum in primo instanti quo concipitur animari, quia foetus certe non animatur antequam sit formatus, ut colligitur ex S. Scriptura Exod. c. 21, v. 22, ubi juxta versionem 70 dicitur: *Qui percusserit mulierem praegnantem, et illa abortum fecerit, si foetus erat formatus, dabit animam pro anima, si nondum erat formatus, mulctabitur pecunia.*"

Bishop MacDonald tells us (p. 13) "It is only when the matter is completely disposed; in our case, when the human organism is complete in all its parts, that the form is introduced."

The old moralists held, then, that the male foetus is animated about the fortieth day of gestation, and the female from eighty to ninety days after conception. Bishop MacDonald says in one place he holds the opinion of St. Thomas (40-90 days); again he tells us the human organism must be *complete in all its parts* before the form is introduced. The

¹ *Mor. Theol.*, lib. iv, tr. 4, n. 594.

² *Ibid.*

human organism in a viable child of seven months is far from completion, as the Thomists understand completion of an organ: it has only part of the brain, part of the entrails, the muscle-tissues of the legs are not differentiated, the special senses are not fit for any communication between the soul and the outer world except as far as a crude sense of touch is concerned, and so on. The human organism is not literally complete, even as far as the vegetative and sensitive phases of life are concerned, until the end of the ninth month.

What obstetricians technically call "quickening" takes place between the eighteenth and twentieth weeks, 126 to 140 days, after conception. At that time the mother feels fluttering movements in the womb, and these are caused by the spontaneous stirring of the child. At that time the head constitutes about one-fourth of the foetus; the spinal cord and the brain are only partly laid down, indicated; the incomplete intestine is within the abdomen but the colon is not formed; the lungs have no air-vesicles; the special senses are merely indicated, and the placenta has been in operation only about two weeks. The heart has four chambers, and the blood is the sole organ of the body in the Thomistic sense of the term that really approaches completion, and it is doubtful that St. Thomas would call the blood an organ. He thought it is flesh *in potentia*.

The text from *Exodus* (21: 22) quoted by St. Alphonsus is (1) too doubtful in itself to be the basis of any argument; but (2) even if it is accepted just as it stands the conclusion St. Alphonsus draws from it is not valid. The text he uses is not in the Vulgate, nor in the Hebrew; it is, as he says, the Septuagint reading. The Vulgate has it: "Si rixati fuerint viri et percusserit quis mulierem praegnantem, et abortivum quidem fecerit, sed ipsa vixerit, subiacebit damno quantum maritus mulieris expetierit et arbitri judicaverint; sin autem mors ejus fuerit subsecuta, reddit animam pro anima, oculum pro oculo, dentem pro dente, manum pro manu, pedem pro pede, adustionem pro adustione, vulnus pro vulnere, livorem pro livore." This has nothing whatever to say about a foetus formatus; it is merely the Semitic lex talionis; and the form of the law is clearly corrupt and inaccurate.

The text quoted by St. Alphonsus as that of the Septuagint is not exact even as the Septuagint has it. The exact wording is: "If two men fight and strike a woman who hath in the womb, and her babe come forth not yet fully formed [*καὶ ἐξέλθῃ παιδίον αὐτῆς μὴ ἐξεικονισμένον*], in a fine he shall be mulcted; whatsoever the husband layeth upon him, he shall give according to decision [i. e. of the judges]. But if [the babe] be full formed, he will give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

(1) This is evidently a mere application of the *lex talionis*, with no thought whatever of the biological animation, as such, of the foetus. It means that if a full formed foetus be aborted, no real damage is done, as the child is viable. If the foetus is not fully formed, it is not a fit subject of the *lex talionis*: it can not lose an eye, a tooth, and so on, because it lacks these organs; therefore the law of retaliation is not to be applied.

(2) Suppose, however, the writer of the text in the Septuagint did think with St. Alphonsus that the formed foetus is animated, and the unformed is not animated; even then the conclusion drawn by St. Alphonsus is not logical as a derivation from the text. The laws of *Exodus* do not teach embryology, physiology, or any other part of physical science; and no authority worth a hearing holds that the Scriptures were intended to be infallible treatises on obstetrics or astronomy. Like the other parts of the Bible, the laws of *Exodus* presuppose the unscientific biological, astronomical, and other physical notions of the time in which they were written—the moral truth is the matter the Scripture is dealing with; there there is no possibility of inaccuracy. St. John (1:13) speaks of those that believe in Christ's name, "*Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.*" Here he expresses the erroneous Aristotelian notion that men are generated from the specialized blood of their parents. He was interested solely in conveying the truth that those who received Christ were regenerated by Him, not through heredity; and he does so, although his biology is as fanciful as Joshua's stopping of the sun. If St. Alphonsus's conclusion is valid, then men are

generated *ex sanguinibus*, Brother Jasper's contention that the sun "do move" is sound (it does move, but not as Joshua thought it does), and so on indefinitely.

The Massoretic text of this passage seems to be the best preserved: "If men fight and hurt a woman who is with child, and her child come forth, yet there is no mischief, he [who struck her] shall be mulcted in a fine; whatsoever the husband of the woman layeth upon him he shall pay according to the judges. But if there be mischief, thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Here the Hebrew text follows the *lex talionis* exactly. If, in a brawl, a man's pregnant wife is struck and abortion result, the offender pays the penalty. If the abortion does not kill or maim the child the culprit is fined by the Sanhedrim; if the child is killed or maimed, then the penalty is to be according to the *lex talionis*. In the Hebrew text there is no mention of a distinction between the foetus *formatus* and *non formatus*. This text is discussed here, not that it was cited by Bishop MacDonald, but to forestall a possible objection.

The only foundation in fact the Thomists had for saying any foetus is animated at the fortieth day, or thereabout, is that at that stage of gestation the foetus has taken on macroscopically a human appearance, and it is so evidently alive that anyone can recognize the fact. To say that the female foetus is animated at the eightieth day, or at any time later or earlier than the male foetus, is as pure a myth as the Aristotelian influence of the south wind on the sex of the *mas occasionatus*. This is as scientific, and as true, as the assertion that it is unlucky to meet a black cat. At the twentieth day the primordial ova are present in the ovary of the female foetus, and are recognizable, by the size and appearance of the cells and their peculiar reaction to stains. If they are present the foetus is female, if they are absent it is male.

These notions have no great weight as far as the present discussion is concerned: they only show that the old moralists knew practically nothing of the physical facts they were discussing, because no one knew these facts. The matter centres about the meaning of the term *organic* in the scholastic definition of the vital principle. This definition of the soul is

that it is the *Actus primus corporis naturalis organici potentia vitam habentis*. The words *actus primus* are the best translation of Aristotle's *ἐτελέχεια ἡ πρώτη* (*actus* or *status-perfectus*), and in any interpretation that is the meaning used in this article. The signification of the definition is that the soul, the substantial form, is the *actus primus* of the matter, the body, because it is the determination that gives it its specific and substantial being. An *actus secundus* would give only accidental being, and would suppose an *actus primus*. The soul is the primal actuation of a *body*, since only in a body is there a distinction between potency for substantial being and substantial actuality. The body is *natural*, not merely instrumental. An instrumental body is moved by an external force, a natural body has its own immanent principle of activity. The qualification *organic* is used ordinarily to signify that the human body must *per se* have organs, faculties, parts, destined to perform definite functions. The clause *potentia vitam habentis* means that since life, or the operations of the soul, is an immanent action, a living substance must be established in its own being before it operates; and it is thus established while the matter is receiving the substantial form. The substantial form, the soul, is the primal actualization of the organic body, which is in potency to produce those immanent actions wherein life consists. A body might be in potency while it still has no principle of operation, or, secondly, while it has such a principle but is not using it; and in this second case the human body is in potency for life at the moment of actualization.

A form fixes a thing in its proper species, and the intellectual soul is such a form for the human body. This intellectual soul communicates actuality to the body, not efficiently, but formally; not by action but by internal union. Thus both elements participate in the same actuality, which is given by the soul and received by the body. The soul in the present order of nature requires bodily organs to produce the immanent actions of life; and these organs, say, the special senses, the nervous, muscular, osseous, digestive, circulatory, secreting and excreting systems, and the cells as the agents of metabolism, are parts of the man which are not strictly in different species, but are different dispositions of the whole. The

soul is one in essence and multiple in energy, and it needs these multiple dispositions of the body to put that energy into effect up to a certain degree. These dispositions are not accidental forms medial between the soul and body. The body exists by the soul and there is nothing between it and the soul. "The soul is a tenant," speaking loosely, but a very peculiar tenant. If it goes out of the house the house collapses: it is one with the house, much more so than a tortoise is one with its shell.

There must be, then, some kind of organic body present for the soul to inform, vitalize, but what is meant by an organic body? If you mean a body with all the organs complete, then the soul can not be put into the body until the end of the ninth month of gestation, at the earliest. If you go back to the time of quickening, between the eighteenth and twentieth weeks, the only organ of the body, as organs are known by the Thomists, ready for use is the blood. At the fortieth day, when the male foetus is animated according to St. Thomas, there is less of these organs, as the Thomists recognized organs, than at the time of quickening.

St. Thomas^a held that there is first a vital principle, which is only vegetative. He says, "Some have said that the vital acts which appear in the embryo are not from its soul, but from the soul of the mother, or from the formative force in the semen. Both these statements are false. Vital operations, as sensation, nutrition, growth, can not come from an extrinsic principle; therefore it must be admitted that a soul preëxisted in the embryo, nutritive at first, then sensitive, and finally intellectual." Bishop MacDonald says (p. 14) there is this *virtus formativa* in the two pronuclei which does come from the parents, and that this virtue is not rational. This parental *virtus formativa*, he also holds, acts for a month at least. To one conversant with the stupendous work of intracellular metabolism performed by the embryo during that month that seems to be a remarkable *quasi actio in distans* on the part of the parents. It would be much simpler to put the anima intellectiva at work at once than to use this *virtus formativa*.

^a I., q. 118, a. 2, ad. 2.

St. Thomas⁴ after showing that the intellectual soul can not be evolved from lower forms concludes: "Therefore we say that since the generation of one thing is always the corruption of another, in man, as in other animals, when a more perfect form comes in this supposes the corruption of any precedent form; so, however, that the sequent form has all perfection that was in the destroyed forms, and something in addition: and thus through many generations and corruptions the final substantial form is attained in man and other animals. This is apparent to the senses in animals generated from putrefaction. Therefore the intellectual soul is created by God at the end of human generation, and this soul is both sensitive and nutritive, all precedent forms having been destroyed."

By the way, there is no such thing as the generation of any animal or other living thing from putrefaction; but that is irrelevant. St. Thomas's argument proves conclusively that *if* man has first a merely vegetative soul, and secondly a merely sensitive soul, which includes the power of the vegetative soul, and thirdly an intellectual soul, which does the work of all three, that this final intellectual soul is not an evolution of the first two, but a new form that replaces those after they have served their purpose and have been annihilated. It does not even attempt to prove that man really has first a merely vegetative soul, and secondly a sensitive, and lastly an intellectual soul; it supposes all this. It starts out with the Aristotelian theory and takes it for granted. The reason this statement is taken for granted is that the intellectual substantial form needs a *δὲς ποῦ στῶ*, what in his day the Syracusan sought, a world to plant its engines on. Bishop MacDonald says this platform must be "matter completely disposed", and matter completely disposed he contends is "a human organism complete in all its parts".

The soul, of course, must have disposed matter; it can not exist as a substantial form *bombinans in vacuo*; but it does not need a human organism complete in all its parts as a necessary condition for housekeeping. There is organized matter enough, and to spare, in the first cell that comes into existence after the fusion of the germ-nuclei to hold the intellectual

⁴ Ibid.

form as perfectly as it needs to be held in this first stage of human life.

To prove that the first cell is not enough matter, Bishop MacDonald says: 1. "The principle of life within the ovum, acting as instrumental cause to the parent organism and under God, the First Cause, is quite adequate, as the result shows, to the task of building up the organism, cell upon cell, until the last one is laid in place, and the organism in all its parts is complete".

To do this building it must have organs, and if organs are present what is the objection to putting in the intellectual soul at once? To say, however, the result here shows that the vegetative life within the ovum is sufficient to build up the new organism, "as the result shows", is somewhat like a *petitio principii*—*post hoc ergo propter hoc*—if it stands alone.

2. He tells us that the life or vital activity in the fertilized ovum does not proceed from the rational soul because, "In the first place it results from the fusion of two vital activities, neither of which is rational". Not necessarily. It results after the nuclei come together and replaces their activity; *generatio unius, corruptio alterius*. I might just as freely assert that this *generatio* is that of the intellectual soul.

He continues: "Secondly—and to this I draw particular attention—it results in the formation by fission and differentiation, of two distinct and separate living cells, each containing within itself a principle of vital activity (see page 572). Now this principle of vital activity can not be the rational soul, for each cell has its own principle of activity, and in man there is but one soul".

Salva reverentia, this seems to me to be just what does not happen. When the embryo is in the two, four, eight-cell stage, and so on, there are not two, four, eight vital principles present, but one. Substantial unity is essential to life of any kind, even vegetative; and if each cell had an independent life any form of resultant life would be impossible. An aggregation has no unity of substance; there would be as many substances or natures in it as there are individual beings in the aggregate, no matter whether they are in ranks or in a mob, and consequently no life at all as a life. This would destroy the first Thomistic vegetative life, make it impossible.

I repeat that an embryo in the two-cell stage is not made up of two independent organisms, any more than the right and left halves of an adult man are two independent organisms. The cells in the two-cell stage of the embryo *are* the right and left halves of the body, not two individuals, as has been proved repeatedly by biologists. The figures in my article in this REVIEW for November must not be taken so literally. They are very vague diagrams; they resemble captions on long chapters in a book; they are not even outline portraits of the real condition, but a scheme to make the rudiments of cell-division intelligible. The pictures in the plate opposite p. 58c are also diagrams: they have only a figurative resemblance to a single translucent microtome-section of an ovum in the stage they refer to. Under the microscope a single unstained cell does, in shape, look like one of these diagrammatic cells, but such a cell would be split by the microtome-knife, and in itself would give no information as regards the life under consideration here. Several biologists have taken frog-embryos in the two cell-stage, destroyed one of the cells, one half of the embryo, and thereafter the other cell went on until a complete half-larva was formed. When the cells are still a minute group, biologists can tell in some animals just what part is to come from each cell; they can trace back an organ cell by cell to the ovum, and vice versa.

In analyzing the structure and functions of the individual cell we regard it as an independent elementary organic unit, but this view is solely a matter of convenience, almost a convention. An adult man is made up of billions of cells; some so small they can not be seen except by a fairly high system of lenses; others are six or more feet in length; yet all are inseparable parts of the single living man. No cell exists as an independent organism in multicellular animals except the germ cells, and these only after separation from the gland of origin. In unicellular plants and animals one cell, of course, makes up the body of the plant or animal, and it has organs all sufficient for either plant or animal life.

The cells are organs, nodal points, of a single formative power which pervades the mass of cells as a whole. The protoplasm of each cell is not only in direct apposition with its neighbors, but nearly all biologists are now inclining to the

opinion, which Heitzmann proposed in 1873, that division of cell from cell is incomplete in nearly all forms of tissue; and that even where cell-walls are present (an exceptional condition) they are traversed by strands of protoplasm, by means of which the cells are in organic continuity. The whole body, he contended, is thus a syncytium (a mass of continuous protoplasm stippled with nuclei), with the cells as mere nodal points in an almost homogeneous protoplasmic mass. There are cell-bridges between the sieve-tubes of plants. In 1879 Tangl discovered such connexion between the endosperm cells of plants, and later Gardiner, Kienitz-Gerloff, A. Meyer, and many others, demonstrated that in nearly all plant-tissues the cell-walls are connected by intercellular bridges. Ranvier, Bizzozero, Retzius, Fleming, Pfitzner, and many later observers have found these protoplasmic bridges in animal epithelium. In the skin of a larval salamander they are quite conspicuous. They are known to occur also in smooth muscle fibre, in cartilage cells, in connective tissue cells, and in some nerve cells. Dendy in 1888, Paladino in 1890, and Retzius in 1889 have shown that the follicle cells of the ovary are connected by protoplasmic bridges, not only with one another, but also with the ovum; and similar connexion between somatic and germ cells have been found in a number of plants. Thus even the germ cell is not independent until it has actually broken away from the gland. A. Meyer holds that both the plant and animal individual are continuous masses of protoplasm, in which the cytoplasmic substance forms a morphological unit no matter what the cell is. That opinion is not finally settled as regards the animal after its foetal stage, but it is much stronger as regards embryos. In the early stages of many arthropods it is certain that the whole embryo is at first an unmistakable syncytium. This is almost established also for *Amphioxus*, the Echinoderm, *Volvox*, and other animals. Adam Sedgwick holds that it is true for vertebrates up to a late embryonic stage. Mitosis, then, is a form of growth of a mass, not a generation of new individuals.

A study of the nature and cause of cellular differentiation, of the results from the relative position of the blastomeres in the whole, which determines what develops from that blastomere (its prospective value is a function of its position) would

make this point much more intelligible, but it is not possible to make this clear to a person who is not a practical biologist, even if the space at my disposal were not limited. An absolutely homogeneous body could not have organs, but from the beginning the position-function of the blastomeres remove this difficulty, as regards continuity of cells.

The substantial form, then, would be by no means cribbed, cabined, and confined to the first cell, as the Bishop thinks, since the second, third, millionth cell, are mere phases of the growth of that first cell. He says "The two cells, as they appear under the microscope in this first or ovum stage of embryological growth, are really separated". On the contrary, they are really connected, and are parts, organs of the vital metabolism of one whole.

I said, p. 582 in my article, that the process of development at the end of the first day is the same identically with the process at the end of the first week, the first month, the first year. The Bishop's comment is, that "this in a sense is true, in another sense, is not. During the first week and the first month the process is one of forming new organs and a new organism; at the end of the first year, it is one of conserving in existence the newly formed organism and forwarding its growth. Now there is a radical difference in the agency that carries on these processes, as well as in the manner in which they are carried on. In the former case, the agency is the parent organism acting through the instrumentality of the formative virtue which exists in an incomplete state in the primordial cells, but completely and adequately in the fertilized ovum; in the latter case it is the soul of the child acting through organs already formed, such as the stomach and the heart. Surely there is a difference in the way the cell-building goes on once the stomach begins its functions, and in the way it went on before the stomach as a distinct organ existed at all!"

In the development of the body in the embryonal stage the energy of cell-division is most intense in the early cleavage stages, and this diminishes as the limit of growth is approached, because further division is not needed. When that limit is attained a more or less definite equilibrium is established. Some of the cells in the fully formed body cease to

divide; the nerve-cells for example; others divide under special conditions, as the connective tissue-cells, gland-cells, and muscle-cells; others continue to divide throughout life and thus replace worn out cells of the same tissue, as the Malpighian layer of the skin. The stomach is remotely connected with this process, and all cell functions will go on for some weeks, even months, if you remove the stomach altogether or feed artificially. The cells grow, divide, function, reproduce themselves, and so on, all through their vital activity, sustained by the material brought to them by the blood. The material is carried to the foetus in the womb by various agents, but mostly by the maternal blood; and when the foetal circulation has been established the nutritive material is taken from the maternal blood into the foetal circulation through the placenta, and then carried to the cells by the foetal circulation itself. After the child has been born, the stomach and intestines take in food; the stomach does very little with it, the intestines prepare it in part, pass it into the body where it is further modified by various organs, and finally carried by the blood to the cells. The cells really use it; the other organs are the farmers, grocers, railways, and the like; the cells are the consumers. Food-stuffs are water, inorganic salts, proteids, albuminoids, carbohydrates, and fats, and these are used by the earliest embryological cells exactly as they are used by the cells of an adult man. There is no radical difference in the essential manner in which these processes are carried on. That is just the point which must be proved, not assumed. The real processes are the same, the differences are accidental.

On p. 17, the Bishop says the soul can not work in the embryo because the embryo lacks organs; that the vital activity in the embryo proceeds from the formative virtue in the seed; is a cell formative activity not by means of organs, but solely by fusion and fission. "On the other hand, the soul acts through organs already formed, and can act only when they are formed. It can no more build a cell in the adult without the stomach and whatever other organs the Author of nature has furnished for the purpose than it can see without eyes or hear without ears, or procure food for the stomach without hands".

The embryo does not lack organs, the very first cell has organs; moreover the embryo in any stage of its existence has a set of organs just as sufficient and complete for the human being in that stage of its existence as the organs of the child after birth are for this later stage of human life. The first cell has contractility, protoplasmic motion, it can absorb perfectly all food-stuffs from the deutoplasm of the ovum, and the water that passes in from without to the ovum. In a few days the embryonic cells have used up the deutoplasm and are taking in food from the maternal blood, as perfectly as any adult cell does, and are exercising their function of building up and sustaining whatever part of the body they are destined for; and this with all the complicated metabolism of the adult cell. Remember cell-metabolism is the fundamental, chief, organic act of any human body at any age. That the embryo does this impelled by the *virtus formativa* transmitted from the parents is a mere assumption to fit the theory that the embryo lacks organs. When we go down to the last vitalized embryonic cell atom we are merely entering on a new world of ionic and electronic life, which we can now prove, exists. These parts of the cell are "like gnats in the dome of St. Paul's" when compared with the big atom—all modern physics and chemistry are taken up with their consideration. These sub-atomic activities are vital and organic in the cell, inorganic in a stone.

No one can deny that a five-months old foetus is alive with an intellectual life: the Church would order us to baptize such a foetus unconditionally. Now a five-months old foetus is building cells and organs without any "complete organ" as the Thomists understand organs of the body.

Whatever organs the human body has, the fundamental organ is, as I said, the apparatus which effects metabolism, for this is the organ that conserves the body in its very existence under the government of the soul. Incessant chemico-vital change is a characteristic of all living substances, from the single cell up to the adult man; and in all cases this activity has to do with a transformation of the complex molecules which build up the protoplasm, or are associated with its activity. The totality of the chemical exchanges in living cells, the transformation of unorganized food-materials so that these

may be assimilated, and the chemical processes in the tissues themselves, all are metabolism. Growth and repair (anabolism) occur side by side with the destruction of elementary tissue-substance (katabolism), and the duration of life rests on these processes; and all are mere cell-activities. Food-stuffs undergo more or less combustion, oxidation. Oxygen unites with carbon to form carbon dioxide, and with hydrogen to form water; the nitrogen of the highly complex proteid substances reappear in combination with carbon, hydrogen, and oxygen as urea, uric acid, and other compounds; and other ingesta are thus transformed through oxidation; and all maintain the temperature of the body, replace outworn parts, and accomplish the body's work. Oxidation occurs to a slight extent in the blood, but the specific reactions are intracellular. Even when nothing exists but the cells and the blood the cells really do the work, and they do the work then as they do it in the adult. They may lack trophic nerves, but no one knows anything definite of trophic nerves, even that there are such things—that is a theory.

The embryo from the very beginning does this chief, fundamental organic act of life as well as do the adult cells, and commonly with much more energy. The embryonic cell mass is one perfect vital organ, as the adult cell-mass is. The latter is larger in extent than the former, but otherwise so similar that no one can say the embryonic cells are not an organ sufficient to maintain the material part of life, intellectual life, in a beginning human existence. The concept of the *forma substantialis* is that it is the *Ratio completionis in ordine agendi et essendi*; not that it actually requires a human body fit to do the work of an adult, but one complete enough to exist and act. We have organized matter from the very ovum stage, and organized matter is a fit ground for the entry of the human soul. What, then, is the need of the procession of "vegetative, sensitive, and intellectual substantial forms," with the defensive outposts where the generation of one is the corruption of the other? To me this is a *multiplicatio entium sine necessitate*, an ingenious theory of minds that had no facts to work on; a theory, too, open to much abuse by the ignorant, and the ignorant we have always with us.

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CHURCH LEGISLATION ON USURY.

OUR topic of discussion is of practical interest alike to the Catholic man of affairs and to the Catholic apologist. To the Catholic man of affairs, because, if he be of good conscience he must shape his conduct according to whatever rule of right and wrong the Church, as the supreme guide and guardian of morality, may see fit to establish. To the Catholic apologist, because after proving to inquiring or hostile minds the right of the Church to speak with decision on this subject, he has further to prove that the Church has not changed in her moral teachings concerning it.

It so happens that the old-time prohibitions of the Church relative to money lending, when placed alongside her present-day concessions in this same matter, appear to the superficial observer quite irreconcilable with them on the basis of a permanent and unchanging principle of morality. It is not uncommon to meet with references to this change of moral principle, as to a proved fact, in works on economic evolution. The charge is likewise to be found in the literature of religious controversy.¹

To-day, as is generally known, the Church allows all her subjects to exact a moderate rate of interest on money loans, even in the absence of any special or particular title to such an exaction. Money lending for gain is permitted by her, as an honest and honorable avocation.²

From her primitive years, up to the close of the Middle Ages, this same Church leveled solemn condemnation and punitive censures against the interest-exacting money lenders as transgressors of the Divine Law, natural and positive, by the sin of usury.³

In the centuries just preceding our own, interest-taking was permitted to those who could establish a certain claim to such an exaction quite extrinsic to the loan itself. The difficulty of recovering the principal, any damage suffered in consequence of the loan, or a cessation of a gain which the making

¹ *The Nineteenth Century*, January, 1900, "Continuity of Catholicism," pp. 55 and 56.

² Vermeersch, *Quaestiones de Iustitia*, n. 375.

³ Wernz, *Jus Decretalium*, Vol. VI, n. 411.

of the loan would surely occasion, were such allowable titles.⁴ However, these titles had to be certainly established for each particular transaction. Any interest gathered in default of them made one guilty of usury, and bound to restitution. No unrestricted permit for moderate interest-exaction, such as is given to-day, was specifically granted until the opening years of the nineteenth century.⁵

How can such diverse disciplinary rulings be reconciled on the basis of one sure and unchanging principle of right and wrong? How can the same institution deny sacramental absolution to the persistent interest-exacting money lender of the ninth century, and freely allow interest-taking in the nineteenth and twentieth centuries, without practically admitting a change in the principles of its morality?

It is not difficult to prove that the Church in all her treatment of money lending has never changed her moral standards. The principle on which she allows the exacting of interest for money loans at the present day is no repudiation of the principle which prompted her to brand the old-time interest-exactors as sinful usurers. But that this consistency of doctrine may readily appear, there is need of a very clear understanding of what the Church means by usury. Around the proper understanding of this term seeming contradictions arrange themselves in harmonious agreement.

Usury, as it is understood from first to last in the legislative pronouncements of the Church, means the exacting from a debtor, to whom the loan of a fungible article has been made, the return of something more than the equivalent of the quantity loaned, with no other title to such an exaction than the fact of the loan.⁶ Or, to put it briefly, it means an interest exacted for the mere use of a loaned fungible. Or again, it is exacting some gain over and above the principal in virtue of the contract "loan".

Such a transaction is unlawful on the universal principle of natural justice, which declares that it is unjust, and therefore sinful, to demand something for nothing, to claim a re-

⁴ Lehmkuhl, Vol. I, n. 1306 ff.

⁵ *Collectanea Cong. de Prop. Fid.*, n. 2140; Vermeersch, *Quaestiones*, n. 360.

⁶ Wernz, *Jus Decretalium*, n. 410.

muneration for a service that has not been rendered, to exact a price for a commodity that does not exist.⁷

The principle that justice must be kept inviolate in every contract or transaction was the motive of all the Church's early legislation on the subject of usury. Her present insistence on this same principle is in no way less solemn or uncompromising. An analysis of the definition of usury will make clear how this principle of sacred and inviolate justice may allow or even demand a diversity of procedure when applied to altered conditions of society.

The contract "loan" enters essentially into the concept of usury. We must therefore give a precise meaning to the term.

As it occurs in Roman law and has been accepted by canonists, "loan" signifies a contract in which some fungible article is given over by one party to another, who after a certain time is to make a return equivalent in kind.⁸

By a fungible article is meant one whose use and destruction are identical; which perishes with the first using of it; whose possession is of no value apart from its first use.⁹

"Loan" thus understood as the concession for a certain time of an article which perishes with its first use, gives absolutely no intrinsic claim for any exaction in excess of its equivalent. The only basis of such a claim would be the use of the article. But by supposition, the article in question has no use independent of itself; it perishes in the act of using it.

Of course, as hinted above, any damage or loss which the lender may suffer in consequence of the loan is a just title for an equivalent compensation in addition to the equivalent to the article loaned. But such a claim is quite extrinsic to the loan itself. The Church has never questioned the righteousness of exacting interest in virtue of such titles, when their *bona fide* existence is evident.¹⁰ Any such damage, loss, or danger consequent to a loan is a part of the material service rendered, and so deserves its material recompense. However, it is the non-existence of any intrinsic title to interest in the contract "loan" which concerns us just now.

⁷ Lehmkuhl, I, 1298; Vermeersch, *Quaestiones*, n. 374.

⁸ Vermeersch, *Quaestiones*, n. 363; Lehmkuhl, 1295.

⁹ Ibidem.

¹⁰ Lehmkuhl, 1298.

To charge for bread and wine and then demand a price for their consumption is a plain injustice. But bread and wine are typical fungibles as the word enters essentially into the definition of "loan", which in turn enters essentially into the definition of usury.

The loan of a quart of wine, considered as an article of consumption, gives the lender no just intrinsic claim to anything more than a return, after a reasonable time, of a quart of wine of equal merit and quality.

The borrower may be rich or poor, in dire straits or in no real need. These circumstances do not give the lender any new claim or title. In virtue of the loan he can demand only the equivalent of his service, which was a bottle of wine and nothing besides. Any exaction, howsoever small, over and above a quart of wine, claimed by virtue of the loan, violates justice, and the offence is one of usury.¹¹

Certain articles, such as foodstuffs, perish naturally with their first use. Others may not perish in substance or naturally, but do so civilly by passing out of one's possession at first use, and so merit the name of fungible. Money, considered simply as a medium of exchange, is such. Of itself, like articles of consumption, it is barren and unproductive; its possession *per se* is of no value apart from its first use.

Money, therefore, considered as having nothing more than an exchange value, as a barren and unproductive thing whose mere possession apart from its first use is worth nothing, in a word, money as a fungible, is an object of the contract "loan". The loan of money so regarded must therefore be governed by the same law of justice as the loan of any other fungible, such as bread or wine. Consequently we must conclude that any exaction of interest, great or small, in virtue of a loan of money as a strict fungible is unjust, because it violates the law of equality between service and recompense in charging for something that has not been given.

Plainly, the Church cannot but condemn such a violation of justice. If she were ever to retract such a condemnation, she would not only be judged inconsistent, but would sacrifice every right to be called the guardian or exponent of

¹¹ Encycl. Benedict XIV, *Vix pervenit*, in *Collectanea de Prop. Fid.*, 2140.

sound morality. She never has wavered one hair's breadth from an absolute condemnation of the transaction above described; and of course she never will.

But we have still to explain the paradox of the Church's diverse legislation in regard to money lending. We can do so very readily by a restatement and closer examination of our definitions of usury and loan.

Usury is a violation of justice in the contract "loan" which consists in the concession by one party to another of a fungible article whose equivalent is to be restored to the lender after a certain time.

The status of this contract relative to interest-exaction by virtue of loan must remain forever fixed and unalterable as described above. It is based on the unchangeable principle of exact equivalent between debt and payment.

Notwithstanding this fact however, the generic articles which may at one time or another be the subject-matter of loan are not necessarily fixed in their use and valuation. What under one set of social conditions is classed as a fungible may by the accident of altered circumstance or new discovery cease to be so either in part or entirely, temporarily or for all time.

It is conceivable, for instance, that science should discover for a foodstuff, such as flour, some application in which the usefulness of flour would not be associated with its destruction. Flour in this new application would not be a fungible. After yielding a valuable use, the identical substance would remain to its possessor with a capability of further application. Obviously it would then possess a use independent of itself, and if I should concede some of it to another party for a time, to be used according to this new application, I would have a just claim, admitted by all, to put a price on its use. Rents for houses, lands, horses, and other implements of production are examples of such taxation for use.

Now the point of the above illustration, pertinent to our discussion, is this. Is the judgment which justifies the exaction of an interest on a concession of flour, classed as an article of production, any repudiation of the judgment which strictly forbade the exacting of interest on a loan of flour as a pure fungible or article of consumption? It certainly is not. In justifying one I do not cease to condemn the other. In-

terest on the loan of a fungible in virtue of the loan has not been thereby allowed, nor its intrinsic evil palliated. The accident of circumstance has raised a certain article from the class of pure fungibles, and so exempted it from the laws which govern the contract "loan".

Clearly therefore the same generic article may be the object of diverse legislation without a shadow of shifting from one principle of morality to another being chargeable to the institution or individual who is the author of the different rulings.

Summarized, the above discussion comes to this. Natural justice must forever forbid the exaction of interest in the contract "loan" by virtue of loan. But the same justice may allow or even demand a change of ruling relative to some article that may be an object of loan.

This granted, and we believe it cannot be logically gainsaid, let us apply it to "money" and see whether we can thereby clear away the difficulty its case appears to present. We judge it best to speak first of the situation as it exists to-day.

The Congregation of the Holy Office and the Office of Penitentiary with the approval of the Holy Father have given many official answers to queries relative to the lawfulness of exacting a moderate interest on money concessions. These answers make it absolutely clear that the Church allows it at the present day. Neither does she insist on the existence of any special or particular extrinsic title.¹²

Now what is the position of money in the world to-day? What value is attached to money by the common estimation of mankind? For it is the common estimation of mankind that establishes economic values. Is money rated as a mere fungible, a barren medium of exchange, whose mere possession is valueless apart from its first use? Very emphatically, no. Money to-day is rated as capital, and by capital is meant a "stock of money which can be readily applied to different productive enterprises which offer an opportunity for gain". Money is rated as the equivalent of everything which it can purchase, and it can purchase without difficulty a share of everything in the whole realm of production. A sum of money

¹² *Collectanea de Prop. Fid.*, 2140.

is placed on a par with a piece of land; because it could without difficulty be given in exchange for the land or for a share in some productive enterprise. To-day in the common estimation of mankind the mere possession of money is rated as valuable. When a man concedes a sum of money to another, nowadays, he is considered to be parting with a gain-producing object in as true a sense as if he yielded up a piece of real estate or a share in a business.¹³

No one acquainted with present conditions of trade and commercial enterprise will question these statements about the present valuation of money. What is their bearing on our discussion? Simply this. Money under present conditions is plainly not a simple fungible. Justice requires that this fact be taken into consideration in making laws to govern its interchange.

In conceding money to my neighbor, in addition to the sum conceded I part with an opportunity for lucrative investment which its mere possession represents. This is true no matter who I am, nor how small the sum in question is. It is also true whether I would have actually made use of that opportunity or not. This sacrifice therefore becomes part of the material service rendered by a concession of money to-day. The one who makes it has a right to be recompensed for it, over and above the equivalent of the amount of currency parted with.¹⁴

The present interest allowed by the Church to money lenders represents this claim of justice.

This universal title to a moderate interest on a money loan springs therefore from the accidental circumstance of present trade conditions, which give to money a new value distinct from its first and *per se* character of simple medium of exchange. In no sense does it inhere or depend upon the idea of loan itself. Consequently in allowing it, the Church does not repudiate her former judgment condemning interest exacted in virtue of a loan as usury.

To-day the Church declares as firmly as ever that whatever one exacts beyond what justice allows him by this general

¹³ Lehmkuhl, 1313, 1314; Palmieri, in Ballerini-Palmieri, *Opus Theol. Mor.*, Vol. III, n. 347, note.

¹⁴ Palmieri, cited by Vermeersch, *Quaestiones*, n. 375, ed. 1904.

extrinsic title, as rated according to common estimation, is usury. The one who makes such an exaction is held by her to restitution exactly as in theft.

There is good reason, therefore, why the conscientious money lender of our day should be given both the immunity and the respect due to an honest citizen. But why was his ancient predecessor branded with ignominy by the Church, and pursued so mercilessly by her censures? Let us apply to the circumstances of his day the same test which has exonerated the moderate interest-exacter of our own.

The economic historian shall be our guide in tracing our way to old-time trade conditions.

But a little way back from the present we come upon an economic condition entirely different from our own. As we must be brief, we will content ourselves with a citation from acknowledged authorities on economics. Doctor Cunningham, speaking of the growth of capital, says: "It would be hopeless to try to treat the intervention of capital as an event which happened at a particular epoch, or a stride which was taken within a given period. It is a tendency which has been spreading with more or less rapidity for centuries, first in one trade, then in another, in progressive countries. Although we find traces of capitalism so soon as natural economy was ceasing to be dominant in any department of English life, its influence in reorganizing the staple industry of this country was still being strenuously opposed at the beginning of the present nineteenth century".¹⁵ Another pertinent passage from the same authority declares: "In dealing with the Christendom of earlier ages we have found it unnecessary to take account of capital, for, as we understand the term in modern times, it hardly existed at all. In the fourteenth and fifteenth centuries we may notice it emerging from obscurity, and beginning to occupy one point of vantage after another, until it came to be a great political power in the state".¹⁶

More pertinent still to our present discussion is the following statement of Mr. L. L. Price, the present lecturer on economic history of Oxford. "If," he says, "we shift our standpoint, and go back in imagination to the state in

¹⁵ *Western Civilization*, p. 163.

¹⁶ *Ibid.*, p. 162.

medieval society, and supply the circumstances of historical fact amid which these laws (governing the loan of money) were enacted, we begin to qualify our condemnation. We see that there was no such opportunity for the investment of capital as there is now, and that the possessor of a large sum of money could scarcely apply it to any productive enterprise, or use it himself in such a way as to realize a profit. If then he lent it, and the security were good, and the money repaid, he rendered a service to another man, but himself sustained no loss. Nor was it the prosperous who would borrow, but the poor in distress, to relieve whom was the Christian duty of the rich. To ask them for more than the simple repayment of loan appeared to be extortion and plainly immoral.”¹⁷

In this condition of medieval society it is perfectly evident that money was, generally speaking, a typical fungible. Its mere possession was not generally rated as a fruitful advantage, because an opportunity for profitable investment was not generally at hand. Consequently the mere act of temporarily conceding money to another person was not generally associated with the sacrifice of an opportunity for gain. To exact an interest merely as a matter of course would have been a natural injustice. Consequently we do not find the Church granting to the faithful any such general permit in this regard as we enjoy to-day.

The principle which guided her in her uncompromising restriction on interest-taking in those times was the principle of natural justice requiring an equality between the material service rendered and recompense exacted.

On the word of historic economists we know that only the special and occasional, not at all the general, circumstances of the medieval money loan provided a just title for interest. When therefore we find the Church branding the indiscriminate interest-exacters as sinful usurers, and allowing such an interest only in particular cases where a good extrinsic title was evident, we are forced to admit that she was not only just in principle, but consistent as well with her doctrine of to-day.

The farther the economic historian leads us toward the opening years of Christianity, the more strictly does money

¹⁷ *Political Economy in England*, p. 131; edition of 1907.

assume the rôle of a mere fungible, a barren medium of exchange. The money lenders of those times were mere exploiters of the necessities of the poor. They were the prototypes of the "loan sharks" which a too lenient legislation allows to ply their iniquitous traffic among us to-day. Little wonder therefore that the writings of Fathers, decrees of Councils, and laws of Pontiffs resound with whole-hearted condemnations of the interest-exacting money lenders of that time. To the intrinsic injustice of exacting even a small tax for the loan of a fungible, without a title of justice, these heartless usurers added the greater iniquity of capitalizing human misery by exploiting the needs of the poor for unjust gain.

So inviolate would the Church keep the principle of justice between services and recompense, that no sublimity of purpose was ever regarded by her as sufficient reason for interest-exacting independently of a title based on some material service rendered by the maker of the loan. She forbade the taking of interest even for the redemption of Christians from cruel captivity. Wedded indissolubly to justice by the will and promise of her Founder, the Catholic Church has never been the author of legislation inconsistent with or discreditable to that holy union. Her diverse rulings relative to money-lending are the noble fruit of consistency rather than an argument for inconsistency. Her old-time prohibitions were called forth by the prevailing injustice of exacting a remuneration for a service not rendered. Her latter-day permissions are but an acknowledgment of the correlative justice of exacting some recompense for a service definitely appraisable according to the common estimate of men.

The same generic article, money, happens to be the subject matter of both unrestricted permit and general prohibition because, as the creature of man's invention, and properly subject to his valuation, it has gone through accidental variations which, temporarily at least, essentially alter its economic character.

In her attitude toward the money lender, as in so many other of her relations, the Catholic Church, in order to be justified, has but to be understood.

WILLIAM H. AGNEW, S.J.



Analecta.

LITTERAE APOSTOLICAE AD RECTOREM COLLEGII PONTIFICII
COLUMBENSIS A S. JOSEPH.

DILECTO FILIO
JOSEPHO SOENTGERATH, ANTISTITI URBANO
RECTORI PONTIFICII COLLEGII COLUMBENSIS A S. JOSEPH

PIVS PP. X.

Dilecte Fili, Salutem et Apostolicam Benedictionem.

Per Venerabilem Fratrem Joannem Archiepiscopum Melitenensem, apud Foederatas Americae Civitates Delegatum Nostrum Apostolicum, redditae sunt Nobis litterae, quibus tu, dilecte fili, doctoresque Collegii cui praees, nomine etiam alumnorum, summam observantiam in Nos vestram significatis. Cum enim quintum et vicesimum nuper celebraretis natalem istius Columbensis Collegii, quod a pio conditore Apostolicae Sedi attributum decessor Noster fel. rec. Leo XIII Pontificii titulo et honore auxit, recte putavistis vos defuturos officio, nisi ea sollemnia gratae in eandem Apostolicam Sedem voluntatis vestrae aliquod testimonium exciperent. Qua in re non modo pietatem amavimus ex ipsis eminentem litteris, sed etiam et potissime propositum, in quo vos per-

manere profiteamini, nullo pacto ab iis discedendi, quae Romani Pontificis auctoritas, ad tuendam in clericorum seminariis doctrinae morumque integritatem aut jam praescripsit aut praescriptura sit. Persuasum enim habetis, nonnisi hanc sanctissimis legibus obtemperationem posse efficere ut e Collegio permulti prodeant sacerdotes sic instituti, ut plurimum proficiant in Germanis, qui in istis regionibus versantur, ad religionem rite excolendis. Quod ut ex optato eveniat, tibi, dilecte fili, et doctoribus alumnisque istius Collegii universis Apostolicam Benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XXIII mensis Julii anno MCMXIII, Pontificatus Nostri decimo.

PIUS PP. X.

ROMAN CURIA.

PONTIFICAL NOMINATIONS.

6 November: Mr. Edward H. Murray, of the diocese of Peterborough (Canada), made Private Chamberlain of His Holiness.

10 November: Mgr. Jeremias Casey, parish priest of Lindsay in the diocese of Peterborough, made Domestic Prelate.

13 November: Mgr. Patrick Cody, of the diocese of Newark, made Domestic Prelate.

22 November: Mgr. James P. McCloskey, Vicar General of the diocese of Jaro (P.I.), made Domestic Prelate.

23 November: Mgr. Francis Hogan, President of Maynooth College, made Domestic Prelate.

2 December: Mgr. Bernard J. Bradley, of the Archdiocese of Baltimore, made Domestic Prelate.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month :

APOSTOLIC LETTER to Mgr. Joseph Soentgerath, D.D., Rector of Josephinum College, on the occasion of the twenty-fifth anniversary of the foundation of this training school of candidates for the American priesthood.

ROMAN CURIA gives a list of recent Pontifical appointments.

A PROPOSAL OF LONG RETREATS FOR THE CLERGY.

The attention that our Catholic people require on account of the dangers to which they are from all sides exposed, the limited number of priests, and doubtless too the spirit of the age, make it very difficult for many priests to enter into themselves and take that care of their souls which the loftiness of their state demands. It is for this reason that in each diocese retreats for the clergy are prescribed, in order that from time to time they may be enabled to devote more special attention to all that belongs to their own individual sanctification. The importance of such retreats and the abundant fruit of which they have been productive in the souls of those privileged to make them cannot be too highly estimated: they kindle or renew in the priest's heart that fervor which is absolutely essential in the midst of his many distracting occupations. Often during these retreats, especially of late years, a desire has been manifested by the most zealous of the secular clergy to be permitted to make a more thorough study of their past lives and thus lay the foundations of their own greater spiritual progress. That such hopes are not impossible of fulfilment to those who are satisfied to make some slight sacrifices in so laudable an undertaking is amply demonstrated by what has been accomplished quite recently in this respect by some of the Italian secular clergy. That their highest expectations were fully realized and results attained which sufficiently justified the enthusiasm they manifested will appear from an account of the undertaking. They have given us a lesson in zeal and earnestness worthy of imitation.

The month of St. Ignatius's exercises was made during the September of 1912 by fifteen secular priests, most of whom belonged to the Apostolical Union, in the Jesuit House of Retreats at Quarto al Mare, near Genoa. Father Martini, S.J., was the first to whom the idea of such an experiment occurred and he immediately proposed it to his superiors. Furnished with their approval he went to work and had the consolation of getting more applications than he expected, and indeed of conducting the exercises himself. Moreover he had the consolation of seeing his idea approved by the Holy Father, as may be seen from the following letter:

THE VATICAN, 18 July, 1912.

Very Reverend Father,

His Holiness imparts with his whole heart the apostolic blessing to you and to the good priests who next September will make the full month of St. Ignatius's exercises under your direction. And in order to give you a token of his high approval of such a holy enterprise, he grants: (1) to all the parish priests the faculty of giving once, on a day chosen by them, the papal blessing with a plenary indulgence for those who shall have made their confession and Communion; (2) to all the priests indiscriminately the privileged altar (personal) thrice a week.

Yours truly

JOHN BRESSAN.

Father Martini announced the long retreat in several publications, and when he had received a number of applications he put himself in direct communication with his future retreatants. He wanted twelve priests and he got fifteen.

On 1 September, 1912, the long retreat began. It was divided into four weeks: the first was devoted to the exercises calculated to excite contrition for past sins; the second and third weeks were devoted to considerations on the different portions of our Lord's life from the Incarnation to His public ministry, and from the Last Supper to His Crucifixion and Death; finally, in the fourth week, those meditations were given which treat of our Lord's Resurrection and God's love. Every day there were four meditations, spiritual reading, considerations on priestly virtues, etc. After each week there was a relaxation day: on such days the priests were allowed

to write letters and to leave the grounds, but from the manner in which they made use of such permissions it was clear that their hearts were set on spiritual things, filled as they were with the important thoughts of their own sanctification and perfection.

The spirit animating the retreatants—parish priests, canons, spiritual Fathers of seminaries, etc.—was excellent. To see men advanced in years submit like young novices to their spiritual director, perform voluntary penances even in public, scrupulously observing the smallest regulations and prescriptions, was certainly a source of great edification. And the Lord blessed their good will by the abundant fruit these exercises brought forth.

On 20 September, the anniversary of the taking of Rome by the Italian troops, they sent a letter of sympathy to the Holy Father, who answered in the following words:

Very Rev. Father:

Please assure the good priests who are with you for the month of the exercises that I am very much pleased with the expression of their sentiments, that I thank them for their prayers to our Lord for me and for the Church, and that I hope that the Lord's spirit, which has filled them during these days, will, through their example and conversation, be spread to all their fellow priests and to all the faithful in whatever manner entrusted to their charge, and that, as a sign of lively gratitude and particular affection, I impart to all of them and to you also, Very Rev. Father, the Apostolic Benediction. I am

Very affectionately yours

PIUS, PP. X.

From the Vatican, September 21, 1912

TO THE V. R. FATHER PETER CLAUDE MARTINI, S.J.

Via S. Girolamo N. 28.

Quarto al Mare.

The long retreat lasted up to 29 September; then the priests went back to their homes and occupations. Needless to say, their impressions of the exercises were of the best, as could be gathered from the sentiments they expressed and the letters they wrote to their spiritual director or to other friends. They spoke of the exercises and of the Jesuit Fathers, who had given them the opportunity of making them, in terms of high praise: in fact they seemed hardly able to find words to express their deep and lasting gratitude. Some of them were so much

taken by the exercises as to set to work immediately giving them to lay people, with what great edification and fruit may easily be imagined.

So what only a few years ago was deemed almost impossible of execution was realized: the month of the exercises was made by secular priests and was made with great success. And it is our earnest desire that the good example these priests have given may be everywhere imitated and that such a powerful means of sanctification shall be availed of to a much greater extent not only by the secular priests but also by such laymen as wish and are capable of becoming leaders in the Catholic social activities, where there is such a field for their zealous endeavors.

JOSEPH M. SORRENTINO, S.J.

Woodstock College, Maryland.

"TOWARDS SOCIAL THINKING."

A recent number of *The Tablet* (London) has a rather long article entitled "Toward Social Thinking", in which the writer argues against the opinion advanced by Fr. Stanislaus, O.F.M., in the REVIEW some time ago, that "absolution should be refused in the confessional to professed members of the Socialist party (political) in the United States." The critic's argument is that the charges against Socialism, viz. its lack of humaneness, its plea for secularization of education, its taking woman out of her proper sphere, its tendency to destroy the home and to eliminate the right of personal property, are not to be laid at the door of Socialism alone; these errors are advocated on other grounds also, political as well as social. Therefore the plea that "sacramental absolution" should be refused to a professed Socialist is futile since absolution would not be withheld from persons pledged to the same principles under other titles.

It is difficult to say what a confessor might have to do as regards withholding absolution in these "other" cases, until he has probed the individual motives of his penitent. Nor should we think it wise to make any rule for confessors directing them to refuse absolution to "Socialists"; for the

term is a very vague one and includes men of the noblest ideals, who have every just right to demand of a confessor that he discriminate in his judgment as to what is a really sinful profession of the principles of Socialism. But as Fr. McNabb's argument stands, it strikes us very much like a plea for roofless houses in a rainy climate, on the ground that the rain will come in in any case, at the windows and doors. Socialism, in very many cases, as those to which reference was made by us, is a *systematic* warfare against moral education, the conservation of the home, and private ownership of property; and it is not less, but more noxious because of the fact that there are other forces destructive of these same rights, forces which Socialism seeks to unite or coördinate.

DELEGATION IN MARRIAGE CASES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you kindly give your opinion on the following case. Anna, residing in the city of B. in the parish of St. Henry, is married in the parish of the Holy Ghost of the same city, by Fr. X. from a distant parish outside the city. The groom is from a different diocese.

The pastor of St. Henry's consents to allow the marriage to take place in the Holy Ghost parish, provided it is performed by Fr. X.

The following difficulty arose. The delegation of the pastor of St. Henry's is of no avail *quoad validitatem*, inasmuch as he cannot delegate outside his parish limits; the delegation of the pastor of the parish of the Holy Ghost is of no avail *quoad licitatem* inasmuch as neither party is a parishioner of his. Without delegation Fr. X. could not marry the couple licitly or validly for the reason that he was outside his own parish.

Could Fr. X., using the permission of the Pastor of St. Henry's (the bride's pastor) to insure the licitness, receive delegation from the pastor of the Holy Ghost parish and so safeguard the validity? In other words, can a pastor, unable himself to marry a couple licitly but able to do so validly, delegate another to witness that marriage validly, and can this other using the permission of another also witness marriage licitly?

Father X. removed the difficulty by going to the bishop in whose territorial limits the marriage took place; was there any other course?

FATHER X.

The *Ne temere* lays down the principle that only the pastor of the place where the marriage is contracted is entitled to witness this contract, and for its *validity* it does not matter to what parish the parties belong.

Outside the *case of real necessity* a pastor is forbidden to assist at a marriage when neither party is a parishioner of his. To act *licitly* in such cases he needs the permission of the pastor of one of the parties and, as a rule, that of the bride's pastor. Of course the bishop of the diocese in which the marriage takes place can also give such permission for good reasons.

If a pastor in whose parish a marriage is to be contracted wants to delegate another priest to act in his place, he must follow the rules laid down in the *Ne temere*, Article VI.

If the pastor of the bride is asked to have the marriage ceremony performed in some other church, the *Ne temere* lays down *no fixed rules how this permission is to be granted*. It may be given directly to the pastor of the church where the parties wish to marry; it may also be given to the parties or to another interested, and they will of course inform the pastor where the marriage is to be contracted that the pastor of the bride is satisfied with the arrangement. The *Ne temere* is not so exacting on this point, because it is only a question of lawfulness and does not endanger the validity of the marriage.

In the case before us, Father X. got permission to marry the parties in the church of the Holy Ghost from the bride's pastor, and Father X. undoubtedly informed the pastor of the church of the Holy Ghost of the understanding he had with the pastor of the bride. If then the pastor of the church of the Holy Ghost allowed Father X. to assist at the marriage in his church, his assistance was both licit and valid. Nor does it matter that the pastor of the church of the Holy Ghost did not get permission to assist, so that his assistance would not have been licit, while the validity, of course, cannot be called into question. It was enough for Father X. to have the permission needed for the lawfulness and obtain the delegation necessary for the valid assistance from the pastor of the church where the marriage was contracted. There is nothing in the *Ne temere* that forbids this way of giving permission on the part of the pastor of the bride. The per-

mission would of course have remained ineffective, if the pastor of the church of the Holy Ghost did not want to delegate Father X. for the assistance at the marriage in his church. It often happens that the lawfulness of an act depends canonically on one individual, while the validity depends on another. Thus, for instance, a priest of a religious order can validly get the faculty to hear the confessions of seculars from the bishop of the diocese, while the licit exercise of this depends on the superiors of the order, who may or may not allow him to hear confessions.

Wherefore there was no need of applying to the bishop in the case.

There may be another difficulty in the mind of Father X. which he does not formulate. It is this. Supposing the pastor of the church of the Holy Ghost never thought of the fact that his permission given to Father X. to assist at the marriage was really necessary for the validity of the marriage, but considered the matter merely as an act of courtesy to let him have this marriage in his church. Father X., acting outside the limits of his own parish, cannot validly assist at any marriage without delegation either from the pastor of the church where the marriage is contracted, or the bishop of the diocese. If the pastor of the church of the Holy Ghost was not conscious of the regulations of the *Ne temere* when allowing Father X. to have the marriage in his church, would it be a true delegation? It is quite certain that the theoretical error or the fact of not adverting to the full extent of the permission given by the pastor of the church of the Holy Ghost does not invalidate his delegation. Canon law requires his consent, and as long as that is given it suffices, no matter what the one giving the consent did or did not think about the import of the consent.

FR. STANISLAUS.

THE JOSEPHINUM PONTIFICAL COLLEGE.

On 4 July of the past year the "Pontificium Collegium Josephinum" celebrated the twenty-fifth anniversary of its foundation as a training school of candidates for the American

priesthood. The education in this Seminary, during the entire course of ten or more years, is given free.

The institution's object is to supply needy parishes in any diocese of the United States with priests who are able to administer in both German and English. The plan originated with an humble and hard-working parish priest in Ohio, the late Mgr. Jessing. He had built up a prosperous parish, with schools and an orphanage. Finding that his people needed reading, he got his boys to print a newspaper, which he edited himself and called the *Ohio*. The paper was addressed to all classes of Germans, of whom there were very many in the West, who wanted a clean and instructive organ of general and religious information. The name of the paper was later on changed to *Ohio Waisenfreund*. Well edited, and entertaining, as well as instructive, it succeeded beyond expectation. For that very reason the labor soon became too much for one priest.

Father Jessing discussed the situation with his bishop; and the result was his transfer to Columbus, where he foresaw new opportunities and the possibility of doing further service for the Church in the United States. The far-seeing churchman at first selected some of his orphan boys in whom he saw the germs of a divine vocation; next he advertised that parents who had boys showing a love for the sanctuary and ability for study might send them to him, to be educated for the priesthood. He asked no remuneration but prayer; and soon he saw the little circle of boys anxious to be dedicated to the service of the altar, grow. Father Jessing was a good disciplinarian; for he had served in the Prussian army as artillery officer. Whilst in this service he had learnt the art of endurance and sacrifice, his big heart had taught him also the art of sympathy, and he knew how to control the young with a kindness that called for respect of the laws of God. So the orphanage became the support of the seminary, not by a system of mendicancy but by industry and the intelligent use of the press as a channel for the dissemination of Catholic truth and charity.

As Father Jessing's love for the Church and the character of his propaganda as editor of a popular newspaper had opened a much wider channel of priestly activity than he

could have found in his own diocese, he proposed to make his seminary not local but general. This was but just, since its support did not come from the diocese or parish, but from the readers of his periodical throughout the country. It was his purpose to send the priests trained in his seminary to any part of the States where there were a call and a need. But to do this the seminary required more than local protection. Hence when his work had proved successful, and priests had been actually sent forth on various missions with success in all directions, Father Jessing applied to the Holy See to have his college and seminary incorporated in the Propaganda as an American college under the control of the Holy See. Leo XIII, after due examination of its Constitution, fully approved of the plan; and the college has been in successful operation since then. There are nearly 130 burses for students, and the staff under the presidency of Mgr. Joseph Soentgerath, D.D., is winning approval in all parts of the country where its priests have been active.

On the occasion of the recent celebration of the twenty-fifth anniversary of its foundation as a seminary, the Right Rev. Rector and Faculty sent to the Holy Father their expression of loyalty and devotion. This was promptly answered by a letter from the Sovereign Pontiff in which the Holy Father highly commends the zeal and devotion of the authorities of the seminary. We publish in our *Analecta* the Pontifical document, which will no doubt appear in the *Acta Apostolicae Sedis* in due course. The text of the letter was transmitted to Mgr. Soentgerath by the Apostolic Delegate.

APOSTOLIC DELEGATION UNITED STATES OF AMERICA No. 14150—d.
1811 Biltmore St., Washington, D. C.

August 15, 1913.

RIGHT REV. J. SOENTGERATH, D.D.,

Rector of Josephinum College, Columbus, Ohio.

Right Reverend and Dear Monsignore,

His Eminence Cardinal Merry del Val, Secretary of State to His Holiness, has directed me to forward to you the enclosed Pontifical Letter which the Holy Father has been pleased to address to you on the occasion of the Twenty-Fifth Anniversary of the Founding of the Josephinum College.

While I congratulate you on this remarkable testimonial on the part of the Holy Father, I trust and indeed am convinced that you and the Faculty of the College will appreciate it in its full value.

With best regards I remain,

Sincerely yours in Xto.,

JOHN BONZANO,
Archbishop of Melitene,
Apostolic Delegate.

TO OUR BELOVED SON, DOMESTIC PRELATE JOSEPH SOENTGERATH,
RECTOR OF THE PONTIFICAL COLLEGE JOSEPHINUM, COLUMBUS.

POPE PIUS X.

Beloved Son, Health and Apostolic Benediction.

Our Venerable Brother John, Archbishop of Melitene, our Apostolic Delegate to the United States, has transmitted to us the address in which you, Beloved Son, and the Professors of the College over which you preside, have expressed in your own name and that of your students, your deep-felt devotion toward us. On the occasion of the recent celebration at Columbus of the Silver Jubilee of the College, placed by its devoted founder at the disposal of the Apostolic See and elevated by our predecessor of glorious memory, Leo XIII, to the rank and dignity of a Pontifical Institute, you deemed it with praiseworthy consideration your duty to signalize that celebration by a manifestation of your filial attachment to the Apostolic See. What most delighted us in your letter was not merely the affectionate allegiance therein expressed, but more especially the ever steadfast purpose never to deviate from the prescriptions which the Roman Pontiff in the plenitude of his power has issued and may in future issue for the preservation of right doctrine and pure morals in our clerical seminaries. For you are deeply convinced that only an uncompromising obedience in the fulfillment of these wise laws is capable of securing the training, through the College, of a large number of priests who will be able to furnish religious instruction for the German Catholics in your country. And that this may be accomplished in accordance with our wishes we grant to you, Beloved Son, to the professors and the students of the College, with much affection the Apostolic Blessing.

Given at St. Peter's, 28 July, 1913, the tenth year of our Pontificate.

PIUS PP. X.

THE ORDO OF THE DIVINE OFFICE FOR THE YEAR 1914.

The "Ordo Divini Officii Recitandi" published by Pustet and Co. is carefully prepared to answer the needs of the Clergy in the United States, and is in use in about twenty-five dioceses. It provides for both the local and the Roman calendars, and may be considered as a good model of directory-making for the present year. Two months ago the Holy See issued a new decree (28 October, 1913), which projected further reforms in the recitation of the Office. To these we have already called attention.¹ The intention of the Holy Father was that the proposed changes should go into effect at once: "Has ipsas praescriptiones volumus, *statim* ut hoc Motu Proprio promulgatae sint, *valere*." But as it was manifestly impossible in most cases to prepare new Ordos at that late date, the decree further stated that the new regulations were not absolutely obligatory until 1915, and that during the present year the Ordos following the rubrics in force heretofore might be retained. "Ratione habita Kalendariorum quae jam sunt confecta in annum proximum, vel temporis quod typographi requirunt, sinimus eos, qui ad officium persolvendum Romano utuntur Breviario . . . his praescriptionibus non teneri, nisi a Kalendis anni 1915." The decree says "statim valere", but permits its use to be deferred until 1915, because the Ordos are already printed.

Whilst we may therefore follow the "Ordo" embodying the old regulations, we would be well advised to avail ourselves of the simplified rubrics and to say the Office under the new regulations.

The Diocese of Indianapolis has anticipated the wish of many clerics in this matter and published in good time its diocesan Ordo according to the new regulations. Heretofore the "Roman" Ordo had been in use in Indianapolis, as in a number of other dioceses, perhaps to indicate a closer approach to the Roman liturgy and do away with any possible growth of local traditions, such as we have in many European provinces. The recent decree however ordains that all privileges of conforming to the Roman calendar are to be

¹ Cf. ECCL. REVIEW, December, 1913, pp. 725, 726; and January, 1914, "Analecta".

abrogated. The Diocese of Indianapolis had enjoyed the right of using the Roman Office since 1880 and accordingly provided its own diocesan directory, a model in that it contained not only the directory with the "specialia" of the diocese, but was in other respects a guide for the pastoral clergy. The new Ordo for 1914 is made according to the rules indicated for 1915, and will therefore be of help to priests in other places who may wish to avail themselves at once of the simplified regulations. We do not know that the Ordo is on sale at any of our booksellers, but those who are interested may receive information from the Rev. Chancellor, Francis H. McGavisk, who, we understand, is the compiler.

COMMUNION IMMEDIATELY AFTER THE CONSECRATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

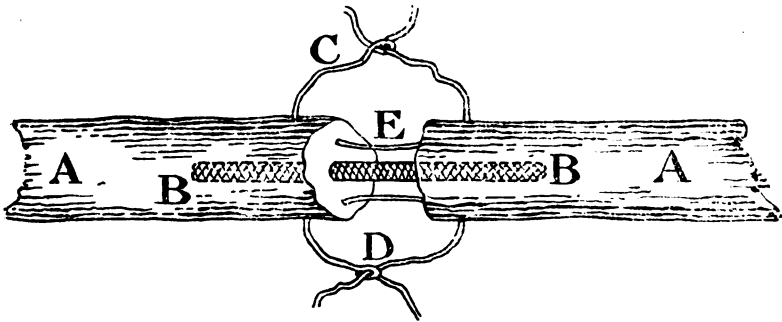
In the November number of THE ECCLESIASTICAL REVIEW there is an article on the above question. The question asked is "Is it permitted to give Holy Communion with particles consecrated at a Mass before the celebrant has himself communicated and thus completed the Sacrifice?" In reply a decision is quoted from the S. C. R. in which it is stated that "Abusus est interdicendus". If closely examined I do not think the case is the same as put by your correspondent. At all events the answer does not apply to the following case, viz. to commence the distribution of Communion immediately after consecration, with hosts *taken from the Tabernacle*, which have been consecrated at a former Mass, and have no connexion with the Mass now being celebrated. In this case all the argument about the "completion of the ritual act" of the Mass does not apply. One thing is certain, that in an ordinary working church where there are three, four, or five obligatory Masses on a Sunday, it would be impossible to give Communion to the number approaching if we must wait for the Communion of the priest celebrating Mass.. Either the Decree of the Holy Father *Quam singulari* must be abandoned, or the number of Sunday Masses must be curtailed, thus depriving *thousands* of the faithful of the opportunity of hearing Mass on Sunday.

EPISCOPUS.

A NOTE ON VASECTOMY.

The law has been passed in the following states: Indiana, Connecticut, Utah, New York, New Jersey, Washington, Iowa, Nevada, Wisconsin, California, Kansas, Oregon, and Minnesota. In all these States, except Indiana, the law is apparently a dead letter. The Supreme Court of Washington has decided that the law is constitutional; the Supreme Court of New Jersey has decided that it is not constitutional, that it offends the fourteenth amendment of the Federal Constitution.

There is now no doubt that the function of the *vas deferens* can be restored after vasectomy, and that of the Fallopian tube after fallocotomy, or after occlusion by inflammation, unless a long portion of these tubes have been obliterated. An operation has been devised by Dr. S. L. Christian and Dr. E. L. Sanderson of Shreveport, Louisiana, for the restoration of these tubes.¹ The difficulty has been to keep the minute lumen of the *vas patulous*, permeable, after the cut ends have been sutured together.



Let A A be the vas, cut at E. A piece of number 0 twenty-day catgut (that is a kind of catgut that is digested and absorbed by the tissues in twenty days or thereabout), six-eighths of an inch in length (represented by B B) is pushed gently into the cut ends of the lumen, and sutures, C, D, etc., draw the ends of the vas into apposition, leaving the catgut in the lumen. The ends of the vas heal firmly, and after about 20 days the piece of catgut is digested and absorbed by the tissues, leaving the tube permeable.

¹ *Journal of the American Medical Association*, 13 December, 1913.

This method has been tried successfully in a sterile woman, one of whose tubes had been removed, and whose other tube was closed by a cyst after inflammation. The vas has been restored twice recently in men without this catgut. Gemelli restored it in 18 cats and dogs.

AUSTIN O'MALLEY.

THE OBLIGATION OF THE ROMAN RITUAL.

Recently, on the occasion of an ecclesiastical function a discussion arose among the assembled priests about the manner in which the ceremonies had been carried out, and from that the argument was carried to the rubrics in general. Some priests held that there was no strict obligation to follow the Roman Ritual and recent decisions of the S. Congregation of Rites. They said they had all along been following certain usages in their churches which were not in conformity with the Roman Ritual, but they maintained that such a practice was quite lawful, just because it was still a disputed question whether the Roman Ritual was strictly obligatory or not.

Two questions are here to be considered: first, are the Roman Ritual and the decisions of the S. Congregation of Rites of universal obligation for the clergy of the Latin Rite? secondly, what is to be said about the obligation of the Roman Ritual in the United States?

I.

The Roman Ritual contains the ceremonies and prayers to be used in the administration of the Sacraments and other Church functions. Up to the time of Pope Paul V, in the year 1614, there was no universal ritual. Uniformity of holy rites existed as far as the important functions and prayers were concerned, but the many details were left to the regulations of provincial councils and even to the individual bishops. When the revised Roman Ritual was published, in 1614, by order of Pope Paul V, all other Rituals were forbidden except such as had existed in certain places for two hundred years previous to the publication of the revised Roman Ritual.

That the rubrics or rules contained in the Roman Ritual are real laws and oblige in conscience is explicitly stated in the official editions of the Roman Ritual in the first title, the first

chapter, in which the words of the Council of Trent are quoted saying that the holy rites in the solemn administration of the sacraments cannot be treated with contempt or omitted at will, or changed for other ceremonies by any pastor of the Church.

Furthermore, declarations regarding existing rubrical laws and new decrees issued by the S. Congregation of Rites, if of a universal character, are obligatory in all churches where the Roman Ritual is of obligation. When the Minister General of the Order of St. Dominic in 1846 asked "whether the decrees issued by the S. Congregation of Rites and any answers to proposed questions given in writing and in legal form, i. e. signed by the Prefect of the Congregation and the Secretary, have the same authority as though they proceeded immediately from the Supreme Pontiff himself, although those answers and decrees had not been submitted to the same Supreme Pontiff," the answer of the S. Congregation was that they had the same authority. The Pope confirmed this decision in every point, 17 July, 1846. Therefore these decrees must be complied with as soon as they become known; no formal promulgation is required.

Are all the decrees and declarations of the S. Congregation of Rites of binding force throughout the Church? Surely not; for the obvious reason that some of these decrees respect particular churches or special circumstances affecting certain localities. The other decrees can be said to be of universal obligation.

Many decrees bear the titles "*Decretum Generale*," "*Decretum Urbis et Orbis*," and so it is plain they apply to the entire Latin Rite. Other decrees and answers given in response to inquiries regarding the understanding of the rubrics are also obligatory everywhere, excepting only in churches where rituals different from the Roman are lawfully in use, or in places which have obtained a dispensation from the observance of certain rubrical laws, as for example here in the United States regarding the administration of Holy Communion on sick-calls, and various other concessions.

How grievous the obligation of the various rubrics is cannot be determined with mathematical precision. Whether a rubrical law obliges under grave sin or only under venial sin

depends to a great extent on the importance of the rubric and the consequent marring of the sacred rites, as well as on the number of regulations that are violated, and perhaps still more on the spirit in which one violates the rules which have been laid down by the supreme authority of the Church for its official worship. The priest implicitly pledges himself to respect the laws that govern the official service of the Church when he of his own accord and by his request is ordained a minister of the Church. Cases of real necessity where the priest is forced to deviate from the rules of the rubrics are of course possible in this as in the observance of any law. The only danger is that greater convenience or the trouble of studying the rubrics is too easily considered as a case of necessity and as an excuse for not observing the rubrics.

II.

In the United States the Roman Ritual is the only authorized Ritual in all and any of the dioceses. Neither particular rituals nor particular customs can be claimed against the general regulations of the rubrical laws. The second Plenary Council of Baltimore¹ absolutely insists on the observance of the Roman Ritual and forbids that, under the pretext of ancient usages or any other excuse, ceremonies different from those of the Roman Ritual be observed. In our many small parishes and mission chapels, where the priest often cannot get such a choir and such altar boys as are necessary for the correct carrying out of the rubrics, the priest will comply with the regulations as best he can. It cannot be denied, however, that in many parishes the liturgical functions could be carried out more in conformity with the rubrics, if some effort to do so were really made. For cases of necessity arising from conditions of the Church in the United States special faculties have been granted to the bishops in regard to a number of liturgical functions. The priest should know and study the faculties of his respective diocese. Moreover, when a faculty is given for cases of necessity, it must be remembered that it would be unlawful to make use of the same where and when the necessity of deviating from the general rubrical law does

¹ *Acta et Decreta Conc. Plen. Balt.* II, nn. 209-220, pp. 123 ff.

not exist. Usages or customs contrary to the Roman Ritual cannot be claimed by any priest of the Latin Rite in the United States—first, because, as has been said, the second Plenary Council of Baltimore declares that there are no such lawful customs; and secondly, because the S. Congregation of Rites has reserved to itself the judgment of the lawfulness of contrary customs, and it is the constant practice of the Congregation to demand that such customs be reported for examination and approval.

THE CROSS IN NEW YORK.

To the Editor, *THE ECCLESIASTICAL REVIEW*.

In the *Literary Digest* of 27 December reference was made to an article in a recent issue of *The Edison Monthly*, in regard to the origin of illuminated church signs, the first in New York City being the shining cross on the spire of St. Augustine's Chapel. In that day of low buildings, 'way back in the early seventies, this cross could be seen almost the entire length and breadth of Manhattan Island; to-day the sky-reaching wonders of twentieth century architecture have overshadowed it.

I believe that as honest citizens we could conscientiously advocate crowning the Singer, Metropolitan, and Woolworth Buildings with an illuminated cross, to sustain these old traditions. The hurrying throngs, whether they come from neighboring towns across the river, or from over the sea in ships, could not fail to be impressed with these emblems of peace and beauty hanging apparently midway between the fevered whirl of the city and the serene quiet of the heavens. These burning lights would undoubtedly add to the beauty of New York's marvellous skyline; and as the spirit of the time is for general municipal improvement, ornamental as well as useful, it would seem to be the moment to urge this movement for putting these symbols on our greatest city buildings.

I should greatly appreciate an expression of your opinion on the subject.

R. G. CHOLMELEY-JONES.

Resp. Catholics undoubtedly glory in the Cross of Christ, and for that reason place it conspicuously on their churches, mindful with St. Paul (I Cor. 1: 23) "that we preach Christ crucified, unto the Jews indeed a stumbling-block, and to the

Gentiles foolishness". But Catholics seem to be almost alone in thus recognizing the cross as the sign in which peace was announced to the world. And since the municipal spirit which controls New York's "marvellous skyline" is hardly of a kind to be effectually moved by religious—and especially Catholic—sentiment, however artistic in its expression, any effort in the direction suggested would seem to us wholly futile; even if it were commendable in view of New York's common democracy, which includes over a million influential citizens who as a matter of religious conviction would probably refuse to accept Christianity as the expression of peace, and who would yet be most interested in the decoration of the Singer, Metropolitan, and Woolworth Buildings.

MASS IN PRIVATE HOUSES.

Qu. Could you tell me what is the law governing the faculties which bishops have, for granting permission to say Mass in private homes. Has there been any recent legislation in regard to this matter? I ask these questions hoping you may give me an answer as soon as you can, without too much inconvenience, for I know you have many questions to answer.

D. J. D.

Resp. We are not aware of any new legislation regarding the privilege of regularly celebrating Mass in private houses (unless they serve as mission chapels). Such privilege requires a special indult. Bishops however have the right by virtue of their office to permit "ex causa gravi" the celebration of Mass "una aut altera vice". This right is entirely a matter of authoritative discretion, and may be used for missionary purposes or as a matter of personal privilege. In general the Fathers of the Second Plenary Council decided for Bishops in the United States: "Quod si Ordinarii alias concedant licentiam celebrandi in privatis aedibus ob speciales circumstantias, iis commendamus eam pro una tantum vel altera vice concedere." (Conc. Pl. B. II, n. 362.)

INDULGENCING ROSARY BEADS MADE OF GLASS.

Qu. Will you please answer the following question through THE ECCLESIASTICAL REVIEW? Many of the rosary beads in vogue now are made of glass, in imitation of all kinds of natural and precious stones,—amethyst, garnet, crystal, topaz, pearl, jet, emerald, and so on. I am under the impression that the rules regulating the material of objects to be indulgenced exclude glass and other easily breakable materials. This I learn from Beringer's volume on Indulgences, although I have not got the work at hand to quote from. Glass beads offer several advantages: they are pretty and they are relatively cheap. I wish they could be indulgenced, but, believing the contrary, I ask your judicious opinion.

A. W.

Resp. There is no objection to the use of rosary beads such as are here mentioned, since they can be indulgenced like those made of any other solid material. The general rule excluding objects that are made of glass from being indulgenced is not directed against glass as such, but against easily breakable glass, like hollow or blown glass, etc. Beringer expressly excepts glass or crystal beads of solid material, as being suitable for indulgencing (Cf. *Ablaesse* II, 6; thirteenth ed.), and cites a decree of the S. Congregation in answer to the question: "An possint applicari indulgentiae coronis ex vitro? *Affirmative*, dummodo globuli sint ex vitro solido atque compacto." (*Decr. auth.* Ind. n. 249.)

THE CANON SHEEHAN MEMORIAL.

A gift of forty Marks (\$10.00) has come to us from a German priest who asks that the sum be forwarded to the Committee in charge of the Fund for the erection of a monument to the late Canon Sheehan, parish priest of Doneraile, and the author of *My New Curate*. The donor does not wish his name to be mentioned, but says that he has enjoyed the Canon's books in the German translation, notably *Lukas Delmege* (translated by Anton Lohr, Munich, 1903).

As was mentioned in the January number of the REVIEW, there are two projects on foot for the erection of a monument in Ireland to the memory of the gifted priest and author. It is proposed to locate one at Mallow, where he was born, and

another at Doneraile, where he labored as pastor for the best part of his priestly life, and where he did actually all his important literary work. Whilst the people of Mallow have every reason to be proud of their countryman, it must be allowed that it is to Doneraile that is due the chief tribute of gratitude for having furnished him with his principal inspirations. It was his love for the people of his parish that sharpened those wonderful intuitions which enabled him to describe their virtues and foibles with a matchless fidelity, so as to captivate the interest not only of English readers but also of all other nationalities among whom the character of the people of Ireland stands out as a unique expression of popular and religious life. We cannot but believe that if the choice of Canon Sheehan were consulted by a reference to his own expression, so far as it can be construed into a preference of the place where his memory should be cherished by a public and permanent demonstration of affection from the people of Ireland, it would speak for Doneraile. For here he chose to remain when his Bishop, some years before his death, offered him a promotion. It would be a fine testimony to the disinterested loyalty of the people of Mallow to unite with the priests of the diocese who, as far as indications show at the present, are overwhelmingly in favor of Doneraile as the site of the projected national monument. Maynooth and Mallow are both just claimants for a memorial. But why divide the sentiment that is needed to make a first effort successful for the place where Canon Sheehan's body lies buried?

THE FACULTY OF HEARING CONFESSIONS OF RELIGIOUS.

Qu. Some of the clergy here maintain that the recent Decree of Pius X empowers all priests who have ordinary faculties for hearing confessions, to absolve religious, even when they are not specially authorized to hear the confessions of religious in their own convents. Is there any ground for this opinion?

Resp. We have already pointed out that the new decree does not abrogate the faculties by which the Ordinary sanctions the hearing of confessions in religious houses. It simply enables religious to find a confessor outside their own community, whenever they have need of one. An attentive reading of the document will make this quite clear.

PLENARY INDULGENCES OF THE JUBILEE AND OTHERS.

Qu. Would you please say what is the difference between the value of a Jubilee Indulgence and an ordinary plenary indulgence? My reason for asking is due to the notable difference in the conditions prescribed. Ordinarily speaking it seems much easier to gain a plenary indulgence during the year than on the extraordinary occasions when a Jubilee is proclaimed.

Resp. The Jubilee and other plenary indulgences are alike in this that they offer a complete remission of the temporal penalty due to sin. Besides the remission of this penalty (which supposes not only a right intention, a complete observance of the prescribed works, and this in the spirit acceptable to God—in which there are degrees that would render the gaining of the indulgence more or less complete), the injunction of the works to which a plenary indulgence is attached may have a secondary purpose,—namely, that of multiplying spiritual benefits for the Church at large. Thus a Jubilee indulgence is effective not simply in this that it opens to the *individual* soul the possibility of a remission of penalty for sin, but in that it promotes those common aims of the Church proclaimed by the Sovereign Pontiff, such as the peace of nations, the extirpation of heresies, the cessation of public calamities brought on by excesses and impieties of men. These evil effects are counteracted by the Jubilee indulgence, and the individual soul is in turn benefited by an accession of graces promised to those who pray in union with others or who seek forgiveness in the name of the Church. Hence the plenary indulgence of the Jubilee implies a twofold gain—one mainly through prayer, the other through the charity that unites with the faithful at large.

In the matter of indulgences we look therefore not only to the gain attached to the individual performance, but to the further gain that accrues from the increase of charity, of the zeal aroused by example, and by the accidental helps to devotion that are opened by particular opportunities through a Jubilee indulgence, as special sermons, frequent visits to the Blessed Sacrament, contrite confessions, almsdeeds innumerable, and various devotions, in all of which the individual takes part to the general as well as individual increase of sanctity, over and above the gaining of a plenary indulgence.

Furthermore, a plenary indulgence is much like a franchise, a pension for valor in service, a recognition for patriotic heroism, and the like. It varies in the manner of its expression as well as in the occasion which prompts it, etc., whilst the intrinsic value of the thing bestowed remains the same.

THE DIOCESAN STATUTES AND THE "FOEDUS PIUM IN FAVOREM SACERDOTUM DEFUNCTORUM".

Qu. The Statuta of this diocese read: "Foedus illud pium quod inter sacerdotes saeculares hujus dioecesis initum est, ut unusquisque pro anima *cujusvis* sacerdotis saecularis defuncti ex nostra dioecesi, quantocius post ejusdem obitum tres missas celebret, ratum habemus ac denuo in Domino commendamus."

Whenever a secular priest of this diocese dies, the bishop has this paragraph published in a local Sunday paper.

Now the question is much disputed: Is there any obligation in conscience to say the three Masses? and an obligation *ex justitia*?

Some of the younger priests say: We were not present at the synod, did not enter into the "Foedus Pium", of which the bishop merely says "in Domino commendamus".

Others argue: We have to keep the Statuta, and by becoming priests of this diocese we entered the "Foedus Pium", i. e. "ratum habemus". And if the paragraph lays down no obligation, why is it published every time in direct terms requiring three Masses for every deceased priest?

Resp. A "Foedus Pium" as above described is a voluntary contract, in which the parties, in order to be bound, must signify their consent. The publication of the existence of the "Foedus Pium" in the Statuta does not beget binding force *ex justitia*, because the Statuta, besides containing laws, contain also matter of mere information for the guidance of the diocesan clergy. The publication by the bishop is a reminder of the existence and beneficial purpose of the "Foedus Pium", not an injunction; since the Ordinary neither intends, nor is at liberty, to impose such an obligation on his clergy.

The simple remedy for avoiding misunderstanding in such matters is to perfect the organization of the "Foedus Pium" by offering a formula to a priest at his ordination or incardination, to which he attaches his signature and thus actually enters the "Foedus Pium" and accepts its obligations.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Higher Criticism put to the Test. An interesting test of the results of higher criticism is furnished by that intrepid traveler in Arab lands, A. Musil, an Austrian priest.¹ In 1848, Wallin penetrated into Arabia and brought away various songs which he published in *Zeitschrift der Morgenländischen Gesellschaft*² together with translation and commentary. After Wallin's death, J. G. Wetzstein found the poems unintelligible. He therefore put his critical acumen to the point; and with that subjective method wherewith he has, *to his own satisfaction*, restored (?) portions of the poetical books of the Old Testament, this critic sought to restore (?) the Arabic poems. The songs were declared to have been wrongly taken down by Wallin and frequently misunderstood. So Wetzstein critically emended the work of his uncritical predecessor.³ Dr. Musil took Wetzstein's critical edition of the songs with him on the last trip into Arabia; and found that almost all the conjectures of the higher critic were false and useless. If we can so little trust the infallibility of the higher criticism of a contemporaneous literary output, why give infallibility to the same subjective method in regard to literary work that is more than 2000 years old?

2. Pentateuchal Criticism. Father Hugh Pope, O.P., Professor of Scripture in the Collegio Angelico, Rome, has made an excellent survey of our present position in the matter of Pentateuchal criticism.⁴ First, the decision of the Biblical Commission (27 June, 1906) was not so very much of a "bolt from the blue", to those that were seemingly struck, as some interpreted who were conscious of being, in this matter, at least, bolt-proof. The Mosaic authorship is not defined; and a large liberty is still left to critical acumen for safe theoriz-

¹ *Die Kultur*, XI (1910), pp. 11 ff.

² V (1851), 1-23; VI (1852), 190-218, 369-378.

³ Cf. *Zeitschrift der Morgenländischen Gesellschaft*, XXII (1868), pp. 69-194.

⁴ "Where are we in Pentateuchal Criticism?" *The Irish Theological Quarterly*, October, 1913, p. 357.

ing. One is now quite free to say that Moses used preëxisting documents; that variations in style may be due to these documents and to the various secretaries who expressed idiographically, and in their respective styles, the various ideas that the Author of Sacred Scripture inspired the sacred writer to set down; and that, in fine, the Pentateuch contains post-Mosaic portions.

An excellent point made by the learned Dominican is that the *higher* critic has been driven from the thickets of so-called critical ideas; and has now no ground to stand on save that of *lower* criticism,—the criticism of the text. Astruc began divisive Pentateuchal criticism on the false scent for Jahwistic and Elohist documents. Many other scents were taken up by the critics. And now the Rev. John Skinner, Principal and Professor of Old Testament Language and Literature, Westminster College, Cambridge, whose critical ability warranted his appointment to edit Genesis for the *International Critical Commentary*,⁵ has taken up arms against those two redoubtable foes, Dahse and Wiener, and made an attempt, with all the instruments of up-to-date criticism, to prop the tottering foundations of Astruc's divisive criticism of the Pentateuch.⁶

Dr. Skinner tries to meet the issue of his opponents fairly and squarely. He cannot now argue exclusively from the Hebrew text,—that is the Massoretic tradition of that text. Our earliest manuscript hereof is tenth century; whereas the Septuagint manuscripts give witness to readings that precede the fourth century, and the Old Latin together with the Syriac evidence must not be overlooked. The trustworthiness of the Massoretic text as a ground upon which to set the frail fabric of the divisive criticism of the Pentateuch has been vigorously attacked by Dr. Schlögl of the University of Vienna; Dr. Dahse, a German Lutheran minister; Dr. Eerdmans, successor to the famous Kuenen in the University of Leiden; and a Jewish barrister of London, Mr. Harold M. Wiener.

The last-named defender of traditional views in regard to the authorship of the Pentateuch was at first not recognized

⁵ Scribner's, New York, 1910.

⁶ Cf. "The Divine Names in Genesis." *The Expositor*, vol. 5 (1913), pp. 289-313, 400-420, 494-514; vol. 6, pp. 23-45, 266-288.

as a serious foe to higher criticism; and even recently his efforts have been made light of by Father Condamin, S.J., Old Testament Professor of Ore Place, England.⁷ Commenting on Wiener's title, "The Swansong of the Wellhausen School,"⁸ Fr. Condamin writes that this chapter "would probably change in title and in tone were the author *to quit America* for a year and make a tour of the Universities of Europe." Mr. Wiener is a London lawyer!

W. H. K., well known by his "Literary Notes" in *The Tablet* regrets the names which Mr. Wiener hurls at the higher critics,⁹ and thinks it a pity that Father Pope has "given even qualified approval to the violent language."

After the currish disrespect shown by the critics to the attitude of the Holy See toward their vagaries¹⁰ and in view of Dr. Skinner's slur,¹¹ upon Dr. Schlögl's study of the Divine names in Genesis¹² we feel no sympathy for the disciples of Astruc. Dr. Skinner might have given a sober judgment of the work done by the Hebrew Seminar of the University of Vienna and of the conclusion come to that Jahweh was not used at all by the original text of Gen. 1: 1—Exod. 3: 12. There was no need to refer to the Holy See in the following snarling words: "I have no doubt that the work of the Hebrew Seminar at Vienna is very thorough and meritorious; but it is really a little too much to expect independent students *to invest its decisions with a Papal infallibility*". Dr. Schlögl shows that, in Gen. 1: 1—Exod. 3: 12, there are 118 instances of Masoretic *Jahweh* where other versions have *Elohim* or *Jahweh Elohim*; in only 30 cases do all the texts agree on *Jahweh*; in 59 passages, where Massorah reads *Elohim*, the other texts read *Jahweh*; in 47 instances, the Massoretic text has *Elohim*, where the other texts have *Jahweh Elohim*. In place of vituperating, Dr. Skinner should try to show why such discrepancy does not interfere with the old-time division of Genesis into its Jahwistic and Elohist parts.

⁷ *Revue Pratique d'Apologétique*, 15 Febr., 1912, vol. xv, p. 795.

⁸ *Pentateuchal Studies*, p. 49; Bibliotheca Sacra Co., Oberlin, Ohio, 1912.

⁹ *The Tablet*, 8 Nov., 1913.

¹⁰ Cf. *The Papal Commission and the Pentateuch*, by the Reverend Charles A. Briggs and Baron Friederich von Hügel, London, 1906.

¹¹ *Expositor*, 1913, vol. 5, p. 312.

¹² *Expository Times*, Sept., 1909, p. 563.

There seems to be something in Dr. Dahse's suggestion and theory that the Jewish lectionary system brought about this variation in the Divine Names. The "pericope-hypothesis" is at least as workable as is the "documentary-hypothesis". In his "Reply to Principal Skinner"¹³ he once again and most unmercifully shakes apart the loosely set together critical theory. The critics made much of the variations in Divine Appellations in the parallel passages of the Pentateuch. Dahse shows "that it is just in the vaunted parallel narratives that the use of the Divine Appellations fails to act as a guide for attaching the narratives in question to the supposed sources." The very contrary results. Only one Divine Name is used in those passages wherein the Massoretic and Septuagint traditions agree,—for instance, in chapter 24; and only in the event of such agreement of the two traditions can we be certain that the names used have not been tampered with.

Oh, yes; but the Massoretic tradition is quite enough for our theory, Dr. Skinner rejoins. There were, indeed, periods when little care was taken in handing down the Divine Names;¹⁴ but this later "indiscriminate use of the Divine Names in the third century B. C. (sc. by Chronicles) has had no effect on the text of the Pentateuch."¹⁵ "It remains certain that the names for God as they stand in MT (neglecting the nine variants of the Sam.) were found in authoritative Hebrew MSS. of the fourth century B. C."¹⁶ The Pentateuch was then canonized; and changes in the Divine Names were thereafter precluded. Such is the higher critic's evasion of the testimony brought against him. Is the evasion successful?

Dr. Dahse does not think so. How can Dr. Skinner speak so dogmatically in regard to the Massoretic text? Who knows whether or not there are variations in the use of the Divine Names therein? Dr. Skinner himself admits¹⁷ that of Kennicott's nearly 320 MSS. of Genesis in whole or in part, only

¹³ *Expositor*, Dec., 1913.

¹⁴ *Expositor*, May, 1913, p. 406.

¹⁵ *Expositor*, Sept., 1913.

¹⁶ *Expositor*, August, 1913, p. 114.

¹⁷ *Expositor*, July, 1913, p. 35.

"little more than one-third had been completely collated". This uncertainty and these variations, especially in the use of the Tetragrammaton, Jahweh, have been carefully noted by Dr. Nestle.¹⁸ And even if the MSS. of Massorah were to show little discordance in the use of Divine Names, such uniformity in the pre-Massoretic text would not yet be established. There would remain the Halachic Midrashim to examine; and these have not yet been brought to bear at all on the question under discussion. And if both the Massoretic tradition and that of the Midrashim made it probable that the Divine Names varied in the original text just as they vary in the Massoretic canonized tradition, would the variation be sufficient foundation for the theorizing of the critics? Dr. Skinner thinks so; Dr. Dahse most emphatically begs to differ.

Dr. Skinner writes his verdict:¹⁹ "Let us only conceive (what the solid agreement of the Hebrew and Samaritan, differing, it will be remembered, only in some eight or nine cases, fully justifies us in assuming) that the MT has preserved the original names with substantial fidelity, and that the LXX is dependent upon it." Dr. Dahse differs entirely from this verdict. As far back as 1903, he pointed out²⁰ that MT could not be the original upon which LXX was dependent. In the Septuagint Genesis 1-9: 26, the simple *ὁ κύριος*—that is Jahweh—occurs only three times (4: 3, 13; 8: 20); and in each of these instances it occurs in matters religious. In all other cases the Divine Names of this pericope are either *ὁ θεός* or *κύριος ὁ θεός*,—that is Elohim or Jahweh Elohim. "And one cannot help at once conjecturing that the absence of *κύριος*—apart from the three passages mentioned—is explained by the fact that, in the *κύριος ὁ θεός* passages, Jahweh was the original reading which subsequently was eliminated through the addition of Elohim". In the pre-Massoretic text, the name Elohim did not exist before the blessing of Gen. 9: 26. This theory of 1903 was put forth again in 1912 by Dr. Dahse.²¹

¹⁸ *Zeitschrift für alttestamentliche Wissenschaft*, 1913, pp. 73-74.

¹⁹ *Expositor*, May, 1913, p. 420.

²⁰ *Archiv für Religionswissenschaft*, p. 312.

²¹ *Textkritische Materialien*, pp. 38 ff.

Although Dr. Skinner holds on to the Massoretic readings as a fit foundation for the divisive criticism of Genesis by the variations in the Divine Names, it is comforting to find some scholars open to conviction such as Dr. Dahse's reasoning enforces. Dr. Kittel writes:²² "Dr. Dahse is quite right in complaining that too little attention has been paid, on the part of the commentators and the documentary school, to the state of the text." Dr. Gressmann throws over the name-foundation for the divisive criticism of Pentateuch:²³ "Even within the limits of Genesis the alterations of the names of God were, I am convinced, more widespread than anyone has hitherto been willing to concede; and perhaps it would be better altogether to avoid the names of Jahwist and Elohist if a better and simpler designation of the sources can be found."

3. **Sunday Observance.** Protestants make much of the observance of the Sunday and are sometimes sincerely and honestly shocked that we Catholics seem to make little of that same observance. It does not occur to our separated brethren that by their principle of faith—*the Bible, the whole Bible, and nothing but the Bible*—there is no Sunday observance of obligation at all. Christ abrogated the Mosaic law,—“Remember that thou keep holy the Sabbath day” (Exod. 20: 8); and, so far as the New Testament tells us, substituted no Lord's day for the Sabbath,—no Sunday-observance for Saturday-observance. The logical thing for Protestants to do is not to keep holy either the Saturday or the Sunday. And yet they deem it their duty to keep the Sunday holy. Why? Because the Catholic church tells them to do so. They have no other reason.

a. *In the Primitive Church.* True, there seems to have been, in the Church of the New Testament, a gathering of the faithful for Mass on Sunday. It was at Troas, “on the first day of the week; we were gathered together to break bread, and Paul disputed with them; and, as he was going to leave on the morrow, stretched out his sermon until midnight” (Acts 20: 7). This long sermon was surely appreciated by the community of Troas; but it had the inevitable effect on one listener,—the young man who fell asleep and tumbled out

²² *Geschichte Israels*, 2d ed., 1912, vol. 1, p. 255.

²³ *Deutsche Literaturzeitung*, 1913, No. 20, col. 1225.

the window down to the ground from a height of three stories. The fall killed poor Eutychus; but St. Paul restored the lad to life. The Corinthians, too, had these Sunday meetings. The Apostle bids them (I Cor. 16: 2) to contribute their alms for the mother church of Jerusalem on the first day of the week; such collection would naturally indicate a custom then to celebrate the sacred mysteries. No more than this can we gather from the New Testament; it contains not a shred of a law to keep holy the Sunday.

The substitution of a Sunday-law for the Sabbath-law is a purely ecclesiastical institution; the celebration of the Lord's Day was for several centuries a custom that was local and not a universal law of the Church. The reason of this universal law was to honor the day of the Resurrection of Jesus. And yet, as late as 154 A. D., that same Feast of the Resurrection was rarely celebrated on a Sunday in the Oriental Church. Shy then, as it always has been, of introducing Western observances, the Eastern Church sent St. Polycarp, Bishop of Smyrna, and St. Irenæus, later Bishop of Lyons, to expostulate with St. Anicetus the Roman Pontiff against any change in the calendar. The Romans celebrated the Christian Pasch on Sunday as now; the Asiatics, on the 14th day of Nisan, the same day as the Jewish Pasch. Anicetus prudently allowed the Eastern Christians to retain their calendar. He probably feared just such a schism as occurred when Leo XIII obliged the Melchites, the Syrians of Byzantine rite in union with Rome, to adopt the Gregorian calendar; there are since in Syria what are called calendar-schismatics. It was later that Pope Victor forced the Eastern Christians, under penalty of excommunication, to celebrate the Pasch on Sunday. And as of old St. Paul had resisted the supreme head of the Church in a matter that was of discipline and not of *ex cathedra* definition (Gal. 2: 11), so St. Irenæus resisted the action of Pope St. Victor and wrote to the head of the Church that he thought the peaceable methods of St. Anicetus more preferable.

b. *Purely Ecclesiastical Law.* Even in the time of St. Augustine, about the middle of the fifth century, the Church had not yet brought into the decalogue a law of keeping holy the Lord's day. In fact, before his time, barring a few insignificant attempts, no one had introduced anything specifi-

cally Christian into the decalogue. Christian regulations were set altogether apart from the Mosaic code of Sinai. Father Anton Preseren, S.J.,²⁴ has made it clear that, in St. Augustine's various explanations of the ten commandments (the first we find in Patristic literature) the great doctor strikes out on a new way. He Christianizes the Mosaic decalogue, does away with whatsoever was Mosaic, and evolves out of the new code the entire Christian teaching of morals. And yet the third commandment he interprets allegorically; the Sabbath-rest is not interpreted by Christianization into a Sunday-rest, but is insisted on for spiritual observance.²⁵ Here is an interesting way of exposition of the third commandment by St. Augustine:

You are told to observe the Sabbath spiritually and not by rest of the flesh after the manner of the Jews. For they wish to give themselves over to trifles and to lust. It were better for the Jew to do something useful in his field than to cause trouble in the theatre. And their women would very much better weave woollens on the Sabbath than dance lewdly the whole day in their Bacchanalian orgies. You, however, are told to observe the Sabbath spiritually in the hope of future rest which the Lord promises you. For whosoever, for the sake of that future rest, does whatsoever he can, be it never so toilsome, so long as he acts with faith in that promised rest, he observes the Sabbath if not in reality at least in hope (*nondum quidem sabbatum habet in re, sed habet in spe*).²⁶

In this and many like expositions there is no question whatsoever of a Sunday-rest as the concrete Christian expression of the third commandment in place of the Sabbath rest; there is only the spiritual observance of the Sabbath-rest by hope of the never-ending eternal rest whereof the Sabbath is the type.

c. *Scholastic Theology and the Law*. It is not until the scholastic period of Catholic theology that the celebration of the Sunday is connected with the third commandment. Alexander of Hales, O.M., (A. D. c. 1230) is the first to treat the substitution of the new for the old commandment. Blessed

²⁴ "Die Beziehungen der Sonntagsfeier zum 3. Gebot des Dekalogs," *Zeitschrift der katholische Theologie*, 3 and 4 Heft, 1913; 1 Heft, 1914.

²⁵ Cf. *Sermo*, 33, 3 (Migne, 38, 208); *Sermo*, 9, c. 9, n. 13 (Migne, 38, 85).

²⁶ Cf. *Sermo*, 8, 3 (Migne, 38, 69).

Albert the Great, O.P., (A. D. c. 1240) denies emphatically that the third commandment enforces the observance of the Sunday. St. Thomas, O.P., (A. D. c. 1274) is the one who established in Catholic theology the substitution of Sunday-observance for Sabbath-observance as the third commandment; and at last stemmed the tide of influence which St. Augustine's mystical interpretation of Sabbath-rest had caused.

The observance of the Sunday thus comes to be an ecclesiastical law entirely distinct from the divine law of Sabbath-observance. The prescriptions of Gen. 2:2-3 in regard to the Sabbath having nothing whatsoever to do with the law of the Church about Sunday, the Lord's Day. Catholics should observe the law of the Church, not by the Old Testament observances of the Sabbath nor by the dictates of Protestants or of Jews, but by the prescriptions of the Church herself. The author of the Sunday law is the only one who has a right to interpret that law; and that author is the Catholic Church.

Protestants are, by this historical investigation, forced to admit that their only authority for observing the Sunday as a third commandment of God is that scholastic theology which they generally condemn. In view of the real facts of the case, how illogical it is for Protestants to try to dictate to Catholics what is and what is not the proper observance of the Sunday.

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Criticisms and Notes.

VINCENT DE PAUL: PRIEST AND PHILANTHROPIST. 1576—1660.
By E. K. Sanders. Longmans, Green & Co., New York. 1913. Pp. 440.

MANUEL DE SOCIOLOGIE CATHOLIQUE d'apres les Documents Pontificaux. A l'Usage des Seminaires et des Ceroles d'Etudes. Par M. le Chanoine P. Poey. Gabriel Beauchesne, Paris. 1914. Pp. 567.

It may seem a far cry from this English biography of St. Vincent de Paul to the French manual of systematic Sociology. And yet, as the mind leaps, the distance between the two works is but short. Three centuries measured by the span of a man's brief years seem long; measured by the flight of thought they are but a moment. Temporally the two books lie wide apart; spiritually they are linked together. What the life of St. Vincent embodied in the early years of the seventeenth century is systematized in the abstract social science of the opening years of the nineteenth. The divine art of the earlier Saint is formulated in the Catholic science of the later sociologist. What Saint Vincent saw by an intuition more divine than human the Catholic scientist of to-day has patiently to work out with the slower processes of research and logical inference. St. Vincent, though born in the sixteenth century, "arrived by a combination of inspiration and experience at conclusions which are regarded as discoveries in the twentieth. He dealt almost single-handed with problems of destitution involving many thousands of lives, and devised for some of the diseases of social life remedies which are still in use. Of the difficulties that harass and discourage the benevolent, there were very few that did not come under his eye, for the whole field of social service lay open before him. He realized and met the need for the teaching and tending of the young, the nursing of the sick, the aiding of the prisoner, and passed on to the more difficult enterprises that concern the fallen and the wastrel" (p. vi). And yet from his knowledge and vast experience there is very little that could be gathered for a handbook on any subject, and he never wrote anything for publication (p. xx). The secret of his mighty deeds lay in his deep humility, unwearying patience, above all in his unfailing charity. "He loved his fellowmen, and planned and labored for them untiringly; but he did not claim to know what was best for their welfare, and he showed no anxiety as to the re-

sults of what he did. The self-devoted philanthropist or the eager social reformer of the present day may claim him as a comrade, but it is not with them that he has community of thought; the later years of his life—though they were passed in the midst of sensational events and pressing responsibilities that made demands on almost every hour—were dominated by the habit of prayer to a degree that lifted them into supernatural regions. In fact if we would trace the real life of M. Vincent, we must be prepared to revise both the standard of value that is ordinarily applied to human existence and the accepted division betwixt the real and the unreal; we shall not need to discount his reputation for charity, but we shall find that the full meaning of his charity is the 'ascent of the ladder' of which Ruysbroeck writes, and that his labors were a fragmentary expression of something much greater than themselves" (p. vi).

It is the great merit of the present biography that the writer has with an insight as true as it is profound, realized the most intimate forces that shaped and controlled the character of St. Vincent and were the well-spring of the wonderful deeds of beneficence, corporal and spiritual, which he accomplished in his own life and which still continue in the noble institutions which he established. The long apprenticeship of almost fifty years is portrayed with a few but telling strokes, thus allowing larger room for the numerous events of the Saint's missionary career, the government of his community at S. Lazare, his organization of charity in Paris, the institution of the Sisters and the Ladies of Charity, his various relationships to so many distinguished personages of his day. All these and many more aspects of the Saint's career are here depicted in the concrete circumstances, the historic setting, in which they were cast. They are seen in the actual colors of life, colors that are nowhere exaggerated, and yet are illuminated by the light of the divine ideal reflected from the soul of the great lover of human kind. The work is only in a limited sense a biography. It is rather, as its title indeed indicates, a study of St. Vincent—as a priest and a philanthropist—an analytical portrayal of his priestly character and ideals, and of his labors and foundations in behalf of suffering humanity. The author, we are told, is not a Catholic, but it requires a close scrutiny of the pages to discern the fact, so pervading are the manifest familiarity and sympathy with Catholic teaching and practice. The non-Catholic authorship will moreover ensure the work admission to circles which it would probably not otherwise reach and thus contribute to a wider extension of true ideals, sound principles, and efficient methods of social amelioration and reform.

Those ideals, principles, and methods are formulated, in Canon Poey's book listed above, with the scientific precision and systematic ordination demanded at the present time. It is not simply that when love grows cold we need more knowledge, but the practical expression of philanthropy may be none the less, it may indeed be all the more, effective, when reduced to a systematized science. Catholic Sociology is conceived by Canon Poey to be "a science whose object is society studied in its causes, with a view to social betterment, and in the light of Catholic teaching" (p. 2). It has consequently to study: 1. the laws that govern social organization in the different social aggregates; 2. the laws of social and political economy; 3. social evils and their remedies; 4. Catholic social activity. The volume therefore falls naturally into four parts. The first part deals with social organization in all its hierarchical forms, from the family up to international society. The second part treats of social and political economics, the economic functions—production, distribution, circulation, consumption. The third part is concerned with social evils and their causes—alcoholism, depopulation, juvenile criminality; and with the remedies—charity, justice, the teaching of the Church on various social topics. The fourth and last part considers the social activity of the Church in the supernatural order—the Sacraments; and in the natural—works of beneficence, associations, and other measures. The work, it will thus be seen, is a manual of social science, including economics developed on sound ethical lines and Catholic principles. And so it reduces to a scientific system, as was said above, principles and measures of relief and reform such as sprung almost spontaneously from the virtues that comprised the character of St. Vincent de Paul. And, let us add, the scientific system summarized in the volume challenges one's admiration for its precision, clarity, and consecutiveness. The method is practically perfect. Every individual chapter opens with a systematic survey, each member of which is subsequently analyzed, the chapter ending with a pertinent bibliography. The work is intended for use in ecclesiastical seminaries and in study circles. It will fulfil this purpose perfectly, wherever the French language is understood. Some of the practical measures suggested have of course direct reference to conditions prevailing in France; but the *mutata mutanda* will be readily discerned by the intelligent reader. The author's primary aim is of course practical. Sociological *theory* is developed solely with this in view. A thorough philosophy of society in harmony with Catholic principles is still our great *desideratum desiderandum*.

MEMOIRS OF BARON HYDE DE NEUVILLE: Outlaw, Exile, Ambassador.

Translated and abridged by Frances Jackson, author of "A Papal Envoy during the Reign of Terror". With 24 illustrations. In two volumes. Sands & Co., London ; B. Herder, St. Louis. 1913. Pp. 223 and 287.

If one of the best ways of studying national history is to read attentively the biographies of the men who played important parts in the public life of a country, then these *Memoirs* furnish an excellent opportunity for such study. The life of Baron Hyde de Neuville coincides with that most difficult period of French history in which the fortunes of royalism, revolution and imperialism display, in the struggle for ascendancy, their weak and strong points alternately. Baron Hyde de Neuville figured as a political and religious factor during the reigns of Louis XVI, of Lally Tollendale and Robespierre, of Napoleon, of Charles X and the democracy of Louis Philippe. Interwoven with the changing attitudes of rulers are the varying vicissitudes of religion and the Church, illustrated by the era of concordats, and by the struggles for ascendancy between the philosophical principles of the Encyclopedists and the champions of truth and morality who sought to vindicate the principles of religion. For this reason this period of French history presents to the ecclesiastic in particular most valuable lessons; it shows us on the one hand the humiliation of the Church, brought about by ambitious prelates like Talleyrand or weak prelates like Cardinal de Maury; and on the other it exhibits the heroism of pontiffs who stand for the Catholic truth and who, like the exiled Pope Pius VII, set the example of steadfastness amid the vacillating elements around them. With De Neuville we find associated men like Lacordaire and Ravignan, Chateaubriand and de Maistre, who, seeing religion banished from the counsels of the statesmen in the land, raised their voices and fought single-handed for the right of Catholic citizenship.

In another sense the life of Baron Hyde de Neuville is of interest and importance to the American reader. At the time when France was inaugurating an era of false liberty, he pointed to the American Republic as the model of a true struggle for the cause of freedom; and he brought to its vindication an intelligence and a breadth of mind that were altogether exceptional for one who had been trained in the traditions that inspired unaltering respect for the claims of the Bourbon monarchy. A royalist from childhood, he went to Paris in 1791, at the age of fifteen, to "help to save the throne", and from that time forward he was ready to join in any honorable

attempt to restore the king, as long as there was any reasonable hope of success. When Napoleon became the ruler of France, De Neuville went into voluntary exile rather than take the oath of fidelity, since it meant more than an oath of submission. The period of his retirement he devoted to a study of the history, laws, and social conditions of the newly established Republic of America. He spent his days in promoting works of philanthropy; he studied agriculture and medicine, hoping thereby to benefit his fellows; he established a school for the children of refugees, and for the purpose of maturing his knowledge by practical intercourse with men abroad he paid a visit to the United States. Thus he unconsciously prepared himself for the important offices he was to assume later on under Louis XVIII, when he was appointed Minister Plenipotentiary to the United States in 1816. His friendship with eminent Americans like Presidents Madison and Monroe, and others, his relations to the government of the then Spanish possessions in America, his subsequent appointment as ambassador to Brazil, are chapters in these *Memoirs* that have a permanent value, inasmuch as they furnish a correct appreciation of the influence, in our early politics, of men guided wholly by Catholic principles. There can be no doubt that much of the character of straightforward love of truth which distinguishes our diplomatic service when compared with that of the traditional court methods of European governments is due to the outspoken convictions, during the formative period of our public history, of men like De Neuville. Whilst possessing the fine delicacy of the modern Gaul, he had also the fortitude of his English ancestors. They were descendants of the Earls of Clarendon, soldiers for the most part, and remarkable for the courage of their convictions. "If there is one sacrifice," he was wont to say, "which is more terrible than to give your life for your prince, it is to tell them the truth." And in this he never faltered when the proper occasion called for an expression of his opinion. Fearlessly, respectfully, unremittingly he spoke the truth as he saw it. The *Memoirs* are full of interesting details about clerics, details which, apart from their conveying important lessons, make entertaining reading. Incidentally they point out the disastrous effects of neglect in the training of the people through popular education, so as to fit them for the proper exercise of their functions as citizens of both earth and heaven. The two volumes are beautifully illustrated with portraits of great central figures in Church and State, French and American.

LIFE OF VISCOUNTESS DE BONNAULT D'HOUE. Foundress of the Society of the Faithful Companions of Jesus. 1781—1858. By the Rev. Father Stanislaus, F. M. Capuchin of the Province of Paris. Translated by one of her Daughters. With a Preface by His Eminence Cardinal Bourne and the Right Rev. Abbot Gasquet, O.S.B. With illustrations. Longmans, Green & Co., London and New York. 1913. Pp. 368.

The Society of the Faithful Companions of Jesus has two houses in the United States, one founded in 1898 at Fitchburg, and the other established in 1906 at Gilbertville, Mass. The foundress herself effected a number of foundations, not only in France, her native country, but also in Italy, Switzerland, England, and Ireland. These branched out later, so that at the present time there are orphanages and schools of the institute in nearly all European countries as well as in Canada, the United States, and Australia.

The cradle of the Society is at Amiens. Its object is the primary and secondary education of the young, and the establishment of training colleges and normal schools for the development of Catholic teachers. The foundress is one of those heroic souls that came forth from the Catholic spirit of sacrifice nourished amid the horrors of the French Revolution. She had learnt early to realize the necessity of moulding the hearts of the young by the principles of Catholic education, if any hope was to be cherished of averting the hideous consequences of the godless materialism taught by the revolutionary school of French thinkers, the outcome of Voltairean teaching. At the age of twenty-three she was married to the Viscount de Bonnault d'Houet. In less than a year her husband died, and she was forced to enter alone upon the struggle with the world, the vanity of which had impressed her during the days when she was obliged to frequent its society. Although the religious life appealed to her by reason of its principles, the thought of embracing it did not enter into her mind. Indeed her way in the world seemed plain enough, as she had the duty of educating the little son with whom her marriage had been blessed. To him she devoted all her affectionate energy until he was nine years of age, when she placed him at College with the Jesuits. In the meanwhile she had been living on her estate at Bourges or at Amiens. Here she became acquainted with that remarkable character, Père Varin, who, after serving as a secular priest, then as a member of the Fathers of the Sacred Heart, had, upon the suppression of his Congregation, entered the Society of Jesus. This priest, whilst guiding her, became a most severe trial to her for years. It was not until Madame d'Houet was

nearly forty years of age that she began her appointed work by teaching some orphans at Amiens. This became the nucleus of her first establishment, which soon outgrew its locality. A few years later she opened an establishment at Nantes; then at Morbihan. In 1830 a house was opened in London; later on other communities were founded at Isleworth, Limerick (Ireland), Liverpool, Cheshire, Manchester, and Chester. In the meantime the institute had spread in France, Italy, and Savoy. To-day the order is one of the most important educators not only in France, where the law has temporarily crippled its activity, but in England, Ireland, and America. The biography is a new leaf in the glorious growth of religious and educational work of the Catholic Church; its chief lesson is perhaps to be found in the fact that charity never fails to find opportunities for new work in the midst of older religious communities; and that success is inevitably bound up with seeming failure, humiliations, contradictions, and sacrifices.

EXTRA-BIBLICAL SOURCES for Hebrew and Jewish History. Translated and edited by Rev. Samuel A. B. Mercer, Ph.D., Prof. Hebrew and O.T., Western Theological Seminary, Chicago. Longmans, Green and Co. New York, London, Bombay, and Calcutta. 1913. Pp. 190, with Maps.

The non-professional student of the Bible, and especially the priest, frequently feels the want of a book which sums up those wonderful revelations of latter days, the archeological and other finds that attest the truth of the Scriptural narrative, particularly of the Old Testament. Now and then he lights upon books like George Smith's *Assyrian Discoveries*, or *Explorations in Bible Lands* by Hilprecht, or Bliss's *Development of Palestinian Exploration*, and similar accounts. But these are not always satisfactory, because frequently they appeal either to the special student, or they are controversial in their nature, or they cover the ground only in part and so are not up-to-date. One has ordinarily to read the Biblical periodicals and keep accurate note of the successive discoveries and analyses to be well informed on such topics.

Dr. Mercer has therefore done signal service to a large class of serious though not specialist students, by supplementing the resources that throw light upon our knowledge of Bible history and its meaning. We are no longer confined to scraps that supplement the Apocrypha and the uncertain gleams from Philo, Josephus, or the Rabbinical commentaries and meagre allusions of the early Greek and Roman writers. Our author has brought together in summary

and intelligible form the extra-Biblical sources of study, opened of late years by the finds and interpretations of the cuneiform, Egyptian, and Semitic monuments. The matter is particularly valuable in the deductions which it allows with regard to Biblical chronology. In this field many lacunæ must be filled up for an intelligent reading of the Sacred Text. Dr. Mercer has not failed, so far as possible, to verify the translations to which he directs attention, such as Winckler for the cuneiform, Breasted for the Egyptian, Rogers and others for parallel passages. Each series of translations is introduced by a brief historical account, and the student is helped by tabular views of events and by chronological tables as well as by maps and illustrations. A truly useful manual for both students of history and readers of the Bible.

THE HUMAN SOUL AND ITS RELATIONS WITH OTHER SPIRITS.

By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. B. Herder, St. Louis. 1913. Pp. 375.

In a certain quite obvious sense all theology as well as philosophy centres in the man, the microcosm. And if in man there is, in a no less obvious sense, nothing great but his soul, the philosophy and theology of the human soul must be, if not the whole object of these supreme sciences, at least in a large measure their essentials. From this point of view the book at hand is a conspectus of the most vital truths of the highest science and the widest wisdom. It embodies at once the theology and the philosophy of the soul. In this respect it is unique. Books there are in plenty on the philosophy (that is, psychology) of the soul, and the number of studies viewed from a theological and especially a spiritual and devotional aspect is much larger. In the volume before us, however, the human spirit is studied in the light chiefly of reflective reason—including in the latter faculty theological inferences from the data of faith. In other words, it sums up the teaching of St. Thomas, and his greater interpreters, on the nature, properties, conditions, and manifold relations of the soul, relations particularly to the higher spiritual creation. The author's purpose has been "intellectual more than devotional", but the reader who likes to base his devotional life on intellectual principles will find in the book a strong support for the meditational habit; while the preacher of solid discourses will meet here with abundant suggestive material, expressed in singularly clear and simple language. We wish to emphasize these last words, because the author's success in conveying the most abstract and abstruse ideas through a perfectly lucid style deserves special recognition.

PARADOXES OF CATHOLICISM. By Robert Hugh Benson. Longmans, Green & Co., New York. 1913. Pp. 174.

To see with equal distinctness both sides of a difficult paradox requires comprehensiveness as well as finesse of vision. To see with equal precision the harmony of the two in a single higher synthesis demands loftiness and subtlety of spirit. All these qualities of mind Mgr. Benson has long taught us to look for in any literary production that may come from his pen. If in the *Lord of the World* he discerns final failure, in the *Dawn of All* he sees no less vividly ultimate triumph. So too in *Christ in the Church* he points to the mystery of the Incarnation as illuminating the paradoxes and as solving the contrarieties which a short-sighted vision attributes to the character of the God-Man; while that same mystery he shows to be the synthesis wherein are reconciled the seeming antinomies of Christ's Kingdom on earth. It is this same point of view that dominates the present *Paradoxes of Catholicism*. The paradoxes of the Founder are the paradoxes of the Church. Peace and war, wealth and poverty, sanctity and sin, joy and sorrow, faith and reason, authority and liberty, corporateness and individualism, meekness and violence, life and death—all these couplets stand for so many antinomies calling for conciliation equally when attributed to Christ and to His Church. Needless to say that in the present book, as in its predecessor, *Christ in the Church*, Mgr. Benson accomplishes his work of mediation with that same comprehensiveness of vision, that same keen discernment, that same delicacy of feeling, which is more like tact than sight; and that same elevation of mind which characterizes all his writings on the spiritual life. The thoughts are clear-cut, bold in outline, and full of radiance—cast by an imagination that is at once brilliant and subdued. It would be interesting to compare Mgr. Benson's treatment of these Christian paradoxes with the manner in which the late Mr. Charles S. Devas deals with a similar subject in *The Key to the World's Progress*. The antinomies considered by the two writers overlap and indeed are almost identical; but each author views his subject under a different light,—Mr. Devas under the light of history and his work gives us the logic of history; Mgr. Benson under the light of religious interpretation, and his work gives us a logic of certain divine modes of revelation. The two books are reciprocally supplementary; each is interesting, instructive, and inspiring.

It should be noted that the volume comprises in a condensed form the sermons delivered by the author in New York during the Lent of 1912 and in Rome during the same season in 1913.

THE TREASURES OF THE ROSARY. By the Rev. Charles Hyacinth McKenna, O.P. Introduction by Cardinal Gibbons. P. J. Kenedy and Sons: New York. 1914. Pp. 271.

The number of American priests who will welcome this volume as a keepsake and memorial of a venerable missionary is likely to be very large. Father McKenna during a long life of apostolic activity has drawn to himself the gratitude and affection of the clergy in all parts of the country. His mission sermons with their strong appeal to the hearts of men, supported by a personality of singular magnetism, have drawn converts where argument of dominant intellectual quality might have proved of no avail. But independently of this attraction, these short instructions on the Rosary have a value of their own. The custom of reciting the beads at evening devotions and at other times in our churches is widespread. Not so the habit of introducing the recital by a short reflection to give intelligent direction to the devotion itself. The Dominican Fathers at their missions open the evening Rosary prayer by a short "Rosary talk". The fruit of prayer, and the gain of the special indulgences attached to this particular form of devotion, must in a measure depend on the intelligent fervor which we put into the recital. A mechanical repetition of mere sounds of words is not only of little or no avail, but it is apt to scandalize those who do not share the method of praying as an act merely of mortification or penance. The essential virtue of the Rosary is in the meditation on the mysteries which the decades suggest. We have indeed the custom of a short announcement of the mystery before the beginning of the decade, but it is of little practical value except for those whose mind is habitually occupied with these thoughts. Hence the practice of a brief meditation offers an opportunity of which every priest should avail himself if he would render the practice of reciting the beads in public properly fruitful. The chapters here gathered together by an experienced missionary serve that purpose admirably. They begin with an exposition of the essential value of prayer, point out the power of the Rosary (the Our Father and Hail Mary) to awaken in the soul proper sentiments of reverence, gratitude, and devotion to God; then they take up the different mysteries one after another. The volume concludes with the explanation of the *Salve Regina*, a list of the indulgences attached to the recital of the Rosary, and a brief account of the Confraternity of the Rosary. The material properly disposed would aptly serve for a course of May devotions, or for instructions to sodalities.

PARISH SERMONS ON MORAL AND SPIRITUAL SUBJECTS for all Sundays and Feasts of Obligation. By the Rev. Walter Elliott of the Paulist Fathers. New York: The Paulist Press. 1913.

The Paulist Sermons are known the world over in translations as well as in the original English, for their practical terseness, richness of thought, and brevity. Father Elliott is a peer among his brethren, and his sermons need no recommendation. We would direct particular attention to this volume, however, as the mature product of a long life of active service in the mission of preaching pastoral sermons. These sermons and homilies answer the needs of our time and country. They will not disappoint the average priest who finds himself obliged to lean upon an experienced brother for suggestions of thought and simple form. There is abundance of material, for there are several topics for each Sunday and holiday of obligation. There is too a note of deep spiritual appreciation in the manner in which the venerable priest, who knows how to touch the sinner's heart, sets forth his appeals to the common sense of the simple man in the pew.

Literary Chat.

Though the clergy may not be supposed to have a personal interest in the mechanism of finance, their professional position, if not vocation, may make an intelligent acquaintance therewith a desirable, to say the least, accomplishment. A recent brochure entitled *Speculation on the New York Stock Exchange*, by Algernon Osborne, Instructor in Economics and Industry in the University of Pittsburgh, will be found serviceable in this connexion. The functions generally ascribed by economists to a stock exchange are: 1. to direct the flow of capital into investments; 2. to "discount" future events by indicating general economic prosperity or decline by the course of stock exchange prices, so that those prices may serve as a barometer for the guidance of the business world. Mr. Osborne concludes "that the New York Stock Exchange acting through the speculators who deal in accordance with its rules and customs is not fitted for the performance of these functions". The evidence for this indictment is drawn chiefly from the author's investigation into the methods of the institution personally pursued from September of 1904 to March of 1907. The results of that investigation are given in the work mentioned, as are also the remedies proposed to secure the proper performance of the functions indicated. The brochure is No. 137 of the Columbia Studies in Economics. (Longmans, Green & Co., New York.)

Priests with us do not feel themselves frequently called upon, as they do in some European countries, to preach on the existence of God. Atheism is comparatively unprevalent. Nevertheless it may be desirable from time to time to re-present the arguments for theism, and though books on the subject are not lacking in English, those to be found in the French language are more suggestive oftentimes by reason of their directness and clarity of thought. Such for instance is a series of apologetic conferences entitled *L'Athéisme et l'Existence de Dieu*, by the Abbé Catteau (Paris, Téqui). There are twelve

discourses comprising less than three hundred small pages so that the conferences have the merit of relative brevity and pointedness of thought, apt illustration, and beauty as well as force of diction.

German catechisms are wont to be precise in definition, and philosophical as well as practical in method. An example of this will be found in a small volume entitled *Vollständige Katechesen sur Lehre vom Glauben*, by Franz Kapler. The statement and exposition of the truths of faith are remarkably clear, while the clever method whereby through pertinent questioning the child's interest is awakened and sustained proves the author to be a master in pedagogy (Herder, Freiburg and St. Louis). In this connexion might be recommended to instructors of children a little volume entitled *The Holy Sacrifice* of the Mass explained in the form of questions and answers by the Rev. Joseph Baiertl. The book is designed for use in schools and certainly children trained by such an instrument can hardly fail to assist intelligently and devoutly at the Holy Sacrifice. (Heindl, Rochester, N. Y.)

A pocket booklet that might profitably be placed in the hands of Spanish-speaking youth in this country is *La Verdadera Dicha*, by Padre Eutimo Tamalet. It comprises short instructions for the young together with a collection of appropriate devotional exercises. It is an attractive little manual and by its aid the boys and young men who come in such numbers from Spanish-America to our colleges might preserve the consciousness that their Catholic faith and practice alone will keep them in the way to "true happiness". Unfortunately they too often forget or disregard the fact. (Herder, St. Louis.)

It was to be expected, because demanded, that with the progress of the lay-retreat movement the methodology therefor would develop and be given systematic expression. This accordingly has been accomplished by the Abbé le Camus in a recent volume, *Rétraites Fermées: Nature, Organisation, Direction*. (Paris, Téqui, 1914.)

The qualification *fermées* is used to distinguish the real secluded retreat from the spiritual exercises carried on in public (*ouvertes*) missions. The author, being himself in charge of a house of retreats, writes with experience and his suggestions will prove valuable both to those who organize, conduct, and make retreats.

Whether the History of Philosophy may best be taught with the aid of a text-book written in Latin or in the vernacular is a debatable question, for both sides of which plausible arguments can be adduced. Probably the practice, if not the weightier arguments, would favor the English text-book. However, should Latin commend itself as the more suitable medium, a recent work in that language could be summoned as an able champion for Roman efficiency. The work in point bears the title *Historia Philosophiae* "Scholarum usui accommodata". The author is Dom Ramirus Marcone, O.S.B., professor in the Benedictine College of St. Anselm, Rome. It would not be easy to find a book of its class in which the essentials of philosophical systems are more succinctly and clearly presented and their logical as well as chronological relations made manifest. Thus far but one volume (pp. 364), which comprises ancient philosophy, Oriental and Greek, has been published. Two more volumes "duobus annis immediate sequentibus succedent". The completion of the entire work will give an opportunity for a more detailed estimate of its value. In the meantime we cannot recommend the present portion too warmly. It is both solid and luminous and quite abreast with the best literature on the subject. (Rome, Desclée.)

Similar commendation may be extended to a recent brochure by another professor in the same Benedictine institution of learning. The opuscle bears the title *De Cognitione Sensuum Externorum*, by Fr. Joseph de Gredt, O.S.B.

(Rome, Desclée). The author is well known to students of philosophy by his able work *Elementa Philosophiæ* (2 vols., Herder), which has previously been reviewed in these pages, and it will be no slight praise to say here that the recent *opus minus* reflects the merits of the preceding *opus majus*. The author has undertaken a psychological study of the sensuous powers with a view to establish their objective validity—psychology in the service of criteriology; about one-third of the volume being devoted to the former, and two-thirds to the latter. This is not the place to discuss the author's arguments for the objectivity of what are called sensible qualities, primary and secondary, the *communia* and the *propria sensibilia*. Those whose interest it is to do so may be referred to the brochure. Fr. de Gredt's opinion differs from that which Fr. Gründer, S.J., defends in his book *De Qualitatibus Sensibilibus*. The student will do well to compare the two works. Each protagonist "puts up" a strong fight for his side of the controversy.

The most recent addition to the "Scripta Pontificii Biblii" is *De Demoniacis in Historia Evangelica*, "auctore Joanne Smit, Ph.D., S.T.D., Rerum Bibl. Doctore". It contains a thorough exegetical-apologetical dissertation on the cases of demoniacal possession recorded in the Gospels. Apart from its apologetical value it throws some light on spiritistic phenomena, about which one hears not a little in these latter days. A more extended account of the book will appear in a future number of the REVIEW. (Rome, Bretschneider, via del Tritone.)

We miss greatly a Catholic sociological Review. Those who read French find in *Le Mouvement Social* an organ which to some extent supplies for our deficiency in English. It is, as its subtitle indicates, a "Revue Catholique Internationale", though of course its leading papers are written chiefly in view of social and political conditions prevailing in France. On the other hand, its survey of *la vie sociale* embraces most of the nations of Europe. If Catholic social activity in our own country does not come under its range, the absence is not to be attributed to the reviewer's short-sightedness. Catholic social activities in this country are as yet not so well organized as they are in Europe. (Rheims, *Action Populaire*.)

Now and again, even at this comparatively late date, one is asked, What is Modernism? It is only when made thus to stand up and "deliver the goods" that one comes to recognize one's limitations, at least in this direction. It is easy enough to resent the belated (literally, the preposterous) demand upon your few poor ideas; or to give some vague reply which honestly doesn't satisfy yourself any more than it does the querist. You may, if you like, refer the latter to the *Lamentabili* or the *Pascendi*, or you may give him to read the well-known *Catechism on Modernism* drawn up from those authoritative sources. However, there has just been published by Sands & Co., London (Herder, St. Louis), a small volume which helps to clarify one's mind on the matter and which may profitably be placed in the hands of any chance inquirer for information. The title is *Modernism and Modern Thought*, by Fr. Bampton, S.J. There are not many more than one hundred pages in the booklet, divided up into seven lectures. The subject is not "exhaustively" treated, but enough is said to supply the average Catholic reader with what he needs "for his instruction and warning".

Pustet (N. Y.) publishes *Mensis Eucharisticus*, a small and neatly bound volume containing Eucharistic and liturgical exercises before and after Mass for priests. The subject-matter is divided to cover four weeks, the first consisting of meditations on the perfections of the Most Holy Trinity; the second, on the Incarnate Word; the third, on the prerogatives of Our Blessed Lady, and the fourth, on the hierarchies of heaven. Special exercises for seasons like Advent and particular feasts are added. The book is likely to be of service to priests who are in the habit of making the "hour of adoration" in connexion with their Mass.

Max Springer's *Psalmi Vesperarum et Completorii* for Sundays, double Feasts, and the Office of the Dead, have to the great relief of many organists been translated from the Gregorian into modern notation. Whilst the title of the volume is both Latin and German, the contents are of course all Latin and therefore serviceable for any church. The price (55 cts.) for the bound volume is very reasonable. (Fr. Pustet, N. Y.)

A popularly written pamphlet of thirty pages on *Catholic Temperance*, by Father C. P. Baron, of Yorkville, Indiana, aims at promoting unity of efforts among right-minded Christians to banish the "alcohol vice". As the writer points out, Catholics lose nothing and gain much by promoting the organized crusade carried on for the purpose of purifying public morals, and weakening the health-destroying traffic that corrupts the homes of our people.

There are few books that will prove more effective in the hands of a priest who wishes to make Christian truth accessible to non-Catholics, than Colonel Turton's *Truth of Christianity*, to which we have directed attention before. Even if it were less admirably clear in the logical directness of its argument and the appositeness of its illustrations, the fact that the volume is from a layman speaks in its favor as an impartial plea. The book is in its eighth edition (thirtieth thousand) and deserves to be circulated throughout the country as a manual of Christian evidences. (Putnam's Sons, N. Y.)

The Four Gates is the ingenious title under which Father Edward F. Garesché, S.J., introduces a series of rhythmic chants and reflections which are calculated to lead the lover of truth and poetry to the realization of heavenly beauty.

"Four are the gates
To the splendors immortal,
Which the slow Hours swing
Open and close.
'Tis Heaven that waits
Just past the portal
Of Summer and Spring,
Of Autumn and Snows."

Images of the seasons, of Bethlehem and Calvary, of the Madonna's crown and Corpus Christi, of Even and Dawn, vary with brief stories of the saints told in unaffected verse. They make the handsome volume a pretty pilgrim-shell wherewith to dip up the water from the "Saviour's fountains", on the weary journey to heaven. (P. J. Kenedy and Sons, N. Y.)

There are so many good foreign books spoiled by their passage into English that it is a real pleasure to come across such a perfect piece of work as that which has recently appeared under the title of *The Chief Sufferings of Life and their Remedies*, by Abbé Duhaut (Père Georges Ephrem, O.C.D. Translated by A. M. Buchanan, M.A. New York, Benziger Bros. Pp. 264). With a modesty not always exhibited in similar undertakings the translator says not one word about self, the motive for introducing the book into English, the value of the original, and so on. *Ipsium opus laudat artificem*. Our English tongue is the richer for possessing such a book. It makes clear the value of suffering and sorrow, even though it does not quite solve their mystery. It inspires courage, consoles, and comforts. Here and there indeed one meets with an exaggeration which it might be well to lessen in the future edition that ought to be called for. For instance, it is hardly true to say that "as long as a man is free from pain he is the slave of egotism, the source of all that is mean and base in human nature. He thinks of himself and loves himself; his whole existence is self-centred" (p. 10). Again: "Your desire to avoid suffering is unworthy of a Christian, and a prayer for its removal ought to be addressed not to God, but to the devil, who is

capable of granting it and of cruelly misleading you, by requiring you in return to renounce God for his sake. Wait a while, and do not fling yourself upon the good things of this life, as if there were nothing beyond them" (p. 27). Utterances like these are wild and untrue, pardonable possibly under the rush of fervid emotion, but not fit to be set down in cold type. Moreover, they frustrate the very purpose for which the book was written,—to encourage and strengthen. Few indeed could bear suffering if it were not permissible to pray, with the Man of Sorrows, that the chalice might be removed, even while the spirit be prompt to drink, though the weak flesh shrink from the task.

The papers on Bergson contributed last year by Fr. Thomas Gerrard to the *Catholic World* have recently been put together in a neat little volume entitled *Bergson: An Exposition and Criticism from the Point of View of St. Thomas Aquinas* (London: Sands & Co.; St. Louis: Herder. Pp. 220). The snarl of an ill-natured reviewer in a London paper to the contrary notwithstanding, *there is a very good reason* for the collection of these articles in book form. They are, so far as we are aware, the only critique of Bergson by a truly Catholic writer to be found in English. Now in view of the fact that Bergson is at present probably the most widely read and perhaps most influential philosopher in the world, outside Catholic schools, there ought to be room surely for *one* Catholic estimate of the brilliant subtle French thinker. It may well be that, even should the Bergsonians not consider themselves refuted by the book before us, the book has none the less other obvious reasons for existence. As to the "Thomism" not being "particularly good",—upon that there will be grounds for differences of opinion. At any rate, Catholic readers who wish to be *au courant* with present philosophical tendencies and who have not the time or intellectual preparedness to study Bergson, will find Fr. Gerrard's neat little volume illuminating and suggestive.

To be able to talk intelligibly and interestingly to children is a gift which every priest does not possess in an eminent degree. Every one, however, who really loves children, and most normal grown-ups do, has enough of the natural gift to be cultivated by attention and practice. *The Little Talks to Children preparing for Holy Communion*, recently published by Herder (St. Louis, Mo.), are suggestive models for imitation. They are plain, sensible, and withal interesting. Nine in number, with eight short pages to each, they are not too long. The author modestly withholds his name, but here's a sample of his style and *le style c'est l'homme*: "Sometimes, my dear children, a man takes an automobile and races it around a track. He does not race with another machine, but runs it around alone, as fast as he can, to see whether he can make it go faster than any other machine ever went. That's what is called 'racing against time'. Now that's the way some children say their prayers, and especially the Act of Contrition. They say it just as fast as they can, as if they were trying to say it faster than anybody else ever did, and they don't seem to think at all of what they are saying. They race against time. Now, that isn't right, and I am afraid that the Act of Contrition said by some is worthless, it is of no account before God." Big children take notice!

Books Received.

THEOLOGICAL AND DEVOTIONAL.

JESUS CHRIST, PRIEST AND VICTIM. By Père S.-M. Giraud, Missionary Priest of Notre Dame de la Salette, author of *The Spirit of Sacrifice and the Life of Sacrifice in the Religious State*. Translated by W. H. Mitchell, M.A. Benziger Bros., New York. 1914. Pp. xxxviii-354.

THE VIGIL HOUR. A Manual of Approved and Indulged Prayers suitable for the Growing Devotion of the Public Hour of Adoration before the Blessed Sacrament. By the Rev. S. A. Ryan, S.J. Benziger Bros., New York. 1913. Pp. 125. Price, \$0.05.

PRAELECTIONES DOGMATICAE quas in auditorum suorum usum exaravit Iosefus Grendel, S.V.D., S. Th. Dr. eiusdemque in Studio Generali S.V.D., ad S. Gabrielem prope Vindobonam Lector. Tomus I: De Deo Uno et Trino. Sumptibus ac typis Domus Missionum, Steyl ad Mosam; Society of the Divine Word, Techny, Ill. 1912. Pp. xxxi-781. Pretium, \$2.70.

MISSIONS-PREDIGTEN. Unter Mitwirkung anderer Ordensmitglieder herausgegeben von Robert Streit, O.M.I. Th. I. Berufung der Heiden. Approb. Erz. v. Freiburg. B. Herder, St. Louis, Mo. Pp. 145. Price, 65 cts.

IM MORGENLAND. Reisebilder von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg. Mit 17 Bildern. Freiburg Brigg. B. Herder, St. Louis, Mo. Pp. 240. Price, \$1.10.

CASUS CONSCIANTIAE. Ad Usum Confessariorum compositi et soluti ab Augustino Lehmkuhl, S.J. Duo Volumina. Editio quarta correcta et aucta. Friburgi Brigg. B. Herder, St. Louis, Mo. 1913. Pp. 578 and 614. Price, \$5.40.

L'ASCÉTISME CHRÉTIEN pendant les trois premiers siècles de l'Église. Par F. Martinez. (6, *Études de Théologie Historique*. Publiée sous la Direction des Professeurs de Théologie à l'Institut Catholique de Paris.) Gabriel Beauchesne, Paris. 1913. Pp. ix-208. Prix, 5 fr.

RETRAITES FERMÉES. Nature, Organization, Direction. Par M. l'Abbé Henri Le Camus, Directeur de la Maison de Retraite de Notre-Dame du Bon-Conseil. Pierre Téqui, Paris. 1914. Pp. viii-229. Prix, 2 fr.

L'ATHÉISME ET L'EXISTENCE DE DIEU. Conférences Apologétiques. Par l'Abbé E. Gatteau, Docteur en Théologie. Pierre Téqui, Paris. 1913. Pp. xii-282. Prix, 2 fr. 50.

INTRODUCTION À L'UNION INTIME AVEC DIEU. Par le R. P. Dumas, de la Société de Marie. (*L'Imitation de Jésus-Christ*.) Troisième édition. Pierre Téqui, Paris. 1913. Pp. xxxii-555. Prix, 3 fr.

SOYONS APOTRES! Par Mgr. J. Tissier, Évêque de Châlons-sur-Marne. Nouvelle édition. Pierre Téqui, Paris. 1914. Pp. xx-481. Prix, 3 fr. 50.

PRAELECTIONES DE LITURGIIS ORIENTALIBUS habitae in Universitate Friburgensi Helvetiae a Maximiliano, Principe Saxoniae. Tomus Secundus continens Liturgias Eucharisticas Graecorum (exceptis Aegyptiacis). Friburgi Briggoviae: B. Herder. MCMXIII. St. Louis, Mo. Pp. 361. Price, \$2.60.

EHRENPREIS. Eine Festgabe fuer Erstkommunikanten. Aus Beiträgen mehrerer Mitarbeiter zusammengestellt von Helene Pages. Mit Approbation des Erzbischofs von Freiburg. Illustriert. Freiburg Brigg.: B. Herder, St. Louis, Mo. Pp. 243. Price, \$0.90.

LITTLE TALKS TO CHILDREN PREPARING FOR HOLY COMMUNION. B. Herder St. Louis, Mo. 1914. Pp. 78. Price, \$0.15.

TRACTATUS DE CASIBUS RESERVATIS NECNON DE SOLLICITATIONE ET ABSOLUTIONE COMPLICIS. Auctore Aloysio de Smet, S.T.L., Eccl. Cath. Brug. Canonico ad Honores, in Majori Seminario Brugensi Theologiae Professore. Car. Beyaert, Brugis. 1914. Pp. xv-221. Pretium, 3 fr. 30.

PREDIGTEN UND ANSPRACHEN zunächst für die Jugend gebildeter Stände. Von Msgr. Dr. Paul Baron de Mathies (Ansgar Albing). Dritter Band: Predigten an sechs Sonntagen nach Epiphanie, vom fünften Sonntag nach Pfingsten bis zum Advent, Mariä Lichtmess und Mariä Himmelfahrt nebst dreizehn Gelegenheitsreden. B. Herder, St. Louis. Seiten x-456. Preis, \$1.65.

WALLFAHRTEN ZU UNSERER LIEBEN FRAU. In *Legende und Geschichte*. Von Stephen Beissel, S.J. Mit 124 Abbildungen. B. Herder, St. Louis. Seiten xii-514. Preis, \$4.20.

PHILOSOPHY.

MODERNISM AND MODERN THOUGHT. By Father Bampton, S.J. London: Sands and Company. B. Herder, St. Louis, Mo. 1914. Pp. 117. Price, \$0.60.

BERGSON: AN EXPOSITION AND CRITICISM from the point of view of St. Thomas Aquinas. By Thomas J. Gerrard. London and Edinburgh: Sands and Co. B. Herder, St. Louis, Mo. 1914. Pp. 208. Price, \$0.90.

THE HUMAN SOUL and its relations with other Spirits. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Approb. B. Herder, London and St. Louis, Mo. Pp. 368. Price, \$1.50.

LA FEMME CHRÉTIENNE ET LA SOUFFRANCE. Lettre de S. G. Mgr. Duparc, Evêque de Quimper. Par M. l'Abbé Henri Morice. Pierre Téqui, Paris. 1913. Pp. xv-263. Prix, 2 fr.

MADAME DE COSSÉ-BRISSAC. Fondatrice du Monastère des Bénédictines du Saint-Sacrement de Craon. Par Dom M.-J. Couturier, O.S.B. Pierre Téqui, Paris. 1914. Pp. vii-280. Prix, 3 fr.

LE MIRACLE ET SES SUPPLÉANCES. Par le Père E. A. de Poulpique, O.P. Gabriel Beauchesne, Paris. 1914. Pp. 321. Prix, 3 fr. 50 net.

MANUEUL DE SOCIOLOGIE CATHOLIQUE d'après les documents pontificaux. A l'usage des Séminaires et des Cercles d'études. Par M. le Chanoine P. Poey. Gabriel Beauchesne, Paris. 1914. Pp. x-547. Prix, 5 fr.

PASCALS "PENSEES" (GEDANKEN). Herausgegeben von M. Laros. (Sammlung Kösel, Bandchen 67/68.) Jos. Kösel, Kempten und München. 1913. Seiten xl-291. Preis, 2 M.

HISTORY.

THE EARLY CHURCH IN THE LIGHT OF THE MONUMENTS. A Study in Christian Archaeology. By Arthur Stapylton Barnes, M.A., University College, Oxford; Trinity College, Cambridge; Chamberlain of Honor to H. H. Pius X, Corresponding Member of the Société Archéologique de France and of the Arcadia of Rome. With illustrations. Longmans, Green & Co., New York and London. 1913. Pp. xx-223. Price, \$1.50 net.

THE HISTORY OF THE POPES DURING THE LAST FOUR CENTURIES. By Leopold von Ranke. In three volumes. (Nos. 36, 37 and 38 of *Bohn's Popular Library*.) London, G. Bell & Sons; New York, The Macmillan Co. 1913. Pp. xix-548, vii-573 and xii-500. Price, \$0.35 per vol.

ROMA. Ancient, Subterranean, and Modern Rome in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. With Preface by Cardinal Gibbons. Part II. With 938 illustrations in the text, 40 full-page inserts and 3 plans of Rome. Benziger Bros., New York. 1913. Complete in 18 parts, published bi-monthly. Price, per part, \$0.35.

ST. LOUIS, KING OF FRANCE. B. Herder, St. Louis, Mo.; Sands and Company, London, Edinburgh and Glasgow. 1913. Pp. 264. Price, \$1.25.

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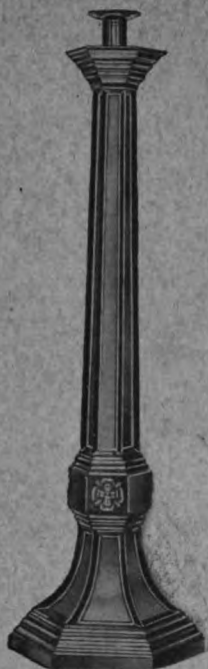
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CONTENTS

RUSSIAN ECCLESIASTICAL WRITERS ON THE PRESENT POSITION OF THE ORTHODOX CHURCH	257
The Rev. A. PALMIERI, O.S.A., Rome, Italy.	
THE FAITH OF THE MOUJIK	276
THE LOT OF THE VILLAGE "POPE"	288
RICHARDSON L. WRIGHT, New York City.	
IS THE SACRIFICE OF THE MASS THE SACRIFICE OF THE CROSS?	297
The Very Rev. M. J. GALLAGHER, V.G., Grand Rapids, Michigan.	
THE CRUCIFIX	316
JOHN R. FRYAR, St. Edmund's, Canterbury, England.	
THE "COLOR ROSACEUS" FOR LAETARE SUNDAY	326
A PRETENDED MARRIAGE	329
FR. STANISLAUS, O.F.M.	
THE "CEPHAS" DIFFCULTY	332
The Rev. CHARLES L. SOUVAY, C.M., St. Louis, Missouri.	
A FREE LENDING LIBRARY	334
THE ALTAR WINE QUESTION	337
The Rev. L. PESCHONG, St. Francis Seminary, Wisconsin.	
OUR DEBT TO THE LATE CANON SHEEHAN	340
BAPTISM OF VAGRANT CHILDREN	344
MANNER OF MAKING THE STATIONS OF THE CROSS	346
ST. PAUL AND THE PAROUSIA:	
The Rev. CUTHBERT LATTEY, S.J., St. Beuno's College, St. Asaph, North Wales.	
The Rev. JAMES HOPE MOULTON, M.A., D.Litt., Didsbury Theological College, Manchester, England.	
	356

CONTENTS CONTINUED INSIDE

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. X.—(L).—MARCH, 1914.—No. 3.

RUSSIAN ECCLESIASTICAL WRITERS ON THE PRESENT POSITION OF THE ORTHODOX CHURCH.*

IN a recent article on religious freedom in Russia,¹ Dr. Michael Georgievich Krossnogeon, professor in the Imperial University of Yurieff, whose text-book on Canon Law has been recommended by the Holy Synod as a standard for ecclesiastical seminaries throughout Russia, makes the statement that the Russian government's attitude from the beginning of its history has been defined by two principles. One of these is tolerance of other creeds; the other, "the preservation of the Orthodox faith". "And so it is in our days," continues the professor. "The Orthodox faith in Russia has always been acknowledged to be the one true faith. Our fundamental laws say: 'The chief and dominant religion in the Russian Empire is the Christian, Orthodox, Catholic Faith of the Eastern Confession'."

I mention this most recent and in a way authoritative statement here, not in any caviling spirit, but because it leads naturally to the question which I propose to answer in this article, namely: What is this dominant religion in the Russian Empire, called "Christian, Orthodox, and Catholic"? The answer must come from the leading churchmen themselves in the Orthodox body of the Russian Church. It must receive its

* In the following article the titles of the publications to which reference is made are as a rule given in English translation in the text, with the original in footnotes; this, it is hoped, will bring out better the character of the testimony adduced.

¹ *The Constructive Quarterly*, December, 1913, pp. 763-776.

confirmation from the sanctioned practice of that Church and as it is reflected in the moral and social life of the nation. As far as these sources shed any light upon the teaching of Russian Orthodoxy, they may be expressed in the words of a recent writer on the present state of the Orthodox Church, who says: "The Church is without that supernatural element, that faith and doctrine which transform mankind, which infuse into humanity the principle of divine life, and lift up the souls of men from the grovelling things of earth to the contemplation of the eternal truths."²

Some thirty years ago a prominent ecclesiastical writer, named Dostoievskij, declared: "From the epoch of Peter I, who instituted the Holy Synod, the Russian Church became paralyzed, and is no longer able to work out men's salvation,"³ a statement which is echoed on every side by the best and most competent writers amongst the Russian bishops and clergy. A recent author, discussing the reëstablishment of the Russian Patriarchate in *The Social and Ecclesiastical Life*, a clerical magazine of Kazan, wrote: "After the epoch of Peter the Great, the Russian Church ceased to exist; she is dead; she has neither a head nor a leader. She is a mere department of the ministry of worship, which does not govern a church, but a Russian ecclesiastical bureaucracy."⁴ Shortly before this (in 1905) an important article signed by Bishop Evdokim had appeared in *The Theological Messenger*, the leading theological review in Russia, the organ of the Ecclesiastical Academy of Moscow. The article made quite a sensation at the time in Russia, for Mgr. Evdokim was recognized as one of the most learned members of the Orthodox hierarchy. The writer spoke of the Russian Church as follows: "Immobility and formalism are the chief characteristics of the bureaucratic system which penetrates and infects the organism of the Church. Orthodoxy, if we consider it in its reality, and apart

² Witte, *The Present State of the Orthodox Church*. Slovo, Petersburg, 1905. N. 108.

³ Th. Dostoievskij, *A Christian Writer*. Cerkovnyia Vedomosti, Petersburg, 1906, pp. 226-230. Kusnetzov, *The Reformation of the Russian Church*. Moscow, 1906, p. 36. Palmieri, *La Chiesa Russa e il suo riformismo dottrinale*. Florence, 1908, pp. 5-6.

⁴ *The Reëstablishment of the Russian Patriarchate*. Cerkovno-obshestvennaia jizn, 1906, 25, pp. 837-841.

from the theoretic conditions that surround it, is no longer a religious force, but a dead doctrine. The Russian Church is no longer a guardian of the universal truth of Christendom, but a museum of Christian antiquities. This museum is, no doubt, very useful for historical research, but it is without efficacy for the living man, for the living soul. The Russian clergy may be compared to a corpse stretched on the bier, decorated with the various insignia of their order and rank. They present a rather pleasing appearance; but we wait in vain to hear from the lips of these corpses the inspiring words of eternal life." ⁵ Mgr. Antony, Bishop of Volhynie and at present the most authoritative personage of the official church, writes as follows in the official organ of the Holy Synod: "There is in Russia a laical bureaucracy, but there is not a church. The Russian Church is deprived of the most important element in life, an element that is found among Latins, Protestants (?), and Musselmans. She has no chief. She is the slave of the laity, the slave of a council founded on the violation of the ancient canons." ⁶

Let us examine the fairness of these criticisms concerning the Russian Church. What are the existing relations between the Russian bishops and priests (popes), and the Russian people. Here again I shall not appeal to my personal impressions obtained by protracted travel in the Russian Empire. I shall offer only Russian estimates of the apostolic spirit of the Russian clergy and the Russian people, and allow the Russian ecclesiastical writers to introduce us into the interior life of their church. In this way I shall dissect, so to say, the heart of Russian Orthodoxy.

It is an easily observed and therefore a recognized fact that the bishops of the Russian Orthodox Church have but little influence upon the religious life of the Russian people. Indeed it would be on the whole impossible for the bishops to reach their flocks, even if they actually exercised their apostolic mission in their dioceses. The Russian Empire covers a vast territory. It comprises almost one-sixth of the entire land surface of the globe; that is to say, some nine million

⁵ *Bogoslovskij Vestnik*, 1905, T. II, pp. 179-185.

⁶ *Cerkovnaya Vedomosti*, 1906, pp. 380-382.

square miles. The Orthodox population is estimated at about one hundred million souls. This body, for the purposes of ecclesiastical administration, is divided into about seventy dioceses.

The metropolitans (St. Petersburg, Moscow, Kieff, Kazan), with the bishops and vicar bishops, number about 130.⁷ The vicar bishops are for the most part occupied in the direction of theological academies and ecclesiastical seminaries and thus exercise only a remote influence upon the religious education of the masses. Thus there are about one hundred bishops for one hundred million Orthodox members. Under the circumstances it is manifestly impossible for every Russian bishop to visit his diocese, which often extends beyond the area of a European kingdom, with two or three million subjects.

As a matter of fact it is a common complaint of the Russian press that the bishops take no interest in and are often wholly ignorant of the religious conditions of the cities in which they reside, not to speak of the other cities and villages of their extensive jurisdictions. There are in point of fact towns within reach of the city residence of the Russian bishop that have not been visited by their pastor for fifty years. Indeed the Russian bishops usually live in monasteries and are scarcely ever seen by the people.⁸ "A mountain of official documents," says Bishop Evdokim, "separates the Russian episcopate from the Russian people."⁹ A bishop's jurisdiction extends to seminaries, parish schools, manufactories of candles, monasteries, consistories, in a word, to all the various institutions controlled by the Russian ecclesiastical bureaucracy. Accordingly, he must examine and sign annually from eight to ten thousand acts and documents, and read and pass judgment on perhaps twenty thousand others that the ecclesiastical consistories of his diocese send to him. Thus the apostolic activity of the Russian bishops is hindered by a vast array of administrative details.

⁷ I give accurate statistics of the Russian dioceses in the *Chiesa Russa*, pp. 138-140.

⁸ *Ecclesiastical Council and the White Clergy*, Slovo, 1905, N. 140. *Bogoslovskij Vestnik*, 1906, T. II, pp. 39-41.

⁹ *Bogoslovskij Vestnik*, 1905, T. III, pp. 554-556.

There is another difficulty that limits the religious ministrations of the Russian bishops, and which prevents their knowing the conditions of their dioceses. In Russia a bishop rarely remains in the diocese of his first appointment. The Russian government looks upon him as a civil employe and makes it necessary for him to transfer his residence whenever it thinks well to do so. It is difficult to find a bishop in Russia who has lived for five or six years in one diocese. According to the statistics of 1905, published in the *Peterburgska Viedomosti*,¹⁰ out of 64 bishops, only 16 had resided for more than five years in one diocese; 22 from two to five years; 13 one year only; and 13 less than one year. The official lists show some bishops who have been successively rulers of seven different dioceses. Ireneus, the last bishop of Orel, filled the sees of Uman, Tchirigin, Mohileff, Tula, Kamenec-Podolsk, Ekaterinburg, and Orel. It is a recognized fact, attested by the Russian press, that the consecration of a new bishop involves the translation of about ten other bishops to new dioceses. This has led to the curious definition of a Russian bishop by the Review of Kazan, as one who is "a perpetual traveler whose mission consists in the practical study of the geography of the Russian Empire".¹¹ While the Russian clergy at times object to these methods, insisting that bishops should be irremovable in their dioceses, the Holy Synod ignores their protests.

It can hardly be expected that the Russian bishops who are thus deprived of influence among the people, have any standing among the intellectual classes or the lower clergy. There are assuredly learned bishops in the Russian episcopacy, but they are few. The government of Constantine Pobiedonostzeff removed from influential positions in the administration of the Russian Church all clerics who by reason of their superior learning and culture were suspected of ambition or were supposed to have embraced the monastical life for the sole purpose of afterward obtaining places of power. Even among those who are educated in the monasteries, the number of learned men is small and their aspirations are frequently lim-

¹⁰ 1905, N. 87.

¹¹ *Cerkovno-obshestvennaia jizn*, 1906, 22, p. 770.

ited.¹² Hence, according to *The Theological Messenger* of Moscow, the Russian bishops "hate light, liberty, and human endeavor. Their sermons are violent invectives against knowledge and nobility of character. They denounce the aspirations of the people in their struggle for justice, as unbearable ills. They pretend to have a claim to guide the high classes and to govern Russian intelligence by means of their ascetic rules."¹³

The result of this attitude of the higher clergy has been the complete alienation of Russian intelligence from ecclesiastical circles. The educated Russians, men and women, are wholly divorced from the Christian religion. The universities practically shut their doors against the study of the sacred sciences. Of course, there are at each Russian university professors of Theology, Canon Law, and Ecclesiastical History. But the appointments are merely perfunctory and the students have little respect for religion. In many cases persistent efforts are made to get the government to suppress the chairs of theology.

On all sides it is recognized that the better class of Russians is separated from the Church. In the pages of the organ of the Holy Synod, *Serge*, the Archbishop of Finland, has openly proclaimed this phase of the life of the Church in Russia, and acknowledged that it would be very difficult to lead Russian intelligence to respect religion. Yet it is true that the bishops might exercise a certain influence on the people, if they cultivated closer relations with the lower clergy who perform spiritual duties in the parishes. But even a superficial acquaintance with the history of the Orthodox Church suffices to show one that a latent schism separates the higher clergy and monachism from the lower clergy; and it is this division that has made it impossible since 1905 to call a general council of the clergy.

The antagonism between the episcopacy and the so-called white clergy (popes) is thus characterized by the Bishop of Volhynia: "There are in our Church two tendencies: (1)

¹² Ibid., 1906, p. 664. *Relations between Church and State*, Cerkovnij Viestnik, 1906, p. 527.

¹³ *The Dawn of the New Ecclesiastical Life*, Bogoslovskij Viestnik, 1905, T. I, p. 231.

the administrative, which is built upon the traditions of the Latin Church and ancient scholastic theology. Religious ideals have no place in this tendency. It limits its operations to the outward change of the Church's organism. (2) The religious tendency, which contains and endeavors to develop the true and living principle of the Orthodox faith. This is the tendency of the people, the really religious tendency, the object of which is to observe the fast, sanctify the feasts, and keep the Commandments of God and of the Church. The first tendency is to be found only among the higher clergy; the second among the lower clergy and the people. Besides, the priesthood in Russia is divided. The lower clergy has left the bishops and monks to draw nearer to the people."¹⁴

In my volume on the Russian Church¹⁵ I have collected documents from Russian sources to show the hostile relations of the bishops and the popes.¹⁶ Here it will be enough to recall that, according to the testimony of *The Ecclesiastical Messenger*, the pride and aloofness of the Russian bishops have kept the popes at a distance from the episcopal residences or palaces.¹⁷ The bishops have no welcome for the priests, whom they transfer from one parish to another without cause. One bishop in an interval of nine months removed from one parish to another 95 per cent of the priests of his diocese.¹⁸ There are bishops who have no other interest in the welfare of their priests than to punish them from mere caprice. *The Ecclesiastical and Social Life of Kazan* cites the instance of Mgr. Gury, Bishop of Simbirsk, who in a few months degraded or confined in monastic prisons no less than 118 members of his clergy.¹⁹ Strange as it may seem, it is a fact that suicide is not a rare occurrence among the lower clergy, and they are driven to this crime by the inhumanity of the bishops.²⁰ "Episcopal absolutism and arbitrary dealing,"

¹⁴ *Cerkovnaja Gazeta*, Petersburg, 1906, 18-19, pp. 1-2.

¹⁵ *La Chiesa Russa*, Florence, 1908.

¹⁶ Pp. 316-324.

¹⁷ *The Bishops and Lower Clergy*, *Cerkovnij Viestnik*, 1906, 19, p. 617.

¹⁸ *Bogoslovskij Viestnik*, 1905, T. III, pp. 779-780. *Hristianskoe Ctenie*, 1906, T. II, p. 628.

¹⁹ 1906, N. 49, pp. 1612-1613.

²⁰ *La Chiesa Russa*, pp. 320-321.

writes the *Theological Messenger*, "are the obstacles which interfere with the activity of the common clergy, and alienate the affection of the people from their pastors. War against episcopal absolutism appears as a necessary consequence in order that the lower clergy and laity may have a share in the supreme government of the Church."²¹ Some bishops, it is true, are men of good will and learned, and would gladly introduce among their flock the life of the Spirit of God; but their zeal and activity are in turn, as stated above, hindered by the civil power, which exacts as a first law subordination of the clergy to the state. The bishop who manifests any zeal and seeks the independence of the Church is either immediately recalled from his diocese, or relegated to a monastery by order of the Holy Synod. During the past year Bishop Ermogenes was deposed for no other cause than that he had taken the liberty of sending a telegram to the Czar without having previously obtained leave from the Synod. The dependence of the episcopacy upon the civil power represented by the Holy Synod may be said to be the principal obstacle in the way of the bishops devoting themselves to the spiritual needs of the people.

Speaking of the pastoral activity of the Russian clergy the *Kolokol* (Steeple), a newspaper of the most uncompromising and fanatic section of the Orthodox Church, characterizes the relations of the lower clergy with the people in the following terms: "The popes of Russia are not teachers of religion; they are ignorant of the science of saving souls. The difference in matters of education and enlightenment among the masses of the people is almost incredible. They dispose the Orthodox faithful to keep away from the church. They force the relapse of converts (Tartars and Jews) into their ancient superstitions; and they are responsible for the apostasy of the Catholics and Protestants who in the nineteenth century embraced the Orthodox faith. The population of the villages increases more and more, but unbelief and superstition empty the churches. The lay *starosty* (chiefs of the Russian parish similar to our vestrymen or trustees) do their best to organize good choirs; the priests carry out the religious

²¹ *Some Dangerous Symptoms in the Life of the Russian Church*, Bogoslovskij Viestnik, 1905, T. III, pp. 575-579.

ceremonial in splendid fashion; but the people pay no heed to the invitation of their pastors. Why have the popes so little influence? The reason is their pastoral indifference. They lack the living faith that would induce them to become the leaders and friends of the people. Moreover, priests' sons give bad example by preferring secular entertainments to divine services on Sundays and holidays of obligation, and by neglecting the performance of their spiritual duties."²²

The indifference of the lower clergy, according to Russian witnesses, explains the gross corruption on the one hand, and the ignorance of religion on the other, of the Russian people. Thus Rachinsky in his book on *Letters on Temperance to Orthodox Young Men* says: "The Russian people are baptized, but they are never catechized."²³ Dobroklonski and Golubinski, two Russian historians of note, declare that paganism has never died out in Russia from the very origin of the Russian Church. They point to it as existing in many villages, where the superstitious class of *moujiks* confound the worship of the true God with certain remnants of the worship of ancient Slavic idols. We learn from Russian ecclesiastical sources that the religious condition of the lower classes of the people is extremely pitiful. The *moujiks* do not know the rudiments of Christian decency, nor the respect due to the house of God. They enter the church as they would a tavern, and assist at divine worship in ragged clothing and dirty shoes. They have not the least knowledge of the Church's ceremonial. The ancient Slavic, in which are composed the liturgical prayers of the Russian Church, is for them an unknown language. All this is due of course to the fact that the great masses of the people receive no doctrinal instruction concerning the truths of the Christian faith.²⁴

It is true that the *moujiks* baptize their children, as the Church prescribes; they hear Mass on Sundays, go to confession, and carefully observe the fasts. But their whole attitude toward the Christian faith is that of servile and stoical

²² *Why there is in Russia a Decay of Christian Piety?* Kolokol, 1906, 4; 14, 58.

²³ Moscow, 1899, pp. 5, 12.

²⁴ Palmow, *The Spiritual Needs of the Russian Clergy, and Orthodox Apostleship*, Kieff, 1903, p. 24. Palmieri, *La Chiesa Russa*, p. 352.

obedience to the precepts of the Church without any thought of the interior life of grace as necessary to salvation. As soon as they leave the church they go straight to the tavern. Often even in church their conduct is worse than at home. For the average moujik the most important act of piety consists in many prostrations before the images of the Blessed Virgin and the Saints. This he believes dispenses him from all need of praying. For the rest, the religious ignorance of the moujik is so great that often he cannot distinguish between God and the Saints. For this reason false Christs frequently occur in the history of Russian superstition. Fr. John of Cronstadt, the so-called thaumaturge of the Russian Church who died a few years ago, was generally adored by these peasants as a second Saviour of mankind; and a woman, Kisseleva by name, who was associated with his philanthropies, received from them the glorious title of Mother of God.²⁵ Gregory Petrov, a priest, says: "It may be affirmed without hesitation, or without the least fear of straining the truth, that, since the conversion of Russia to the Christian faith under Vladimir the Great, the people have not ceased to sit in the greatest darkness regarding doctrinal instruction and religious practice."²⁶

The true causes of the religious starvation of the Russian people may be traced to the lack of spiritual impulse from the clergy. Kantorsky, himself a member of the Russian clergy, writes: "The Russian priests need higher inspiration. There are very few among us who do not feel the burden of earthly cares. We do not know how to fix our minds on the sublimity of our ministry. We are men of words, not works, because we do not observe the law, though we are looked upon as the preachers of the law. Our moral life deserves the most severe reproach."²⁷ The official Synod singularly enough confirms this view of the situation, as is apparent from the assertions of some of the prelates belonging to this authoritative body of the Church in Russia. From the *Ecclesiastical News* I gather the following: "The Russian Orthodox clergy

²⁵ Osipov, *The Causes of the Decreasing Influence of the Russian Clergy on the People*, St. Petersburg, 1900.

²⁶ *Toward Light*, Moscow, 1901, pp. 23-25.

²⁷ *La Chiesa Russa*, p. 350.

do not know the spiritual needs of their people. In ordaining candidates to the priesthood, diplomas from high schools or seminaries weigh more with the bishops than moral character or a vocation to the ecclesiastical state. . . . The Russian clergy are no longer capable of fostering piety and edification among their parishioners. The true and genuine conception of sacerdotal life is actually dying in Russia; perhaps it would be nearer the truth to confess that it has already ceased to exist. In the town the priests appointed to parish work do not even know their parish boundaries. They have convinced themselves that a mechanical performance of the liturgical ceremonies is the only duty of the pastor of souls. Collecting their salaries is for them a far more important function of the sacerdotal life than the spiritual care of those committed to their guidance. No wonder, then, that the relation between the clergy and people is anything but cordial; no wonder that the Russian Orthodox masses are indifferent to the continuous decline of their own church." ²⁸

It is well known that the organ of the Holy Synod aims at exalting the merits of the Russian clergy; and when it speaks thus disparagingly of them, its criticisms cannot be attributed to bias or lack of sympathy. The same criticisms are found in a speech made by Mgr. Eulogius to the members of a synodal committee appointed to prepare and organize a general council of the Russian Church. Mgr. Eulogius is also the leader of the Orthodox priests who are members of the Russian Duma. He is, I may incidentally mention, a determined adversary of the Catholic Church, and his diocese has been the theatre of the most disgraceful acts of violence against the Ruthenians in allegiance with the Holy See. Speaking of the practical life of the Roman as compared with the Orthodox clergy, he says: "The Catholic priests observe carefully the ceremonial and diligently perform their pastoral duties. They are men of convictions and principles with a clerical calling; and never fail in priestly decorum, or in the moral strength which the priesthood demands of them in their relations with the laity. Moreover they are by their obedience docile instruments in the hands of their bishops. The Rus-

²⁸ *Ecclesiastical News*, 1906, pp. 107, 2474, 2566, 2674.

sian priests, on the contrary, habitually despise ecclesiastical discipline; in their social intercourse with the laity they do not maintain the dignity of their ministry; and in church, during the liturgical services, they are totally unmindful of the Real Presence of our Lord upon the altar. They cause an evident decrease of piety among the people by their conduct. In short, the Russian clergy are without an ecclesiastical training." ²⁹

The chief reasons given by Russian ecclesiastical writers for this decline in the apostolic life of their clergy are the following: Candidates with a real vocation to the ecclesiastical state are wanting. The Russian clergy consists of a body of men who embrace the priesthood to support their families. They form a class, or caste, which, since the conversion of Russia to the Christian faith, has held aloof from the rest of society. The priesthood is a burden that the Russian priests put upon their sons; a rigid inheritance from which the families of the clergy are not to be debarred. A few years ago the theological Academy of Moscow invited a large number of priests to give their opinion about the real motives that actuate young men in entering the ecclesiastical state. The best and most distinguished priests answered that they knew of no seminarists who entered the priesthood from a sense of generous self-denial and zeal for souls, or with the intention of disinterestedly fulfilling the duties of their high calling. ³⁰

Paradoxical as it may seem, the seminaries, instead of remedying this abuse in the vocation of the clerical candidates by a thorough ecclesiastical training, rather imbue the future priest with a contempt for the duties of his state. "Russia," declares Mgr. Tychon, Bishop of Kostroma, "is utterly deprived of schools that deserve the name of clerical seminaries. The seminaries in Russia are, indeed, considered by some Russian prelates as schools of moral degeneracy, of political revolt, and sometimes even as the nurseries of real criminals." ³¹

A Russian canonist, Ivan Suvoroff, writes that there is no country in the world where the life of the seminarists is so low morally and scandalous as in Russia. During the period

²⁹ Ibidem, pp. 16-31.

³⁰ *Missionerskoe obozrenie*, 1905, T. 1^o, pp. 993-994.

³¹ *Ecclesiastical News*, 1906, p. 569.

of the Russian political troubles (1906-1907) the police were obliged to close nearly all the seminaries, because the students openly advocated political nihilism, free love, subordination of the Church to the State, and the laicization of the clergy. They insulted their bishops, threatened their superiors and teachers, and at times used violence to disseminate their doctrines. The rector of the ecclesiastical seminary of Tamboff was shot by a young seminarist. In other seminaries the superiors had vitriol thrown on them or were roughly assaulted by their clerical pupils.³² The *Theological Messenger* of Moscow gives a list and detailed account of the outbreaks and revolts that took place during the years 1906 and 1907, and the mere recitation of these violences confirms the severe arraignment of Krasin, that the ecclesiastical schools in Russia are in a condition of moral dissolution.³³

No doubt the degeneracy of the Russian seminaries, as justly remarked by Mgr. Agathodore, Bishop of Stavropol, is due to the secular spirit which dominates them. The seminaries are nominally conducted and directed by members of the black and white clergy; but the great majority of the teachers to whom is confided the ecclesiastical training of the seminarists belong to the ranks of the laity. "It is evident," says Mgr. Agathodore, "that the decline of ecclesiastical life in Russia is a consequence of the lay rather than the clerical training in the seminaries. These schools might be made models of sacerdotal perfection, if only the teachers were at the same time the pastors of the students' souls. Doubtless, lay teachers are able to give the true sense of Holy Scripture, develop the truths of dogmatic theology, and conduct their pupils through the difficult paths of the early history of the church; but they lack the power of imparting to them apostolic zeal, simply because they do not possess it themselves. How can a lay professor point out the rules to be observed in the celebration of Mass, or teach the science of succoring and relieving souls in the Sacrament of Penance? It is perfectly

³² Krasin, *The Ecclesiastical Training in Russian Seminaries*, Study of the Ecclesiastical Academy of Kief, 1901, T. I, p. 713.

³³ Sokolov, A Painful List of the Ecclesiastical Seminaries during the years 1906-1907. *Theological Messenger*, 1907, T. II, pp. 230-246. Kosickij, *The Causes of Decay of the Apostolic Spirit amongst the Russian Clergy. Faith and Church*, Moscow, 1905, T. II, p. 411.

true that there is an antagonism between the teaching and the life of the lay professors in the seminaries. As a matter of fact, the spirit of the priesthood implies a denial of the world's ideal, whereas the spirit of the laity is all absorbed in it. A man, therefore, who dares not enter the priesthood, is incapable of revealing to his pupils its beauty, or of giving to them the spirit of sacrifice which it requires."⁸⁴ These words need no comment. The wholly lay influence in clerical training is the dissolving acid of the apostolic life in Russia. And it is no wonder that bishops like Mgr. Antonio of Volhynia advocate as a first condition of ecclesiastical reform the introduction of Catholic methods in conducting the seminaries.

A second reason for the want of zeal among the Russian clergy is the relative poverty of the priests. I have shown from statistics in *Chiesa Russa* that only a handful of parishes receive compensation from the public treasury; the remainder must depend for their sustenance on the produce of the soil, and the perquisites obtained in their pastoral ministrations. The large majority of the clergy are in consequence a body of landowners, or peasant proprietors. According to the opinion of writers in the *Ecclesiastical Messenger*, agricultural labor degrades the dignity of the priesthood. The priests who, like the moujiks, become husbandmen, are lost to intellectual pursuits. They prefer to discuss crops, and questions of sowing and reaping, horses, hogs, hay, and the like, with their parishioners, rather than to instruct them in Christian doctrine. They soon forget the little book knowledge they obtained in the seminaries, and are absorbed in the daily tasks connected with cultivating the soil. Thus they become of the earth earthy by their occupation.⁸⁵

It must also be remembered that the offerings (taxes, in Russia) made for the administration of the Sacraments are very low in the villages. The average perquisite which the parish priest receives for solemnizing a marriage amounts to about thirty cents. It is only five cents for Baptism, and two cents for funeral services. So it happens that in many villages the income of the parish priest during the whole year from his

⁸⁴ *Ecclesiastical News*, 1906, pp. 212-213.

⁸⁵ Levitov, "Is it not time for the Rural Clergy to forsake Agricultural Labors?" *Faith and Reason*, 1896, III, pp. 172-177.

pastoral ministry, amounts to barely fifty dollars. Hence, unless the harvest is plentiful, a parish priest and his family are left in utter destitution.⁸⁶ In a letter addressed to Mgr. Antonio of Volhynia a parish priest speaks thus of his indigence: "My portion of land, the government salary, and the contributions of parishioners give me a yearly income of only four hundred dollars. This sum is insufficient for the needs of my family of seven. It would be useless to appeal to my parishioners for aid, because they are poorer than I am. The children who should be the joy of a Christian family are often for us objects of sorrow and remorse. My wife is economical and industrious, cleans the church, washes the altar-linen, tends to the sacred vestments, is satisfied with the most frugal meals; but she is unable to bear such a continuous strain; and to live in this misery, having received a fine education, is for her a continuous martyrdom. It happens sometimes that we must keep our sons at home for want of shoes, and grieve at the tears of our daughters who are ashamed to go to church for want of decent clothing. Our anxiety increases when our sons go to school and our daughters get married. We have not wherewith to educate the sons or dower our daughters. We die in misery and after our death our unhappy family inherits our debts and poverty."⁸⁷

From these conditions it would appear that the parish priests are not allowed much time for the fulfilment of their pastoral duties. In addition to the necessity of earning his livelihood, the parish priest is overburdened with a great many civil functions. From statistics given in the *Ecclesiastical Messenger* we learn that the Russian parish priest must keep twenty and more books or registers at the disposal of the civil, military, and ecclesiastical authorities. First, they have to take care of the *Metriki*, that is, of the registers containing minute accounts of the births, marriages, and deaths which take place in their respective parishes. These registers are to be kept in duplicate, one for the parish church, and the other for the archives of the consistory of the diocese. Secondly, the parish priests draw up also the so-called *News of Clergy*, a kind of parish record. This record demands a short historical sketch of the

⁸⁶ Strannik, 1906, II, pp. 702-707.

⁸⁷ *Pravoslavny Sobesiednik* (Orthodox Lecturer), 1905, I, pp. 159-162.

parish church, a roll of those who have contributed to its foundation, a list and description of its altars, a detailed account of its furniture, lands, archives, incomes, and a history of the persons attached to the service (*pricha*) of the parish, including their names, remarks concerning their age, families, wages, titles, as well as an elaborate list of the parishioners, a topographical description of the parish, and a report of its spiritual condition. The parish priest must keep four copies of this historical record of his parish, a burden imposed since the year 1769. The system, however, has the advantage of furnishing very accurate sources for a history of Russian parishes.

Besides these two books, the parish priest is obliged to draw up a list of parishioners who have gone to confession within a year; a list of those who have neglected to perform this Christian duty; a list of the *Raskolnikis* (Russian schismatics) living within the limits of his parish; a register in which is recorded the degrees of consanguinity among the parishioners; a register of the military conscription; a description of the real estate of the church; a list of the liturgical books belonging to the church; the liturgical diary; a report of the sermons preached in the church; the original text of the same; a list of the acts (announcements) published by him and a summary of the same; a list of the acts sent to him by his parishioners; a detailed account for the dean on the state of the church, its clergy, schools, parish committee, parish library, the hospital of the village; the semestral account of the candles sold to them by the churchwardens, together with those that burn before the images of the saints; an account of the *vienciki*, or paper ribbons with which the Russian people are accustomed to bind up the foreheads of their dead; a book relating to the parish schools; a book of the receipts and the expenditures of the parish church.⁸⁸

The simple enumeration of so many books and acts in the writing of which the Russian clergy must spend the greater part of their time, shows how the Orthodox Church is bound up by political restrictions, making it a government machine rather than a religious institution. But the bureaucratic

⁸⁸ Is Apostleship a Chancery Work? *Ecclesiastical Messenger*, 1906, pp. 1189-1193.

functions of the clergy are not limited to writing only the above-named documents. We may add that the political power does not scruple to harass the parish priest with demands for other and numerous documents that impose upon him a never-ending labor. Even private institutions or societies look upon the popes as upon their secretaries or scribes. An illustration may be given by citing here a circular letter addressed by the Russian Board of Health to the parish priests of Cherson's diocese. This document requests them to give the names, birthplaces, and family conditions of all midwives living in their respective parishes; to declare whether they are married, spinsters, or widows; how many years they have exercised their profession; how many women lying-in they had assisted; at how many difficult confinements they had been present during the year; how they had behaved themselves in the last-named cases, that is, had they sent for a physician or obstetrician or priest.³⁹ It may be said that every department of the Russian bureaucracy misconceives the clergy as men under the ban of the law, a slavery which the priests cannot throw off. Their bishops afford them no protection against the vexations of the civil officials, for the simple reason that the bishops themselves must court friendly relations with the secular powers.

It is plain therefore that the Russian priest is unable to lift his people from their condition of ignorance and religious stolidity. He finds little time to spend in reading or study. For lack of means he cannot subscribe to the theological reviews or purchase books for the parish libraries. The average Russian priest makes no secret of his ignorance of the sacred sciences; but it would be wrong, he claims, to hold him responsible for his ignorance. "We are called unlearned," writes a pope in the *Ecclesiastical Messenger*, "we are said to care little for the religious instruction of the people, for the Christian training of Orthodox children. But our defamers should not forget that each day of our lives numbers only twenty-four hours, whereas we need days of 124 hours to discharge all the duties enjoined upon us. It is true, we perform our liturgical ceremonies in a hurry, but remember that we have

³⁹ *Ecclesiastical News*, 1906, N. 9, p. 445.

no time for the care of souls. I dare to say that we would be greatly satisfied if the government fixed for us a definite number of working hours each day, as they have for the factories. . . ." ⁴⁰

A fifth cause of the decline of the sacerdotal spirit in Russia is to be found in the vice of drunkenness that extends its ravaging contagion among the clergy. To substantiate this grievous accusation it will suffice to quote the following extracts from the *Missionerskoe Obozrenie* (Review of the Russian Missions): "We want to confess that in the ranks of the clergy there are very many who drink, drink liquors, neglect the observance of Christian decency, a virtue against which Catholic priests are not accustomed to sin. This painful episode of Orthodox life is intimately connected with the low level of our intellectual standing. It cannot be denied that among the priests many are alcoholics. The Russian clergy are very far from obeying the prescriptions of the councils in the matter of temperance, and very far from caring for the true interests of the Church. Again, the clergy sometimes spread the vice of alcoholism amongst the people by supplying the peasants with vodka, in order to obtain their aid in agricultural labors." ⁴¹

Statistics in an ecclesiastical magazine called *Strannik* (The Traveller) show that the moujiks spend a hundred times more for vodka than for travel. The Russian government realizes something like 500 million dollars yearly from duty imposed on vodka, albeit it is the most deadly poison of both soul and body. ⁴²

It is thus clear from Russian sources what is the condition of religious life and why the faith of Christianity professed in Russia is at such a low ebb. Doubtless there are other causes to account for the decline, such as the greed of a certain proportion of the clergy, the lack of interest of the priests in the decorous performance of liturgical worship, the neglect of catechizing, proper preaching, etc. But, in my opinion, these defects are of merely secondary importance; the true causes

⁴⁰ *Ecclesiastical Messenger*, 1905, pp. 1510-1511.

⁴¹ *Missionerskoe Obozrenie*, 1905, Vol. II, pp. 17-19.

⁴² *Strannik*, 1906, T. II, p. 419.

of the lack of the apostolic spirit in Russia are to be found on the one hand in the subordination of the Russian Church to the State, and on the other in the lack of apostolic freedom through the cares involved in the married life of its priests.

I have described without exaggeration the spiritual languor of the Orthodox Church from Russian sources. As a Catholic I have spoken of the spiritual sores of the Russian clergy with the deepest regret. We cannot forget that the Russian Church was at one time the most influential teacher of the Christian faith amongst the Slavic nations. It is true that this noble task was not accomplished by a clergy distinctly Russian, but by missionaries imbued with that spirit of unselfishness which characterizes the Catholic priesthood. But for centuries the Orthodox Church was a bulwark against paganism, impiety, and religious indifference. She brought happiness and peace in the message of Christ to millions of souls. She has filled and fills at present a gap in the Russian national mind in that she has deeply planted in it the conviction that the salvation of mankind must ever be sought in the Christian faith. These are benefits to be remembered, and the Catholic Church is mindful of the fact that the Russian Church has its divine mission in that we have to recognize the validity of its priesthood. The direful defects of the Russian apostleship are a natural consequence of the political slavery of the Russian Church. As a rule the Russian clergy have not asserted sufficiently their divine rights by withstanding the encroachments of the State. There are doubtless in the past history of the nation noble examples of heroic opposition to the excesses of political power; but the great bulk of Russian priests accepted the chains with which the State has bound them.

Whether some day they will break their fetters and reconquer the liberty of the sons of God remains a divine secret. But there is no doubt that the revival of the Russian Church must depend upon an alliance with a supreme ecclesiastical power that has never ceased struggling to obtain, proclaim, and apply the absolute freedom of Christ's Church from every secular authority whatsoever. The Russian Church knows well where such a supreme and independent ecclesiastical

power is to be found. Its union with the Roman Catholic Church would give to it that vigorous growth of apostolic life which it needs and the very root of which has been dried up by lay influence and State interference.

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THE MOUJIK AND THE VILLAGE "POPE."

THE FAITH OF THE MOUJIK.

AS soon as one crosses the frontier into Russia, he feels the necessity for making fine distinctions. The complexity of the Russian soul, the tangled mat of race roots that imbed him in the soil of humankind, the sort of life he is supposed to live officially and the sort he actually does lead, these elements call for a lot of unraveling. Thus, in matters of faith, the *moujik* may be either an Orthodox believer or a *rascolnik*. In the latter instance, he has no less than two hundred forms of dissent to follow; in the former he has apparently but one path to tread, Orthodoxy. Yet even in considering the Orthodox peasant (with whom alone we are concerned here) there must be made the distinction between the faith as officially taught by the Church and the faith as actually held by the *moujik*. The dogmas of Byzantine Christianity and their points of divergence from Catholicism are a study for the theologian. I propose to speak of the faith from the point of Ivan Ivanovitch. The story should hold no less interest for the theologian and for the parish clergy who face this same human distinction wheresoever peasantry compose the bulk of a congregation.

I.

Beside my inkpot lies a small bronze Maltese cross. On one face is stamped a wheel, a pair of wings, and some cryptic capitals; on the reverse, the name of a bicycle-maker of Miami, Ohio. This little cross was cut from the neck of a Russian soldier who died in the trenches at Port Arthur.

How this advertising bauble got from Miami, Ohio, to the shell-scarred breast of .203 Meter Hill, I cannot say. A fictioneer might weave a romance about it. All I know is that

he was a shaggy-haired youth, a peasant, and that the cross was upon him. The fact of his being a peasant lends reality to the presence of the cross. The fact of his being a youth, however, detracts somewhat from the reality the presence of the cross might have had for him. Had he been a man of middle age or one approaching old age, I should feel differently about it. To such a man the cross would have actually meant something, for by that time he would have begun his pilgrimage.

Every Russian child, at baptism, has a cross or an *icon* placed about his neck, and there it remains—or is supposed to remain—until death. Yet for the first half of life the symbol represents scarcely anything to him other than that which sentiment attaches.

Like youths the world over, his head is too full of play for churchly and religious things. When he enters manhood there are the stern problems of wrenching a meagre fare from the soil, problems that grow heavier as the years and family increase. His pleasures are few indeed, *vodka* principally.* The Government, which controls the liquor monopoly, sees to it that he has enough since it decrees that each village of two hundred souls must have at least one *vodka tractir*. Moreover the peasant has neither the leisure nor the habit of mind to fit him for abstract speculation. In a word, he leads a rather Godless life for years.

By this it must not be supposed that the outward signs of devoutness are absent or that fervor is at all lacking. The standard of religion does not necessarily exclude a certain zeal in the observances of its required duties. From all appearances, the moujik's piety leaves nothing to be desired, yet, if you were to judge him by such things—by the reverence with which he mentions the Sacred Name or the ostentatious manner of his worship in church—you would set the peasant down as the most devout person. The inside of the cup is in a different state, however.

Russian students are divided on this question of the reality or non-reality of the peasant's religion. The Slavophiles and the disciples of Tolstoi make him a romantically sacrosanct figure; the opposite body, of whom the most prominent is the historian N. Kostomiarov, claims that the modern Orthodox

peasants are at much the same pass to-day as were their forefathers, the Muscovites, of the seventeenth century, who were "remarkable for a state of such complete religious indifference as to be without parallel in the annals of Christian nations".

The difficulty in accepting wholly either one of these opinions is that neither is applicable to the entirety of the peasant's life. In youth and manhood he is a Godless soul save for his outward manifestations of reverence. In old age, he is quite another person. Should you chance to speak to a village *pope* on the lax morals of his men, he will shrug a shoulder and utter that characteristic *Niechevo*—what does it matter? Knowing the Russian soul, he rests assured that when age comes on, these Godless sons will turn to the church for strength and consolation.

Thus, up to a certain point in life, the peasant's mind is set not on things above, but on the bread and butter, or, more precisely, the bread and vodka side of life. Then of a sudden, stirred by repentance, by illness, by bereavement, by loneliness, or more commonly by the quickening of the quiescent fervor that is in the blood of every Slav, he looks beyond mundane things and centers his religion on the farther side of the grave. Work and play and drink alike become abominations to him. A restlessness creeps over his spirit. He wants to be on his way. The desire to "go up to Jerusalem" leaps like a flame before him. By the very act of wishing to go, he believes he has already begun the journey.

The phenomenon of the pilgrimage can be witnessed in Russia as nowhere else to-day. Along the city streets, down country roads, across the desolate steppes, you meet the pilgrims, in ones, in twos, in threes, sometimes in hosts. They are invariably grey-haired. Many are crippled. Neither poverty nor physical weakness, however, seem to resist the divine potentialities that this desire arouses in them. They may be journeying to Moscow, to Mt. Athos, to Kiev, or even to Jerusalem itself. Whatever the destination, the pilgrimage is the crowning act of the peasant's faith, just as the center of that faith is on the other side of the grave.

To the thousands that actually do go on pilgrimages, there are tens of thousands who are pilgrimaging, though they never

leave their dooryards. Often in traveling through the country you will put up at a peasant's hut and be told, somewhat to your embarrassment, that the grandfather of the household is very ill. He lies on a heap of dirty bed-linen off in one corner, and no one pays much attention to him. Investigation will prove him, like as not, to be a perfectly healthy specimen of rugged old age with actually nothing the matter with him. Try as you do, no amount of persuasion or threats will rouse the old fellow from his bed. And that, it seems, is the way with the Russian peasant. When he falls sick he knows, beyond the shadow of a doubt, he is going to die. Perhaps he may recover, but the lesson has been too real to him; and while his body is simply taking a rest cure, his spirit has turned its back upon this world and set its feet upon the road that leads up to the Spiritual City. Henceforth he will do no work save to prepare for death.

Dying prepared is the one thing that the moujik has reduced, if I might use the parlance of the day, to a fine art. He has a wholesome fear of dying suddenly, lest he be without absolution. He has a wholesome fear of dying without material preparations, lest he be buried in the shroud intended for another. So soon as he thinks he is going to die, he sets about making his shroud. It is sewed of a number of pieces of linen cut in a certain prescribed fashion. A wooden cross for the neck is carved, and that and the shroud are bundled together. Should the peasant go on a pilgrimage, he takes these with him.

When he dies, women prepare his body for burial, dressing it in the shroud and placing the wooden cross about the neck. Candles are set around the coffin, and in their light, nuns of the neighborhood read the Psalms until the time for interment. Then the church sends a richly embroidered pall to put over the coffin, for though it is nowhere written in the rubrics, the peasants believe that at death each man becomes a priest.

Thus far, with few exceptions, the faith of the moujik may appear to differ but little from faith the world over. The idea of death rarely appeals to a youth, and the average man, busy with his duties, has little time to think upon it. One usually associates thoughts of death with old age.

The point wherein the moujik differs from every other peasant is the fact that this peculiar attraction of death is the foundation and superstructure and capstone of his faith. Speak to him of the pre-Crucifixion life of the Lord, and he is not interested. The teachings, the parables, the miracles, the daily life of the Master as He moved among men, as He journeyed from place to place with His disciples—these things the peasant cares little for. But once you begin to talk of those few days following the Resurrection, those appearances and disappearances, those words whispered here and there upon the road by the Stranger—then the Russian peasant begins to take interest. He cannot understand the radiant human face of Christ, but he can understand the pale face of the dead Christ in Mary's lap. The same is true of his attitude toward the saints. With few exceptions a dead saint attracts him far more than a live one.

Should you judge the faith of the moujik in the terms of the West, you find yourself utterly at sea. We view life through the eyes of life, the Russian peasant views life through the eyes of death. To him, "Life is the night, death the rising of the sun".

II.

There are several reasons to which might be attributed the moujik's uncanny feeling about death. It might be explained by analyzing his dual nature: the Mongol element of the East with all its detachment from life and its leaning toward a purely mystical conception of the world; and the Aryan element of the West which centers its religion in life, which loves the flesh, which believes in the reality of this world with all its victories over the forces of nature and its dreams of evolution, progress, and development. The West teaches the intense joyousness of life; the East, the joyousness of death.

The Russian is not the mingling of these two forces, as one might suppose, but he is the combination of them. The West is only a veneer; beneath it, and deep within him, is the spirit of the East. Napoleon was right about scratching the Russian and finding the Tartar. Thus you discover that even whatever of restiveness under the existing order of things possesses him, is not the result of the infusion of Western philosophy

and economic principles, but the Buddhistic denial of all absolute values, the Buddhistic tendency to destroy all things, to reject all authority. Were the peasant a man of some intellect, the influence of the West might be reckoned as one of his most important mental constituents. The reverse is the case, however, and one is obliged to look to the East for explanation.

However tragic it may sound, the fact remains that the moujik is in a less favorable mental and economic state to-day than is the American negro. In 1863 the negro was given his freedom. In 1861-6 the Russian serf, after four hundred years of bondage, was made a nominally free man. Up to that time he was bought and sold with the land. He and his wife and his horse composed a *tyaglo* or working unit. He married not at will, but on the bidding of the owner and to the woman the owner chose. He was made to worship as the Church directed. Then, by a stroke of the pen, the yoke was lifted.

The troublesome past fifty years in Russian history, its bloody strikes, its agrarian struggles, even its devastating famines, have all been the result on the part of the freed serf to find himself. To this day, if you ask a peasant what he wants of his government, he will acknowledge that, though he is conscious he wants something, he really does not know what it is he does want; mainly, it seems, he wants to be let alone. If, under the leadership of some more intelligent person, his desires be categorized and set down in a petition, they are utterly unreasonable. An example of the soul of the moujik under freedom was his feeling about the Duma. Perhaps it will be recalled that when the first Duma convened, its peasant members presented petitions to the government that, had they been granted, even the most firmly established nation would have been thrown into chaos. The petitions refused, the peasants lapsed into disinterestedness. When the elections for the second Duma came around, they refused to vote, saying that they really didn't care what was done up at St. Petersburg.

Like any man just relieved of the yoke, the peasant's freedom intoxicates him. He cannot grasp the infinite patience and endless labors by which a race of serfs is evolved to the high plane of civilization. He does not understand evolution. Under his hide he is an extremist, a revolutionist. When he

petitions his government, he demands the seizure and equal distribution of all State lands and private properties; when he works, he has no conception of lightening toil with play; when he drinks, he gets drunk; when he eats, he gorges; when he believes the end of life to be approaching, he cannot go on as do we at the day's toil and meet it while we labor, but he must begin to die from the moment he thinks he is going to. And with all the mystic, sombre, and obscure fervor of the East, he sets about making his shroud and carving his cross and stumbling on his pilgrimage.

In addition to these two—the feeling of the East toward death and the tendency toward extremes—there is still a third reason why death means a joyous thing to the moujik. He is, in reality, glad to die because it has been so very hard to live. Space does not permit the cataloguing of even a tenth of the miseries the peasant undergoes from his superiors and from his own innate weaknesses. He has very few chances for progress, and even if the opportunity is offered him, he seems to lack the stamina that is necessary for grasping opportunities and following them to their fulfilment. Little wonder that the Christ of the wounded hands and feet should have such an appeal to the peasant whose hands and feet also have been wounded! Little wonder that for him death is the gateway to life!

III.

I have said that, with some exceptions, a dead saint is more attractive to the peasant than a live one. In fact, all dead saints to him are very much alive. And behind this is a story other than the explanation of his interest in death.

We of the West look upon a religious object as a symbol; what reverence we pay it, we pay to the one the symbol represents. With the Russian peasant this is quite different. His icons and saints and ceremonies lose their signification as means to an end and become, as in the East, idols and ends in themselves. "In the eyes of the people," says Stepniak, "the icon is a living thing; the very body of the saint, whose spirit dwells in it as a man's spirit inhabits his corporeal frame. They believe that the icon feels pain and pleasure, resents insults, and is gratified by kind treatment, just as a living being would be."

These assertions, no doubt, will meet with denials from those who know the dogmatic side alone of the Orthodox Church. However, after being with the peasant in European Russia, traveling with him on his immigrant train to Siberia, and living elbow to elbow with him in far-away villages of the Russian East, the consensus of my observations is that, at heart, his religion is fundamentally idolatrous. This is not the fault of the Church, perhaps; nevertheless it is the state of affairs existing to-day among the Orthodox moujik body.

Writers of the picturesque dismiss this as "medievalism". The characterization is a misnomer. The peasant is not half so medieval as he is Oriental and pagan, and the Orthodox Church is scarcely above the same reproach.

To consider the Byzantine form of Christianity, as found to-day in Russia, apart from its distinctly Eastern and pagan elements, were mere folly. Here again the simile of the veneer is applicable. Whereas the Catholic Church avowedly has assimilated pagan customs and turned them to a rightful use, the Orthodox Church still works side by side with pagan rites that once constituted the body of primitive man's religion. It has gathered up many of the old ways, to be sure, but vestiges of others exist. In the church itself, the bewildering color of both architecture and ceremonial, the secretive nature lent the Mass by the intervention between the priest and the people of the ikonstran, the multitude of saints lesser and great, these can be defined as none other than Orthodoxy's Oriental elements manifesting themselves. Especially is this true when their parallels are found just the other side of the Urals.

The same St. Nicholas, the most popular of Russian saints, is also a deity among the heathen aborigines of Siberia. St. Vlas, the protector of flocks and herds, is worshipped by pagan members of the empire as Volas. The comparison could be carried down the entire martyrology with surprising results.

Though Russia is generally reputed to be the most religious country in the world, it is undeniable that the bulk of the population, which is peasant, has only the faintest conception of the framework upon which is based the religion to which it officially belongs. The peasant who can satisfactorily and intelligently give an explanation of the articles of his creed

is a rare exception. He will relate all sorts of legends and utter all manner of superstitions, but in the last analysis he knows more about the pagan customs that are his than about the Christian faith he nominally embraces. The fundamental ideas of the Christian theological system seem either to be misunderstood by the peasant, or to be lost under the predominance of pagan influences. One does not wonder at the Muscovite's inability to grasp the Divine Procession, since that was Orthodoxy's original point of divergence from the West; but it is surprising to see, for example, how the peasant mind conceives the relation between God the Father and God the Son. It is akin to an earthly relationship of father and son. They are two totally distinct persons. God the Son is held in great sympathy as the friend of the common people and the enemy of the rich, perhaps not so much a living personality warring against the foes of the down-trodden moujik, as he is conceived as being a lifeless, shadowy figure or power, a nemesis, a *deus ex machina* that appears at crucial moments in a story to solve knotty problems or give utterance to the popular view of things. God the Father, on the other hand, is a vague figure, usually considered a task-master and generally reputed to be unkind. In legends he is treated almost with hostility, the hero of the legends invariably trying to baffle the divine ordinances and to defend men from death as long as he can.

The Devil is held in an attitude of toleration. Of course, he is a thoroughly bad person who drives the trade of dragging people down to Hell; but since that is his business and he sticks to it faithfully, he should in no wise be despised. On the whole, the Devil is accepted with forbearance and kindness. In one legend, that of "Noe the Godly", his Satanic Majesty is represented as the junior brother of God and fellow-worker in the creation of the universe. He is not the angel before the fall, as we hold him, but even at the time of the Creation, a bad person, a sort of foil to God.

The fabric of the moujik's conception of Heaven and Hell is so shot with apocryphal ideas directly traceable to pagan beliefs as almost to resist untangling. Just as on Olympus the gods wrangled among themselves and were unscrupulous to gain their ends, so the saints are pictured in the moujik's

mind. In fact, so chaotic is the fusion of pagan and Christian elements in his beliefs that to the observer it will be a moot point whether Orthodoxy has succeeded in transforming pure paganism into Christianity, or Christianity in the hands of the moujik has gradually been transformed into pure paganism.

Both the government and the Church in Russia have striven to stamp out pagan worship. The publication of pagan legends for the masses has been censored and by doubled missionary activity the Church is attempting to do away with many practices that are common among rural folk.

Numberless customs still exist, nevertheless. The sowing and reaping of crops is regulated not by seasons and climates, but by the almanac of saints's days and by lucky hours. Thus wheat will not germinate, they say, if planted at Easter, and cabbages to be any good at all must be set out on Maundy Thursday. There are also many days on which the peasant considers it unlucky to work; especially is this true of Easter week. Instead of laboring at this season, he goes on a prolonged drinking bout, and the last state of that man and his fields is worse than the first.

The moujik's respect for the native fays and sprites is very poetic, though explicable because of his life being lived close to Nature. Fishermen offer small propitiatory sacrifices to the river gods and goddesses, the *roussalki*; and housewives offer sacrifices to keep the house fairies or *domovoi* in a contented frame of mind. The *roussalki*, by the way, are very pale and very beautiful nymphs who appear by moonlight in rivers and lakes and streams. Clothed in but a crown of flowers, they stroll about singing in choirs, or rest upon the bank to comb their long tresses. To be precise, they are neither fairies nor witches, but the souls of little children who have died unbaptized. The *domovoi*, or house fairies, are a very moodish sort. You must not mention their names after twilight, and if you ill-treat them, they will make sleep impossible. If your house is blessed with good *domovoi* who love you and your children, they will do lots of things for you—they will take care of the horses, watch over your daughter, see that she gets a good suitor, and will never let you or yours know starvation.

The *znakhar* or witch doctor is a regular institution in many villages, and though he apparently works in direct antagonism

to the local priest, he is held in much fear. By means of spells and incantations, this charlatan claims to cure all sorts of ills.

I discovered that, in the Salaiyeer Mountains, which lie two hundred miles south from the Trans-Siberian Railway in western Siberia, when the cattle or horses of a peasant farmer fall sick, he does not send for the veterinary, but for the local *shaman* or medicine man of the Kalmucks, who comes, and with a drum drives away the evil spirits. Now in that country there is a veterinary provided by the local government, and his services can be had for almost nothing, but the peasant seems to believe that the heathen medicine man effects the cure with more dispatch and efficiency. In the case of a man being bitten by a snake the shaman is always summoned. Yet these peasants were Orthodox believers before they immigrated to Siberia.

IV.

The characterization of Russia as "the most western of eastern nations", has already been touched upon in relation to the moujik's feeling toward death and the intense Oriental coloring and customs of the Greek Church. The influence of the East manifests itself in the soul of the moujik in still another fashion—the nature of his sects and the peculiar ease with which he reverts to an Eastern faith when once he is away from the direct influence of his church.

The first split in Orthodoxy came at the time of Nikon, in the seventeenth century, and was due mainly to the translation of the Scriptures and certain details of ceremony. Behind this schism, however, there was a distinct mystical leaning on the part of those who left the body of the church. The *rascolniki* clung to the old traditions, and for three centuries suffered tortures and privations for his belief. The mystical leaning is that which underlies all people whose formalism is inborn as is the Russian's. He has the formalism of the East, and its mysticism as well.

The later sectants, the Doukobors and Mullakons and the Strelyzic, and the host of other dissenting bodies that have appeared in Russia from time to time, also invariably have, for their point of divergence, some mystical conception of God and man's relation to Him that cannot be expressed in terms other than those of pure mysticism. Many, indeed, are pure pagan.

Perhaps one of the most astounding moments in the history of Orthodoxy came upon the promulgation of the Edict of Toleration some years back. To its amazement the Church found that many of its nominal members had long since embraced doctrines other than those taught by the Church, though for safety's sake they had been professing Orthodoxy. And just as in the East religion is divided and subdivided into a multitude of small mystical sects, so in Russia to-day, the sects grow with alarming rapidity.

The inroad of Islam, especially in Western Siberia, is another significant movement. Moslem traders coming up out of Turkestan, or going eastward on the Trans-Siberian, join their efforts to the proselyting by the Tartars already in Siberia. Against them the Church is sending missionaries with a view to stemming the tide.

But the most remarkable reversion to pagan and Oriental religions is found among the new settlers in Siberia, where the direct influence of the Church is not so strong as back in European Russia. The Government is desirous of building up Siberia as a colony, and for the quarter of a million immigrants who go thither each year, she makes the way easy. They are given lands and money and seeds and utensils. For the first three years taxes are revoked. Moreover, wishing to make good citizens out of the scattered tribes, the Government is encouraging the new settlers to intermarry with the natives, and this is being done effectively. The Church is also encouraging intermarriage with the view to making good Orthodox churchmen out of the native tribes. During the past few years, however, this movement has encountered a peculiar reversion: the second generation, instead of being Orthodox, reverts to the religion of the neighborhood. The moujik's innate pagan inclinations are well satisfied with the Shamanism of the tribes of Finnish stock, and in less populated regions Shamanism is rife among the new settlers. Siberia has always been spoken of as "the Jew's Paradise"; it is even more to-day the paradise of the dissenter. The Orthodox faith is submitted to very severe analytical tests; indeed, in Russia's East, and perhaps nowhere else, can one see so plainly its distinct elements—Orientalism and paganism—laid bare in the peasant's daily life.

With the same zeal that he exhibits for Orthodoxy in European Russia, the moujik accepts and practises the pagan rites in the new land. But whether you consider him in Russia or Siberia, in sickness or in health, in youth or age, this fact remains—his faith, nominally Christian, is only a rudimentary Christian faith, and he wears it like a coat. Beneath, he is still a Mongol from out of the East whose generations of living close to the soil have nurtured in him the primitive man's reverence for the divinities of Nature.

THE LOT OF THE VILLAGE "POPE".

In the preceding pages, I have endeavored to show the differences that exist between the faith taught by the Orthodox Church in Russia and the faith held by the peasant. Though outwardly Orthodox, the peasant is at heart pagan. Even Byzantine Christianity, we saw, labors with Shamanistic superstitions in its midst. When the direct influence of Orthodoxy is removed, the moujik either reverts to Shamanism or else, having acquired the semblance of an education, allies himself with one of the many dissenting sects.

The questions that naturally arise at this juncture are: Why does not the village pope, or priest, exercise his influence to prevent this corruption of the faith and morals? What is his position and influence in the village? What in the Church? What in the Government? What is his life like?

I.

Between the black clergy, the priests regular, and the white, the priests secular, is drawn a deep line of demarcation. The former comprise the executive and scholastic body of the priesthood. They live in monasteries endowed by the State, and although they are dedicated to a rigorous life of the counsels, they have not to face the problems of food and drink, shelter and raiment. To say that they lead an indolent life would be libel, as any religious knows. They are the cells in which is stored the kinetic spiritual energy of the Orthodox Church. Among them have been and are many humble saints and great workers of miracles, mystics and ascetics whose quiescent energy has strengthened the pulse of believers throughout the empire. Their material prospect, on the whole,

is that of the religious in Catholicism, except that they enjoy the possibility of being elevated to a bishopric, since it is from the black clergy alone that the bishops are chosen.

The white clergy, on the other hand, are the direct contact machines through which the Orthodox Church administers its sacraments, spreads its teaching to the masses, and wards off the attacks of foes. For them marriage is obligatory, and although they receive a small stipend from the State, the problems of a living, the demands of a wife and children and the support of a home are ever present. The death of the wife automatically renders them incapable of further parish work. They cannot remarry, and must either return to the laity or seek shelter in a monastery there to serve the will of the religious in some menial office until death.

Since the executive power of the Orthodox Church, the Holy Synod, is composed in the main of black clergy, it is the black clergy that have precedence in the eyes of the Church. The feeling between the two orders has long since passed the bounds of good-natured competition. It now resolves itself into the bitterest enmity, with the religious ranked higher than the seculars, and the seculars much in the position of the proverbial under-dog. The questions that confront them in their dealings with one another are not how much opportunity for Christian labor shall the white clergy have and how much the black, but how much of the ecclesiastical budget the one can take without making the breach between the two still wider. Pitiably is this battle for temporal power and pelf.

The lot of the white clergy is also rendered difficult by the fact that they are to an extent servants of the State. Thus, since Orthodoxy is the state religion, the Orthodox village pope is ostensibly charged by the Government with the supervision of the local activities and private life of his congregation. He is supposed to allay uneasiness, nip in the bud any revolutionary tendencies that may be brought to his notice, and, in some sections, he is even an agent of the dreaded Third Division with the sad duty of having to report to the police the politically recalcitrant of his village. Since the alarming spread of dissent that followed on the promulgation of the ukase for religious freedom a few years back, the village priest has been considered not so much the shepherd of his

flock, the guide in morals, the consoler in grief and the counsellor in doubt, as an untiring suppressor of heterodoxy, an ecclesiastical militant, a persecutor of the raskolniki. In addition, he has a function that in other states has long since devolved upon the secular authorities. As a civil marriage does not exist in Russia, the contract being held valid only when consecrated by the Church and registered in the Church books, the pope is the authority in the local bureau of vital statistics. He is the registrar of births and marriages and deaths in Russia.

For filling this dual rôle of priest and state servant, the Government of course sees that he is given a stipend. The budget of the Holy Synod for the past year shows the following item: "For town and country clergy, missions and missionaries, 14,800,715 roubles." Seven million four hundred thousand dollars seems a large sum, yet if it were divided equally between the rural clergy and the missionaries, the village priest's share would not exceed 100 roubles a year. As matters stand, a huge part of that appropriation is spent for missions, the remaining sums being apportioned in the following manner: to the rector of an influential parish in a large town, 144 roubles (\$72) per annum; in a medium-sized parish, 108 roubles (\$54); and to the smaller ones, 72 roubles.

Should a priest show marked skill in proselyting, he is promoted to a parish in Poland, Lithuania, or the Baltic province, where the Government and the Church, both anxious to maintain their prestige, provide a large house with grounds, a good school, and a salary of from 1,000 to 1,500 roubles a year.

This sliding scale of stipends demonstrates the reason for the average priest's paradoxical position in the eyes of the Government. Though an indirect servant of the State, he cannot be granted the wage that will permit him to exceed in social appearance and position the local direct representative of the Government, the captain of gendarmes or the *ispravnik*, the district chief of police. The Government knows well that the *moujik* is swayed by ocular proof, hence the ecclesiastical must never rank above the civil. Here Church and State are at loggerheads, with the poor white clergy once more the under-dog.

Besides the pope's position in the Church and in the State is his position in society. Frankly, he has none. The fact of a man being of the white clergy works the opposite effect that it does here in America or in Britain where we give the parish clergy entrée because of their office. The nobility in Russia look down upon the village popes, and in the country districts the landed proprietors generally hold them in scorn, except when they can be used to advantage to further their own ends.

This attitude has been brought about by the ancient caste system that used to obtain among the clergy, and their lack of education. Until the end of the last century it was the understood though unwritten rule that no pope's son could enter a profession. Thus the body ecclesiastical was a thing apart. Moreover there were ranks in the white clergy that no one dared transgress. No son could hold an office higher than his father held—a pope's son had to become a pope and a vicar's a vicar. The office was hereditary, and in some villages the pope's family had held the living for generations. This system of castes has been dissolved by permitting popes' sons to enter the service of the State, with the result that on university staffs and in officers' messes can be found innumerable sons of the rural clergy.

Time was when the educational requirements for the pope were absurdly insignificant. The mere knowledge of how to read and write and the learning of a few psalms by heart was all that his examiners demanded of him. This too has changed, and now the level of education among the village clergy is much higher, and is being raised every year.

Public opinion formed through the ages does not change so quickly, however, and for some time to come the village pope must suffer the slights from society that he once deserved because of his professional restrictions and his ignorance.

Meantime, what is his life in the village like? What is his position there? What does the moujik think of him?

II.

The factor weighing heaviest in the balance of a pope's private life is the obligation imposed upon him that he be married. In the few weeks intervening between his graduation from the seminary and his appointment to a living he must

find a wife. She is invariably chosen from among the daughters of the clergy. As the bishop is *ex officio* guardian to all priests' children, he generally has a list of marriageable girls on hand to offer the young candidate. Perhaps the seminarist may never have seen the girl, or perhaps he may be in love with another; yet he finds it politic to humor the bishop's whims and marry the girl chosen. Often enough the marriage is entirely lacking in those elements which we generally consider the fundamentals of betrothal and matrimony.

The girl's side of the problem is even more difficult. She is obliged to bring to her fiancé a dowry—a sum of money, wool and silk clothes, tea and table service and furniture. How the poor village priest manages to scrape together such an expensive dot, nobody knows. Marriage between the children of a priest and of the laity can be solemnized only after a special dispensation. Few, indeed, try it. As for a peasant's daughter marrying a penniless pope, what girl would dream of it?

In this way it has come about that a pope marries a pope's daughter. Should the young priest die, the support of the children devolves upon the bishop. Should they be very young, they are sent off to a home. If one of the children is a girl not yet of marriageable age, the bishop permits her to live on with her mother in the father's place until she is old enough to marry a graduating seminarist. The living, meanwhile, is left vacant. The young priest who marries under these circumstances is to be pitied: he has not alone poverty to face and a round of exacting duties, but he must live with his mother-in-law!

From the foregoing it must not be thought that happy marriages among the clergy are non-existent. In fact, most of them are happily married and their home life is the one bright spot in the village. The attitude of the Church, on the other hand, makes the whole system a farce. When the young deacon has been married and given his living, he goes home and lays away his wedding ring never again to wear it.

I can see no other reason for this cold-blooded enforcement of marriage on the white clergy than an act perpetrated by the Orthodox Church to contrast with the discipline of the Latin Church, and to act as a rebuke to what Orthodoxy considers

the evils of celibacy. If the marriage were enforced because the Church thought it strengthened the morals of the clergy and served as a good example for the community at large, then it would not enforce the second ruling which provides that, should a priest's wife die, he is thereby rendered incapable of further parish work and must either return to the laity or retire to a monastery.

Having acquired his wife and his appointment, the young priest settles down in his living. The church has been erected by the municipality, so that, in most cases, the new pastor has little of the material fabric of the church to worry him. It is to the moujiks that he must look for his house. According to custom, this is provided by the congregation; and since it is a costly item, the new incumbent finds it difficult, at times, to persuade his people to furnish him with a fit dwelling place. Once the wife, the living, and the house problems are settled, what prospect lies before the young priest?

In the spiritual realm there are the church services, with perhaps a chapel or two to attend. He must tramp or ride this circuit, reading services, attending to the spiritual wants of his flock. If there is a school in his village, he takes a class in religious instruction; if there is no school, the children must come to his house. This house, in addition, must always be ready for the welcoming of officials, of visitors, and of strangers who do not care to put up at the village inn.

His material prospects are dependent on the charity of the people and the bounty of the crops, together with the \$38 he gets from the State. In his circuit of the parish he generally collects fees in kind,—a measure of meal, a piece of hand-made lace, a loaf of bread, a bunch of radishes. Often however the sodden peasant simply sets out the vodka bottle and tells the pastor to help himself. If he refuses to drink, he will not be welcomed the next time he comes that way, for the peasant holds such a refusal as a sign of hostility; if he does accept, he returns home to his wife and children with a befuddled head. And a word here on the drunkenness of the Russian village clergy, a pet theme of anti-Russian polemicists. It is true that drink has such a hold on the poorer white clergy that the Holy Synod has been obliged to include in the questions on a pope's service list, "To what extent does he indulge

in intoxicating liquors?" It is also true that the habit is forced upon him by circumstances. He hates vodka, he knows its damnable results—but what can he do? Preach against it, refuse to accept it—and he cuts off his own bread and butter and the food and drink and raiment of his wife and children. It is well enough for critics to offer hypothetical suggestions; the fact remains that the pope, like the peasant, is the product of a system centuries old; and until that system is changed moral discrepancies must result.

Consider, then, the moneys upon which he must maintain his family and himself in a decent and seemly condition. The stipend from the budget of the Holy Synod, and crops from two-thirds of the glebe land (his share generally amounts to 58 acres), and the perquisites accruing from the performance of baptisms, marriages, funerals, births, and other private services, these support him. Should the crop fail, the stipend and the perquisites must pay the running expenses. Under no circumstances can he permit the fees to fail. This is a hard and fast rule. He has a set price and he cannot lower it. The peasant must pay if he wishes the service. He may rebel against the price, but eventually he comes back and hands over the necessary sum. Because of this open bartering in holy things the peasant looks upon his priest as merely a merchant in sacraments. In his heart he has no respect for the priest, and the priest neither exercises any moral force over the peasant nor enjoys his confidence. "Be born," say the moujiks, "get baptized and married and die,—and pay the pope for everything."

The ill-feeling the moujik holds against the pope is explained by the fact that he represents the machinery of the Church which demands exorbitant rates for its land. According to the last reckoning, the Church possessed 2,500,000 *dessaitin*,¹ most of it exceedingly fertile land. This is let out to the peasant at a high rate, and instead of improving the land, as have done the Christian Brothers in France, the Orthodox Church is content with collecting high rates and permitting the peasants to make such improvements as he needs, so long as he pays for them. Again, the moujik is ever aware

¹ Two and two-thirds acres.

of the fact that the pope represents the Church that has persistently fought the education of the masses. It is the Church, not the State, in Russia that is to blame for the prevalence of illiteracy. Here again we find the Church and State at variance, with the peasant, in this instance, the under-dog.

Once the moujik has become convinced of his grievance against the pope as a representative of the Church, once he has conceived him as an enemy of the people, a symbol of the power he distrusts, he ceases to look upon him as anything other than an ordinary human being. The matter of his high calling, the holiness of the sacraments he ministers, carry little weight after that. Yet it must not be thought that the moujik has a personal grudge against the pope as a man. His attitude is quite the opposite. He calls the priest "Batchuska", little father, and greets him with, "Batchuska, come have a drink!" and "Batchuska, look at our new calf!" As a rule it is the offer of a drink. The attitude of the well-to-do peasant resolves itself into, "Well, poor fellow, he's not to blame, so give him something when he comes around."

When a priest's inferiors rank him as one of their own class, when his superiors pity him, his days of influence in the community are numbered. Without respect there can be no regard for authority, without authority no obedience. Thus the house of cards tumbles down.

In the last analysis the thinking peasant (and there are many such) has the very same ideas of what constitutes ethical goodness and what elements go to make a leader of men. "The type of saint as conceived by our peasant," says Uspensky, "is not that of an anchorite timidly secluded from the world lest some part of the treasure he is accumulating in Heaven might get damaged. Our popular saint is the man of the *mir*, a man of practical piety, a teacher and a benefactor of the people."

III.

Despite the dark picture that the foregoing paragraphs may limn, there are brighter sides to the village pope's life, and many a compensation. There are years of abundant harvest; there are the love and care of wife and children; there are faithful folk and true in the congregation; there are humble

saints in those shaggy obstinate moujiks that must bring cheer to the pastor's heart.

Whatever discouragement a priest encounters, there must be always a divine compensation that we of the laity can never know. It is not the silver lining that comes in a priest's dark cloud when he dreams of promotion: it is subtler and a more potent urge that is vouchsafed him. It is the true *élan vital* that makes of the humblest, most despised cleric a superman of the Levites, a priest after the order of Melchisedech. The world can deny him enough food and drink, but it cannot take from him the indwelling of the Holy Spirit. The wrangles of Church and State, the neglect and scorn of his congregation may make the pope's log house a mean place, but in no measure can it deprive him of the divine grace that makes his heart its home. It is when the pope is before the altar that the compensation must come. Like a contact point on an electrical machine that sparks and flames as the power surges through it, he stands with hands uplifted, hands that reach Heaven. Surely there is power given him then that none but he can know! Surely the transmuted gold of his heart's adoration is more glistening than the gold upon his back!

Innumerable writers on the Russian village pope have commented on the change that comes over him once he has donned his vestments and taken his stand before the ikonstran intoning in a voice unbelievably sweet the words of his liturgy. The bulk of such writers acknowledge that the humble priest is transformed at that moment into a noble of rank higher than the nobility itself. They say it is the psychological effect of the rich vestments he wears, the mysterious atmosphere of incense that enclouds him, and the glory of a hundred lighted tapers. Those who know better give a reason less tangible, for they hold that at that moment he is elevated to divine estate. Perhaps his lot is not so unhappy after all.

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IS THE SACRIFICE OF THE MASS THE SACRIFICE OF THE CROSS?

IN the ECCLESIASTICAL REVIEW for November, 1900, August, 1911, and October, 1913, the Right Rev. Alexander MacDonald, D.D., Bishop of Victoria, B. C., sets forth and defends at considerable length his strange and peculiar view on the formal essence of the Holy Sacrifice of the Mass.¹ The great bulk of post-Reformation theologians (including such giant intellects as Suarez, De Lugo, Lessius, Vasquez, Belarmine, Franzelin, Stentrup, Hurter, Lehmkuhl, Billot, etc.), he writes, have erred from the way of truth and taught theories on the formal constituent of the Eucharistic Sacrifice, which conflict with the traditional faith of the Church of Christ. Leaving the plain way of simple faith in the oneness of Christ's Sacrifice trodden by the Schoolmen and the Fathers, they lost themselves in a maze of theory and speculation.²

I.

This is a serious indictment and is tantamount to saying that the Catholic priesthood of the world has been led astray by its teachers for the last four hundred years in regard to the inner nature of the Sacrifice they offer daily at the altar; but the promise is held out that if they will only accept the ideas of the Bishop of Victoria, they will again become orthodox and regain the lost ancient faith of the first fifteen centuries.

When we call up in review the brilliant array of Catholic theologians against whom the doughty Bishop unsheathes his sword, we cannot but suspect that there must be some misunderstanding in the mind of his Lordship or some flaw in the arguments he presents. This suspicion grows stronger when we observe doing service in favor of this new opinion

¹ The term "formal essence" may be "unscholastic", as the Bishop contends, since the schoolmen were not strong on English expressions; but it is constructed on scholastic lines to express the specific difference between a sacrifice and other offerings made to God. The scholastics called the genus—animality in man for instance—the "*pars essentialis materialis*", and the specific difference—rationality for example—the "*pars essentialis formalis*". From this latter, for want of a suitable English expression and to avoid clumsy circumlocutions, I coined the phrase "formal essence", meaning that part of the essence which gives to the thing its specific form. His Lordship found no difficulty in understanding what is meant.

² REVIEW, Aug., 1911, pp. 171, 177; Oct., 1913, p. 418.

all the old Protestant Scripture arguments, such as, "By *one* offering he hath perfected forever them that are sanctified," etc., which were employed in the sixteenth century to support their denial of the reality of the Sacrifice of the altar. As might be expected, therefore, when this recent theory is subjected to the test of a critical examination, we find that it is at variance with the teachings of the Catechisms, the Schoolmen, and the Fathers, and that it was rejected in advance in the dogmatic decision of the Council of Trent.

BISHOP MACDONALD'S VIEW.

The Bishop maintains that the one physical bloody immolation of Christ on the Cross is the formal constituent of the essence of the Sacrifice of the Mass. The fundamental argument used to sustain his view is the identity, as he understands it, of the Sacrifice of the Cross and the Sacrifice of the Mass. He cites at length in support of his opinion the ordinary Catechisms, the Council of Trent, and some of the Scholastics and Fathers of the Church. But he overlooks the fact that, whilst his authorities affirm the identity of the two sacrifices, they all point out at the same time the difference between them. Yet when the authorities cited proclaim the difference, the Bishop shuts his eyes and argues identity throughout. "The Church has always taught," he writes, "the identity of the Sacrifice of the Cross and the Sacrifice of the Mass. They are one and the same Sacrifice. Thus all the catechisms placed in the hands of the faithful teach, and such has been the faith of Catholics from the beginning. But they cannot be one and the same Sacrifice unless the sacrificial action in both is the same. In the strict and proper sense the action is the sacrifice. It is the formal constituent of the sacrifice. Hence an essential difference in the action is an essential difference in the sacrifice. Though the priest be the same and the victim the same, if the action is different, there will not be one and the same but two different sacrifices. In order, therefore, that the Sacrifice of the Cross and the Sacrifice of the Mass be the same identical sacrifice, both must have the same sacrificial action; as a consequence, it is the physical immolation, which was made once for all on Calvary, that gives the Mass its sacrificial value and makes it a real sacrifice."²

² REVIEW, Nov., 1900, p. 455; Aug., 1911, p. 177.

If the premises of the foregoing argumentation were solid, its force would be irresistible; but the whole argument is built upon the sand. Neither the Catechisms nor the Council of Trent nor the Scholastics nor the Fathers teach the absolute identity between the Sacrifice of the Cross and the Sacrifice of the Mass.

THE CATECHISMS AGAINST THE BISHOP'S OPINION.

The Catechisms tell us that the Mass is one and the same sacrifice as that of the Cross for two great reasons: first, the priest offering, Jesus Christ, is the same; and secondly, because the victim offered, Christ Himself, in both sacrifices is the same. But these Catechisms all expressly declare that the two sacrifices differ in the manner of offering: that the Sacrifice of the Cross was offered in a bloody manner and the Mass in an unbloody manner. If the good Bishop had only completed his quotations from the Catechisms they would have refuted his whole thesis.

Q. Is the Mass a different sacrifice from that of the Cross?

A. No; because the same Christ, who offered Himself a *bleeding* victim to His heavenly Father on the Cross, continues to offer Himself, in an *unbloody* manner, by the hands of His priests on our altars. (*Butler's Catechism.*)

Q. Is there any difference between the sacrifice of the Cross and the sacrifice of the Mass?

A. Yes; the manner in which the sacrifice is offered is different. On the Cross Christ really shed His Blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more; but the sacrifice of the Mass, through the separate consecration of the bread and wine, represents His death on the Cross. (*Catechism of the Council of Baltimore.*)

Q. Is the sacrifice of the Mass the same as that of the Cross?

A. The sacrifice of the Mass is the same sacrifice as that of the Cross, since in both the one and the other Jesus Christ is the priest and the victim; but it differs in the way in which it is offered.

Q. What is this difference in the way in which it is offered?

A. The difference consists in this: that in the sacrifice of the Cross Jesus Christ really died and shed His blood; in the sacrifice of the Mass, which is a commemoration of that of the Cross, He is the Victim without the shedding of blood. (*The Pope's Catechism.*)

The *bloody* and *unbloody* victim is still one and the same. (*Catechism of the Council of Trent.*)

All other Catechisms and manuals of religious instruction to which Bishop MacDonald so confidently appeals lay down exactly the same doctrine. They expressly teach that the Mass is not identical with the sacrifice of the Cross in the manner of offering; that in the one there is a bloody immolation, in the other an unbloody one. It is impossible, therefore, that the physical immolation of the Cross, which the Catechisms exclude from the Mass, could be the very essence of the Eucharistic Sacrifice.

MANNER OF OFFERING MEANS BLOODY OR UNBLOODY.

It must be observed that the Council of Trent and the Catechisms and manuals of instruction in the hands of the laity, and in fact all the Fathers and theologians both before and since the Reformation, not only state that there is a difference between the two sacrifices "in the manner of offering" (leaving us to affix any meaning we prefer to the words), but they also distinctly affirm that the manner of offering is different because one is made in a bloody and the other in an unbloody manner. They leave no room for the Bishop's newly-found interpretation, that "manner of offering" signifies "offering now by the ministry of His priests".

"In every sacrifice, strictly so called," writes his Lordship of Victoria, "we distinguish three things: (1) priest; (2) victim; (3) the offering and immolation of the victim. The two first may be called the material elements, the last the formal element, of the sacrifice." All theologians agree with the Bishop in holding that these three appertain to the essence and substance of a sacrifice.

ACCIDENTAL DIFFERENCES BETWEEN CROSS AND MASS.

Besides the essential difference in immolation there are also accidental differences between the sacrifice of the Cross and the Mass. On the part of the Victim, Christ on the Cross was mortal and passible; in the Mass He is immortal and impassible; on the part of the High Priest, His action on the Cross was meritorious, but not so in the Mass; He directly offered the sacrifice of the Cross, but He offers as "offerens

principalis " the Mass by the ministry of His priests; the sacrifice of the Cross merited grace and satisfied for sin, whereas the Eucharistic Sacrifice only applies the fruits of the Cross; the former sacrifice was an absolute sacrifice and the picture of no other sacrifice, while the Eucharist is not only a real but also a relative sacrifice representing the sacrifice of the Cross.

THE THREE ESSENTIAL ELEMENTS OF SACRIFICE.

All these differences, however, are extrinsic to the nature of the sacrifice, and theologians unanimously teach that, notwithstanding these divergences, if in any two given sacrifices the three essential elements (priest, victim, and sacrificial action) are identical, they must be pronounced one and the same sacrifice. Any theologian, therefore, who would undertake to enumerate the points of sameness and difference between the Cross and the Mass and say nothing at all about the immolation would not deserve the name of scholar. The Bishop, however, would have us believe that the Council of Trent in its dogmatic decree, where it sums up the points of identity and diversity between the Sacrifice of the Altar and the Cross, forgot to specify whether the immolation—an essential element—was identical or not.

THE COUNCIL OF TRENT CONDEMNS THE BISHOP'S VIEW IN ADVANCE.

In proving that the Mass is a propitiatory sacrifice, the Council appeals to the fact that the same Christ is priest and victim in both. The Council does this twice in the same section: first in the "*pars dispositiva*", and again in the "*pars argumentativa*". In both places we find a perfect parallelism with the three essential elements of sacrifice clearly indicated:

Et quoniam in hoc divino sacrificio, quod in missa peragitur, idem ille Christus continetur, et incruente immolatur, qui in ara crucis semel seipsum obtulit, docet Sancta Synodus sacrificium istud vere propitiatorium esse. . . . Una enim eademque est hostia, idem nunc offerens sacerdotum ministerio, qui se ipsum tunc in cruce obtulit, sola offerendi ratione diversa. Cujus quidem oblationis, cruentae, inquam, fructus per hanc incruentam uberrime percipiuntur.⁴

⁴ Conc. Trid. Cap. II, De sacrificio missae.

		Priest	Victim	Immolation
Pars Disposi- tiva	Mass	Idem Christus continetur	et ille	incruente immolatur (unbloody)
	Cross	qui	seipsum	in ara crucis obtulit (bloody)
Pars Argu- menta- tiva	Mass	idem nunc offerens sacerdotum ministerio	Una enim eademque est hostia	sola offerendi ratione diversa (unbloody)
	Cross	qui	seipsum	tunc in cruce obtulit (bloody)

According to the Bishop, "sola offerendi ratione diversa" refers not to the manner of immolation (bloody or unbloody), but to the difference between Christ offering Himself directly as on the Cross or offering Himself through the ministry of His priests, as in the Mass. But grammatically and otherwise the words are a qualification not of the "Offerer" (for this question was disposed of in the second clause of the "pars argumentativa"), but of the "offering", which the Council had previously in the "pars dispositiva" pronounced different by distinguishing the one as bloody and the other as unbloody. It is therefore of Faith that the manner of offering or mode of immolation in the sacrifice of the Cross is different from the sacrifice of the Mass; and consequently the bloody immolation of Calvary cannot be the formal constituent of the Sacrifice of the altar. Moreover, when the Council says: "The only difference is in the manner of offering", it must have in mind essential differences, and the only essential element left unmentioned is the kind of immolation, bloody or unbloody. If the words could be understood to mean accidental, extrinsic differences, such as that given by the Bishop, the decree of the Council would be false, as there are other extrinsic differences between the two sacrifices. In point of fact the Council itself points out two differences, the one, extrinsic,—Christ offering the sacrifice of the Cross without the interposition of

any one and offering the Mass by the ministry of his priests; the other, essential,—the immolation bloody on the Cross, unbloody in the Mass. When therefore the Council decrees that there is only one difference, it must mean an essential difference, which can be naught else but the kind of immolation.⁵ It is therefore evident that only the exigencies of his theory could have prompted the learned Bishop to give his impossible interpretation of the Council of Trent.

It may be well here to note that the Council nowhere employs the terminology that the sacrifice of the Cross and the sacrifice of the Mass are one and the same sacrifice. "One and the same priest, one and the same victim" are the carefully selected words of the Fathers of Trent.

WHY WE SAY THE SACRIFICE OF THE CROSS AND THE MASS ARE ONE.

How then has it come into common use, and why do so many Fathers of the Church and theologians teach that the sacrifice of the Cross and the sacrifice of the Mass are one and the same, when the sacrificial action, the immolation, is essentially different. The answer is obvious. When two things are the same in two of three essential elements and differ in one, we cannot as a rule declare that they are identical or different without adding some explanation. If we were to proclaim that the sacrifice of the Cross and the sacrifice of the Mass are different sacrifices, it would convey the false and heretical notion that there is a different victim every day, as in the olden sacrifices, and that the priest, at least within certain periods, is different also. To define that the sacrifices are different and then explain wherein they are the same is not so well calculated to preserve the proper notion of the dogmatic truth involved as to pronounce them identical (since they are the same in two out of three points; from which two the whole

⁵ "Ratio offerendi" may be translated literally as "manner of offering", or, *secundum sensum*, "kind of oblation" (bloody or unbloody). I translated it according to the true meaning it has in this passage, "kind of oblation", to exclude the false notion the Bishop tries to attach to it. Aside from the context, "manner of offering" might mean "offering in a bloody or unbloody manner"—the ordinary signification it has in all Catholic writings, or "offering directly Himself or through the ministry of others". The Bishop objects to an accurate translation and clings to the generic—"manner of offering"—in order to smuggle his false meaning into it.

value of the sacrifices is derived), and then call attention to the difference. Moreover, in the presence of the infinite the finite need not be considered. In both sacrifices the priest and victim are the same and they are infinite. In weighing the value of both, the sacrificial action or "modus offerendi" counts for nothing, while the infinite dignity of the priest and victim gives infinite worth to the sacrifices. It must be remembered that any act of Christ, even the slightest prayer, was of infinite value and infinitely sufficient for our redemption, and would have wrought our salvation, if God had deigned to accept any of them for that purpose. But death on the Cross was chosen by the God of mercy, not because of its intrinsic value, but because death was the penalty placed on sin and because of the powerful appeal to the human heart that death for the love of man carries with it. The Cross and the Mass are, therefore, called one and the same sacrifice because the same infinitude of priest and victim, giving infinite worth to both, is found in both, whereas the immolation, so vital in other sacrifices (though it gives sacrificial character to the Cross and the Mass and thus distinguishes them from the other acts of Christ), contributes nothing specific toward the end effected—the Redemption or the application of its fruits—and becomes by comparison with the infinity of the priest and victim, so to speak, accidental, and is therefore frequently neglected when emphasizing the identity of the two sacrifices.*

All the Fathers who treat the question, including those quoted by Bishop MacDonald, assign as their reason for saying that the Cross and the Mass are one and the same sacrifice the identity of the victim and the identity of the priest, but never the identity of the immolation.

* Cardinal Franzelin's explanation showing how the sacrifices are identical in spite of the different sacrificial actions, does not meet the Bishop's reasoning so satisfactorily. "Sacrificium non est tantum res oblata seu victima per se spectata, nec actio offerendi abstracte sumpta, sed est in concreto victima, quatenus actione sacrificia offertur. Hoc sensu concreto *quale* sit sacrificium, magis desumitur a re oblata et ab ordine sacerdotii destinati ad offerendum sacrificium, quam a modo actionis sacrificae. Unde propter identitatem numericam victimae et sacerdotis principaliter offerentis in sacrificio crucis et in sacrificio Eucharistiae affirmandum est, utrumque *simpliciter* esse idem (specie) sacrificium, diversum vero dici debet nonnisi cum addita restrictione et *secundum quid*. Est enim diversitas in modo offerendi seu in actione sacrificia, quae non solum numero, sed specie differt in sacrificio cruento et incruento".

ST. JOHN CHRYSOSTOM NOT FAVORABLE TO THE BISHOP.

St. John Chrysostom, quoted by the Bishop to substantiate his theory, does not vary from the rest of the Fathers. He writes: "We always offer up the same; not one sheep to-day and to-morrow another, but always the same. *Wherefore for this reason it is one sacrifice.* Are there then many Christ's, seeing that He is offered up in many places? Not so; but one Christ everywhere, who is here entire—one body. Since, then, He that is offered up in many places is *one body*, not many bodies, *so the sacrifice is one.*"⁷

ST. AUGUSTINE ORTHODOX.

St. Augustine, the Bishop tells us, speaks of the Mass as "the sacrifice of our Ransom".⁸ From this he argues acutely: "But it was the bloody immolation which ransomed or redeemed us. Therefore, in the mind of St. Augustine, it must constitute the specific essence of the Mass." This great Doctor of the Church, however, calls the Mass the sacrifice of our Ransom in the sense that it applies to us the merits of the Passion and is a figure and representation of the ransoming Sacrifice. Trent teaches that the Mass is not the sacrifice which redeems us (and surely St. Augustine is not a heretic on this subject), but it presupposes the redemption completed on the Cross in all its infinite fullness and only applies to us—and the sacraments apply also from the same inexhaustible treasury—the fruits of the bloody Sacrifice. He left us a sacrifice "*quo . . . illius (cruenti semel in cruce peragendi) salutaris virtus in remissionem eorum quae a nobis quotidie committuntur, peccatorum applicaretur*". "*Cujus quidem oblationis, cruentae, inquam, fructus per hanc cruentam uberime percipiuntur*".⁹ According to the Bishop, wherever you have a redeeming sacrifice you have the bloody immolation, and wherever you have the bloody immolation you have a redeeming sacrifice. By the same logic, where you have not a redeeming sacrifice, as in the Mass, you have no bloody immolation, and therefore no foundation for the Bishop's theory.

Q. E. D.

⁷ Hom. 17, in ep. ad Heb., N. 3.

⁸ Confessions, Bk. 9, Ch. 12, No. 32.

⁹ Conc. Trid. De sacrificio Missae, Cap. I, II.

ALGER, THE SCHOLASTIC, OPPOSED TO THE BISHOP'S THEORY.

The Bishop quotes Alger, a twelfth-century Scholastic, as saying: "If our daily sacrifice were other than that once offered in Christ it would not be true but superfluous." But his Lordship fails to cite the further words of this Scholastic, which deal a deadly blow to his theory. Alger adds: "He (St. John Chrysostom) does not say that our daily sacrifice is a figure of that which was once offered, in the sense that he would constitute here or there an essentially different Christ, but in order to show that the same Christ, who was offered once on the Cross, is daily offered and immolated on the altar *in another manner*; there in the verity of His Passion . . . here in the representation and imitation of His Passion. . . . There is not, therefore, diversity in Christ Himself, but *in the action of immolation*, which, whilst it represents the true passion and death, invites us to imitation".¹⁰

BISHOP'S OPINION FOREIGN TO THE MIND OF ST. THOMAS.

As an example of special pleading, the Bishop's attempt to drag St. Thomas over to his view could not easily be surpassed. The Angelic Doctor puts the question: "Utrum in hoc sacramento Christus immoletur? In this sacrament is Christ immolated?"¹¹ This could mean, if we take immolation in its wider sense: "Is Christ sacrificed in this sacrament?" or, if immolation is understood in its strict, specific sense: "Does Christ shed His Blood sacrificially in this sacrament?" St. Thomas, however, had already answered the question, taking "immolation" in its wider sense of sacrifice, in a preceding article.¹² There he wrote: "Hoc sacramentum simul est sacrificium et sacramentum; sed rationem sacrificii

¹⁰ L. I, de Sac. corp. et sang. Dom., C. 16.

¹¹ "Duplici ratione celebratio hujus sacramenti dicitur immolatio Christi: primo quidem quia, sicut dicit Augustinus ad Simplicianum, solent imagines earum rerum nominibus appellari quarum imagines sunt; sicut cum intuentes tabulam aut parietem pictam, dicimus: Ille Cicero est, et ille Salustius. Celebratio autem hujus sacramenti imago quaedam est repraesentativa passionis Christi, quae est vera ejus immolatio. Et ideo celebratio hujus sacramenti dicitur Christi immolatio. . . . Alio modo quantum ad effectum passionis Christi, quia scilicet per hoc sacramentum participes efficimur fructus dominicae passionis. . . . Quantum igitur ad primum modum poterat dici Christus immolari etiam in figuris veteris Testamenti. . . . Sed quantum ad secundum modum, proprium est huic sacramento quod in ejus celebratione Christus immoletur." III, quaest. 83, s. 1.

¹² III, 79, 5 corp.

habet, in quantum offertur, rationem sacramenti in quantum sumitur". Here the Angel of the Schools uses the word in its specific sense of "bloody sacrifice". This he shows when he says: "The true immolation of Christ is His Passion". But the Passion was a bloody immolation, and therefore to the Saint in this passage "true" and "bloody" immolation are the same. In answering the question St. Thomas says: "The celebration of this sacrament is called the immolation of Christ in a twofold sense: first, because the Eucharist is a picture and representation of the Passion, which is His true immolation; and, secondly, because in this sacrament we are made sharers in the fruits of His Passion." If St. Thomas thought for a moment that the immolation on the Cross constituted the formal essence of the Mass, he was bound to mention it in this place under pain of stating a falsehood. Instead of saying that "immolation" could be predicated of the Mass in two ways, he would have been obliged to say: "it can be predicated of the Mass in three ways: (1) "*ratione immolationis realis*", (2) "*ratione symbolicae representationis*", (3) "*ratione applicationis fructus passionis*". When, therefore, he says immolation can be affirmed of the Mass in two ways, he excludes every other way and denies that the physical immolation of the Cross is the essential constituent of the sacrifice of the Mass.

Further discussing the question of the two ways in which Christ can be said to shed His blood (*immolari*) in the Mass, he continues: "As the sacrifice of the Old Law also pictured forth Christ's Passion, we can say that He was immolated in this metaphorical sense in them; but as they did not apply to men the fruits of the Passion, immolation is not predicated of them in this meaning, but only of the Mass."

All this to the contrary notwithstanding, Bishop MacDonald calmly writes: "According to St. Thomas the mystic immolation, which has place in the Mass, does not differentiate it from the sacrifices of the Old Law. It is the real immolation which makes the Mass a distinctive sacrifice; and yet it has place only in this sense that the fruits of it are applied to us through the Mass. Therefore according to St. Thomas it is the real immolation of Christ upon the Cross, perennial in its efficacy, which makes the Mass the distinctive sacrifice of the New Law."

The sacrifice of the Mass is the only sacrifice that applies the merits of the Passion, and therefore this power of applying those fruits is a mark that distinguishes the Mass from all other sacrifices. But it does not give the Mass the intrinsic nature of a sacrifice. It supposes the sacrifice essentially constituted. It is the effect of the sacrifice, not its "*causa formalis*". St. Thomas permits the word "*immolation*" to be predicated metaphorically of the Mass for the two reasons given, but in contradistinction to this he insists that the "*true immolation*" was on the Cross. When we take the word "*immolation*" as the Saint does, for "*blood-shedding*", everything is as clear as crystal. There is no blood-shedding in the Mass except in the twofold metaphorical sense mentioned, for the true blood-shedding was on the Cross. But if "*immolation*" were to be taken as the Bishop takes it, for "*sacrifice*", it would make a heretic out of St. Thomas. For when he denies that the "*vera immolatio*" is in the Mass, he would deny at the same time that there was a "*verum sacrificium*" to be found therein, contrary to what he had taught in a preceding chapter cited above, and contrary to the Council of Trent, which says: "*Si quis dixerit, in missa non offerri Deo verum et proprium sacrificium . . . anathema sit*".¹³ The terms "*verum et proprium sacrificium*" can be predicated of the Mass, but St. Thomas teaches that Christ's "*vera immolatio*" can only be affirmed of the Passion. In his mind, therefore, "*vera immolatio*" does not mean "*verum sacrificium*" but "*vera sanguinis effusio*". But when the Saint says that the true blood-shedding was on the Cross, it does not follow that there is no true sacrifice (which is unbloody) in the Mass, and that therefore in order to make the Mass a true sacrifice we must essay the impossible and hold that the blood-shedding on the Cross is the formal essence of the Mass. As we say above, St. Thomas teaches that the Mass is a sacrifice, but he nowhere discusses what is the formal cause which makes the Mass a sacrifice.¹⁴

¹³ Conc. Trid. Sess. XXII. de Sacrificio Missae, Can. I.

¹⁴ Vasquez also appeals in vain to St. Thomas in support of his theory that the representation of the Passion is the formal constituent of the Mass. When the Saint tells us that the sacrifices of the old Law had this in common with the Mass that they were also representations of the Passion, he has no intention of saying that such representation was the formal essence of those sac-

THE CATECHISM OF THE COUNCIL OF TRENT AGAINST THE
BISHOP.

The Bishop in support of his new-fangled theory lays great stress on the teaching of the Catechism of the Council of Trent. "Its teaching," he tells us, "may well be taken as the authentic interpretation of the Council." But like all the other authorities to which he so positively appeals, the Catechism gives as the reason for affirming the oneness of the Cross and the Mass, the identity of the priest, and the identity of the victim; but not the identity of the immolation, which it holds to be different, the one bloody, the other unbloody. "*Neque cruenta et incruenta hostia duae sunt hostiae, sed una tantum.*" The words of the Catechism could not be clearer: "Unum et idem sacrificium esse fatemur, et haberi debet, quod in missa peragitur, et quod in cruce oblatum est, *quemadmodum una est et eadem hostia*, Christus videlicet Dominus noster. . . . *Unus etiam atque idem sacerdos est Christus Dominus*".¹⁵

HOLY SCRIPTURE ARGUMENT FUTILE.

His Lordship quotes abundantly from Holy Scripture to show the oneness of Christ's sacrifice. He might as well gather together all the texts enunciating the unity of God and then cry out triumphantly that he had disproved the Trinity.

The old answer of the Schools takes all the force and life out of the Bishop's argument: "The Scriptural oneness of Christ's sacrifice excludes any other sacrifice which would re-

ferences, but on the contrary he again and again teaches that those olden sacrifices had their own proper sacrificial action. In like manner, therefore, when he says the Mass is a representation of the Passion ("*imago quaedam est representativa passionis Christi*"), he does not mean to make this the formal constituent of the essence of the Mass, but presupposes, as in the case of the Old Testament sacrifices, that it has its own proper immolation so performed as to picture forth the Passion.

When St. Thomas furthermore writes: "The Mass has the character of a sacrifice inasmuch as it represents the Passion of Christ" (III, q. 79, ad 7), and again, "It has the character of a sacrifice in as far as it is offered" (III, 79, corp. 5), he merely emphasizes the relative element of the sacrifice in the first place and the absolute in the second. In the first quotation he wishes to affirm that by divine institution it is of the essence of the Eucharistic sacrifice that it should be so carried out that it be a representation of the Passion. He explains the same idea elsewhere thus: "The body must not be consecrated without the blood, because the consecration must present a picture of the Passion" (III, q. 80, a. 12, ad 3). But a sacrifice can have all the essential elements of a sacrifice and picture forth in addition a former or a future sacrifice.

¹⁵ Pars 2da, 82, 83.

deem the world or add to the satisfaction and merits of Calvary, but it does not exclude a sacrifice by which those merits are applied to our souls and the redemption objectively complete is made subjective. If the fullness of the merits of the Cross does not exclude the sacraments by which such merits are applied to men, it cannot exclude a sacrifice which performs the same function."

ARGUMENT FROM MELCHISEDECH VALUELESS.

"But," continues the Bishop, "St. Paul says that Christ offered Himself on the Cross as a priest according to the order of Melchisedech, which is exactly what He does in the Mass. Therefore both must have the same immolation."

Melchisedech was a figure of Christ both "*ratione personae*" and "*ratione rei oblatae*". St. Paul's argument to prove the superiority of the sacrifice and priesthood of Christ to the Levitic is drawn from the personality of Melchisedech and not from his oblation. It runs thus: Melchisedech, who was only a type of Christ, was greater than Levi. *A fortiori* Christ, then, is greater than Levi. The Apostle proves that Melchisedech was greater than Levi especially from two facts: (1) Melchisedech blessed Levi in his father Abraham: "But without contradiction, that which is less is blessed by the better";¹⁶ (2) Abraham and in him Levi gave tithes to Melchisedech: but the inferior pays tithes to the superior. Therefore, Christ's priesthood was higher than the Levitic because Melchisedech who only prefigured Christ was higher; consequently, the sacrifice of Christ, the Second Melchisedech, on the Cross, "*ratione dignitatis personae*" was greater than the sacrifices of the sons of Levi. St. Paul further argues the superior dignity of Melchisedech and therefore of Christ: (a) "*ratione nominis*"—King of Justice; (b) "*ratione urbis*"—King of Peace; (c) "*ratione genealogiae*"—without father, without mother; (d) "*ratione originis et finis*"—hidden in silence; (e) "*ratione sempiternitatis sacerdotii*"—a priest forever; but he institutes no comparison "*ratione rei oblatae*", because as an "*argumentum ad hominem*" it would not appeal to the Jews.

¹⁶ Heb. 7:7.

THE PASCHAL LAMB FURNISHES NO PROOF TO THE BISHOP.

"The Mass," his Lordship still urges, "is the Christian Pasch; but St. Paul says of Christ on the Cross: 'For Christ our Pasch is slain'. Therefore; the immolation must be the same in both."

As in the Mass and on the Cross two out of three essential elements are the same (the priest and the victim), it is clear that any figure that foreshadows the one must also foreshadow the other in those points wherein the two sacrifices are identical. The sacrifice of the Paschal Lamb represents the Cross: (1) "*ratione victimae*,"—the Immaculate Lamb of God; (2) "*ratione immolationis*,"—bloody; but not "*ratione destinationis ad esum*". It represents the Eucharistic Sacrifice: (1) "*ratione victimae*"; (2) "*ratione esus*"; but not "*ratione immolationis*". The sacrifice of Melchisedech prefigured the Mass: (1) "*ratione sacerdotis*"; (2) "*ratione immolationis incruentae*"; and (3) "*ratione specierum*", but it prefigured the Cross only "*ratione sacerdotis*". From the fact, therefore, that Christ on the Cross and in the Mass is called the Paschal Lamb and Melchisedech, it does not follow that the immolation (which is essentially different in the Paschal Sacrifice and the sacrifice of Melchisedech—the one bloody, the other unbloody) is identical in the sacrifice of the Cross and the Mass.

ANALOGOUS ARGUMENT FROM DIVINE CONSERVATION
WORTHLESS.

The analogy the Bishop draws from the conservation of creatures is not to the point. "Conservation," he says, "is continued creation, not two actions but one continued act. Similarly the Mass and Calvary are not two sacrifices but one sacrifice continued; for the action which made the Cross a sacrifice, the efficacy of which endureth for evermore, is continued forever in the Mass." Christ, the priest and victim of Calvary, existed before the first Good Friday and still exists. He had the *intention* of sacrificing Himself from the moment His human nature was created. "Wherefore when he cometh into the world, he saith: Sacrifice and oblation thou wouldest not: but a body thou has fitted to me. . . . Then said I: Behold I come; in the head of the book it is written of me that I

should do thy will, O God".¹⁷ The only difference between Christ before Calvary and on Calvary is the bloody immolation. If there had been no bloody immolation, there would have been no sacrifice on Calvary. In order therefore to continue the sacrifice after the manner of the conservation of creatures, the bloody immolation, which by its nature is a transitory act, would have to be continued. But this is an utter and absolute impossibility, Bishop MacDonald to the contrary notwithstanding. Christ's continued will to sacrifice Himself does not constitute a sacrifice unless it produces an external immolation, which can never be a past action but only the continual new immolations of Himself in the Mass.

Moreover, "the endurance for evermore of the efficacy of the Cross" does not make the sacrifice endure, because the efficacy has no entity, but only exists in the mind of God, who has accepted the satisfaction offered and bestows grace accordingly for evermore. This efficacy is shown in the sacraments, which are not thereby made a continuation of the sacrifice of the Cross.

God could have continued the *status victimae* of Calvary, but He has not done so, nor could such continuation make the Mass a sacrifice without a new and proper immolation of its own. The conservation of creatures, therefore, which by their nature are something permanent, furnishes no parity or warrant for saying that a transitory act, such as Calvary's bloody immolation, can likewise be continued in existence.

IF IMMOLATION BLOODY, MASS NOT AN UNBLOODY SACRIFICE.

In reply to my objection that if the bloody immolation of the Cross is the formal constituent of the Mass, we would have to call the Mass a bloody sacrifice, just as we call the Cross a bloody sacrifice (because its formal constituent is the bloody immolation), and thus fly in the face of the Council of Trent, which pronounces the Mass an unbloody sacrifice, the Bishop, after hemming and hawing about "not laying too much stress on the word *unbloody*" and the difficulty of the Council "applying to things eternal the language of the things of time", and the necessity of "interpreting the decree of Trent in the light of earlier teaching", finally says that "outwardly the

¹⁷ Heb. 10: 5-7.

Mass is an unbloody sacrifice; inwardly it is a bloody one". The Council however makes no such distinction, but affirms without restriction that the Mass is an unbloody sacrifice. But to use the Bishop's own argument: "*Sine addito dici idem est ac dici simpliciter et secundum totam essentiam*". It is therefore absolutely unjustifiable to alter the decree of the Council and say that the Mass is only outwardly an unbloody sacrifice, whilst inwardly it is a bloody one.

THE BISHOP'S FALLACIOUS USE OF THE WORDS " BLOODY "
AND " OFFER ".

It is here that the Bishop, who advises most of us to study a little more " Scholastic " philosophy, shows his own mastery of the Scholastic teaching on " Fallacies ", by trying to get out of an inextricable difficulty by having recourse to two fallacies of equivocation. The first is in the use of the word " bloody " as applied to sacrifice. Its real meaning is a sacrifice wherein there is shedding of blood (*sanguinis effusio*). But the Bishop, in order to dodge the decree of Trent that the Mass is an *unbloody* sacrifice, while still holding to his theory that the *bloody* immolation of the Cross is the formal constituent of the Mass, explains that " the Mass is a *bloody* sacrifice because Christ is offered and *there is blood in his body*". According to this, holy Simeon offered a bloody sacrifice to God of the child Jesus, because forsooth the blood was in the Child's body and was therefore offered to God. His second fallacy is found in the word " offer ", which he uses here in the generic sense of " handing over something ", whereas when employed with sacrifice its ordinary meaning is sacrificial offering, " offering by immolation ". It is in this equivocal sense that the Bishop exclaims so unctuously, substituting rhetoric for argument: " Shall not we priests of the New Law, lending our hands and our voices to Him who is Priest forever after the order of Melchisedech, be deemed to offer [not sacrificially—no sacrificial action in the Mass] still the Sacrifice of our Ransom [just think of it—the Sacrifice of the Cross] when we appear daily within the holy place with the Blood of the Victim [the words of consecration do not, according to the Bishop, place Christ in *statu victimae* so that " we priests " offer Christ just as the Blessed Virgin did on the day of her Purification] that

blotted out on Calvary the handwriting of the decree that was against us ”.

THE FACT OF AN UNBLOODY IMMOLATION IN THE MASS DEFINED.

His Lordship is only trying to confuse the issue when he says that “ the Council did not define the nature of the Eucharistic sacrifice ”. But the Council defined that the Mass, celebrated within the walls of the cenaculum at the Last Supper, or offered within a half hour in one of our churches, is a “ true and proper sacrifice ”, having all the essentials of sacrifice. The two questions must be kept apart: (1) Has the Mass an immolation—a sacrificial action—proper to itself and different from the bloody immolation of the Cross? (2) What is this sacrificial action in the supposition that the Mass has one proper to itself? The Council did not pass on the second question, but it *defined the first question affirmatively*, as we have already seen. Bishop MacDonald *answers the first question negatively*, and therefore it is useless to discuss the second question with him. In his view there are not two immolations, a bloody one on the Cross and an unbloody one in the Mass, but only one—the bloody immolation of the Cross.

THE LAST SUPPER WOULD EXIST BEFORE ITS FORMAL ESSENCE EXISTED.

To understand further how this bloody immolation can be the formal constituent of the sacrifice of the Last Supper, *offered the evening before*, requires some mental gymnastics; nevertheless the Mass and the Last Supper must have the same immolation because they are the same sacrifice. “ Do this,” i. e. what I have just done at this Supper, said Christ when instituting the Mass. To evade this difficulty the Bishop lowers the Last Supper to the rank of a mere ceremonial offering and the Mass to the preparation and distribution, while the only real sacrifice was on the Cross. Yet the Fathers of Trent teach, “ Si quis dixerit in missa non offerri Deo verum et proprium sacrificium . . . anathema sit.” In what sense then does the Bishop call the Mass a sacrifice, since there can be no sacrifice without a sacrificial action. Because, he says, it is a continuation of the sacrifice of the Cross inasmuch as it

is the Communion with the victim of the Cross. But the continuation or repetition of a non-essential part of a sacrifice, such as the Communion, is not a sacrifice. Moreover in that case, since the Mass and the Last Supper are essentially the same, we will have to hold that the Last Supper is also a *continuation of something that came after it*,—the Sacrifice of the Cross.

OTHER ARGUMENTS OF THE BISHOP ALREADY ANSWERED.

All the other arguments of the Bishop, taken from Holy Scripture, the Fathers, the Missal, and emphasizing the oneness of Christ's sacrifice are exploded by the distinction, which we all learned in seminary days, and given above, between a redeeming sacrifice and a sacrifice which merely applies the fruits of the Redemption. His Lordship shows marvelous erudition and untiring industry in gathering together citations from all quarters to bolster up his theory, but he—well I will not return his compliment by saying that “he is woefully deficient” in the power of interpreting them,—but simply that he invariably fails to grasp the true meaning of the authorities he invokes.

This brief examination of the theory and arguments of Bishop MacDonald on the “*formalis et intrinseca ratio sacrificii Missae*” clearly shows that his view is not only opposed to the teachings of all the leading theologians since the Reformation, as he admits, but also to the doctrine found in all Catechisms and manuals of instruction in the hands of the laity, and that it was unknown to the Fathers of the Church and cannot be reconciled with the decrees of the Council of Trent.

[TO BE CONTINUED.]

M. J. GALLAGHER.

Grand Rapids, Michigan.

THE CRUCIFIX.*

CIRCUMSTANCES deterred the early Christians from a general use of the figure of the cross. It was still later that the crucifix was employed as a symbol by the Church. There were sound reasons which made the use of the crucifix inexpedient, even long after Christianity had become the recognized religion of the Roman Empire. Though the faithful were now secure from persecution and insult, they were still a minority, surrounded by the adherents of paganism; and, as Christianity gradually spread to the barbarian tribes beyond the confines of the Empire, the Church was constantly being brought face to face with fresh forms of idolatry in Africa, Asia, and Northern Europe. A very slight study of folklore is sufficient to prove the fact that heathenism dies hard. Even when active opposition to Christianity has ceased, and whole tribes have outwardly accepted the Faith, old customs and superstitions have still lived on. To the present day, for example, after nineteen centuries of Christian teaching, the Druidical veneration of the mistletoe has, in England, still a traditional regard; and Midsummer's Eve yet sees the hill-tops ablaze with bonfires which, though meaningless now, once proclaimed the devotion of the fire-worshippers dwelling within the British Isles. Now if such things are still found amongst us—though now indeed innocent of any idolatrous intent, but eloquent of the vitality of pagan customs—it is not difficult to divine what result would probably have followed the introduction of the crucifix into a world almost wholly heathen. Guided by a divine instinct, the Church manifested a wise self-restraint; and it was only as the decay of idolatry in the West removed this danger that she allowed herself to contemplate the image of the Redeemer.

EARLY SYMBOLS OF CHRIST.

Nevertheless there was felt from the first a deep yearning for the help toward devotion which the eye is capable of rendering, although the necessity of caution and prudence

* *Il Crocifisso nell'Arte*. Autore Sac. Dott. C. Costantini. Prefazione del Prof. P. Vigo. Ornati del Prof. L. Zumkeller. Firenze: Libreria Salesiana Editrice. This is one of the most recent and important publications on the Crucifix from an artistic and archeological standpoint. It is by our well known contributor, the artist priest, P. Costantini.

confined the faithful to the use of symbolic, rather than historic figures. Even in the days of the Catacombs, the vine, the dove, the lamb, and the Good Shepherd, were employed, with a meaning obviously Scriptural in origin. Again, the fish—specially recommended with the above emblems, by St. Clement of Alexandria, as a device for seals and rings—was frequently in use, as setting forth in an anagram (by means of its name in Greek) the words "Jesus Christ, the Son of God, the Saviour". These were all common forms calculated to suggest Christian teaching to the believer, without exciting any comment from the heathen.

DEVELOPMENT OF THE CROSS.

Meanwhile the simple cross was yearly growing more familiar to the people as the emblem of the Christian religion. Its earliest form seems to have been that known as the "Fylfot" (like four Greek gammas, joined at the base); a design that, equally with the emblems above described, served to suggest the sign to the Christian without offending others. But so rapid was the change which took place consequent on the conversion of Constantine that, as early as the Papacy of John I (A. D. 400), crosses were carried in church processions.

DEVELOPMENT OF THE CRUCIFIX.

The next step was the natural one of combining with the cross one or other of the emblematic figures which were already accepted as referring to the Crucified. The lamb, with the cross, therefore became a common symbol of the Crucifixion during the first six centuries. In its most restrained form, the sacred monogram surmounted the head of the lamb, as employed on the labarum of the Empire when Christianized. Occasionally the figure was not so much a type as a representation of the Redeemer, by having five bleeding wounds in its feet and side. Later the same emblem appeared, often with a cruciform nimbus about its head, carrying a slender cross on a tall shaft, or a banner charged with a cross. Similarly, a long staff, instead of the pastoral crook, was sometimes placed in the hand of the Good Shepherd. In all these the emblem of Christ was the prominent feature of the design, the cross being entirely subordinate.

As it became possible to be less guarded in displaying the ensign of faith, this order was, to some extent, reversed. On the fifth-century tomb of Gallia Placida, at Ravenna, the lamb stands on a mount (signifying the "Lamb standing on Mount Sion", of the Apocalypse) with behind it a cross, from the arms of which depend the Alpha and Omega. Again, the lamb lies at the foot of the cross; an arrangement apparently referred to by St. Paulinus of Nola in the words: "Christ in the lamb stands beneath the Cross all gleaming with His Blood".

A more decided approximation to the crucifix was made when the lamb was placed on the cross, at the joining of the arms and the shaft. An interesting example of this occurs on a slab unearthed at Wirksworth, in Derbyshire, England, during the restoration of a church in 1820. It is part of a tomb which dates from the seventh century.

THE CRUCIFIX.

Not until the sixth century do we begin to meet with the crucifix in its purity. The famous Vatican cross, given by the Emperor Justin (elected 519) to Pope Gregory II, exhibits an interesting stage in the transition from the emblem to the figure of Christ. The sacred lamb still keeps its place on a medallion in the centre, while a half-length figure of the Saviour, in the act of benediction, is on the upper limb of the cross; and another figure (probably St. John the Baptist) is on the lower limb; and on the arms themselves are the effigies of the Emperor and Flavia his wife. In the library at Munich a book of the Gospels, supposed to have been executed in the sixth century, has a cross which terminates above in a kind of arch, under which is a bust of Christ, while the Alpha and Omega hang from the transverse beams. Fortunatus gives us the first undoubted reference to a crucifix, made in relief about A. D. 560; and St. Gregory of Tours refers, some thirty years later, to a painted crucifix at Narbonne.

In the process of time the cross itself seems to have been regarded, not so much a suggestion of the Crucifixion, as an emblem of Christ. A curious and striking example of this meets us on a tomb in the church of St. Apollinare at Ravenna, where the artist has depicted the Transfiguration with a

strange union of realism and symbolism. Moses and Elias are on either side; the hand above suggests God the Father; three sheep stand for the favored Apostles, SS. Peter, James and John; and in the centre is, not Christ, but the cross.

CONCILIAR AUTHORITY FOR THE CRUCIFIX.

It was the perception of such a tendency, perhaps, which led the Greek Fathers, at the Council in Trullo (A. D. 692), to feel that the time had arrived for a more emphatic assertion of the personality and human nature of the Redeemer in sacred art. At any rate, they thus decreed: "We order that, instead of the Lamb, our Lord Jesus Christ shall be shown hereafter in His human form in the images; so that, without forgetting the height from which the Divine Word stooped to us, we shall be led to remember His mortal life, His passion, and His death, which paid the ransom for mankind."

The alteration was, however, completed as cautiously as it had been begun; even the method of production partaking of the restraint exhibited in the development of the subject. Probably the earliest crucifixes had the figure simply etched in outline; later on, it was painted upon the cross; and, lastly, it became a partial or complete relief. The final stage was not reached (unless in a few exceptional cases) until the ninth century.

To the seventh or the eighth century belongs the earliest crucifix in the Catacombs; and Pope John VII (in 706) dedicated the first mosaic example in St. Peter's at Rome. Benedict Biscop, Abbot of Jarrow (690), brought from Rome the first picture of the crucifixion of which there is any record in the north of England. And St. Augustine, when advancing with his monks to his first conference with King Ethelbert of Kent, was preceded by a silver cross and the crucifixion painted on a panel.

OPPOSITION TO THE CRUCIFIX AND IMAGES.

It was not long before an objection to the use of the crucifix and images was seriously raised both by the Iconoclasts and the Eastern Church. An iconoclastic spirit revealed itself now and again in opposition to the growing use not only of the crucifix but also of images of the saints and patriarchs;

but it made no headway in the West. Serenus, Bishop of Marseilles, having broken down some images in a church, was reproved by Pope Gregory on the ground that "in paintings on walls those who are unable to read books can read what in books they cannot."

In the East, however, the movement aroused much bitterness and led even to persecution. In 726 Leo the Isaurian began an attack on all use of images, and a council at Constantinople in 752 rejected them altogether. This decree was not accepted generally as final; but in the end the Eastern Church settled down under a compromise (which is still maintained) by which pictures, in painting, mosaic, or engraving, are permitted, but all reliefs and statues are forbidden.

What is probably the oldest crucifix in the world is that in the Monastery of Xeropotami, on Mount Athos. It is amongst the few crucifixes in the East that survived the destruction consequent on, first, the iconoclastic persecution, and then their final condemnation. This interesting crucifix consists of an alleged fragment of the true cross, with two transverse pieces—the upper (and smaller) one representing the superscription. On these lies a small ivory figure, and below, in gold and jewels, is a representation of the Church of the Holy Sepulchre. It is said to have been a gift from the Empress Pulcheria (A. D. 414-453), a fact which may account for its preservation.

CHARACTER OF THE EARLY CRUCIFIXES.

The history of the development of the crucifix does not end when the divine effigy assumed the place of the type upon it. The earliest artists made no attempt at realism in moulding or carving the figure. On the contrary they distinctly avoided it; and the crucifix continued to be emblematic. The truth which they aimed especially at setting forth was the voluntary character of our Lord's self-sacrifice. Therefore Christ is generally clothed in a robe reaching to the feet, which are placed side by side upon a supporting ledge; the outspread arms do not hang, but lie straight across the transverse beam; the head is erect; the eyes frequently, if not usually, are open, and look straight forward; the side is not pierced, and often the hands and feet show neither wounds nor nails.

Others of these early crucifixes set forth the thought of Christ as King ruling from the Tree, in unison with that line of the famous hymn *Vexilla Regia*: "Regnavit a ligno Deus"; and the figure is here royally crowned and robed.

A crucifix that has become historical is the "Holy Face of Lucca", by which King Rufus of England was in the habit of swearing under the name of the "Face of St. Luke". Tradition ascribes the workmanship to St. Luke, but this crucifix really dates from about the eighth century. On it are combined the character of King and Priest, the figure being crowned, and clad in a dark sacerdotal vestment.

In these crucifixes there is no appeal to the emotions, no petition for pity on behalf of agonized humanity; but an impressive declaration, on the part of the artist, of his strong faith in the Godhead of the Sufferer.

DEVELOPMENT OF CRUCIFIX WAS SLOW AND IRREGULAR.

It is not to be supposed that the steps in the various stages in the development of the crucifix followed in a regular procession. As a matter of fact the different phases overlapped considerably; and now and again a rare specimen is found that antedates considerably the age to which a strict classification of style would assign it.

Mrs. Jameson, in her *History of Our Lord, as exemplified in Works of Art*, gives an instance of a very early pectoral crucifix which, while coinciding for the most part with the description just given, nevertheless represents Christ as dead, with closed eyes, and the head (uncrowned) slightly inclined.

The crucifix known as the "Cross of Lothario", in the treasury at Aix-la-Chapelle, belongs to the ninth century, and yet it has the arms hanging, the head fallen, and the short loin-cloth, much as we see them to-day.

Furthermore, as art ripened more slowly in some lands than in others, so in some it clung for a longer period to the older forms; while several of the primitive emblematic figures have become parts of the Church's permanent teaching for the eyes of her children. The builders of the Norman churches in England had a special fondness for the *Agnus Dei* (the Lamb bearing the Cross), and we find it worked into their carvings

in various ways; of which the ancient fonts at Ilam and Tis-sington (Derbyshire, England) are curious examples.

The attempt to bring within the narrow limits of a cross other details, actual or mystical, of the atoning Sacrifice, is another peculiarity of the early crucifixes which distinguishes them from historic representations of the crucifixion. Many of them have more or less conventional signs for the sun and moon on the upper limb, or on the arms, of the cross. Sometimes these are simply a circle (with or without rays) and a crescent; and in this case they are merely emblems of the powers of creation witnessing the death of the Creator. Sometimes they are more fanciful, as when they are suggested by male and female figures within circles, wrapping their faces in their mantles; and here they are symbols of the supernatural darkness of the first Good Friday.

The Blessed Virgin and St. John the Divine were frequently placed on the arms of the cross, beyond the sacred hands. An example exists in the museum at Copenhagen. It is a beautiful enamelled crucifix, which was the property of Dagmar (the "Darling Queen" of Denmark), on whose breast it was buried in 1212.

Again, at the top is often found a hand, in the attitude of benediction (the symbol of God the Father), while at the foot writhes the serpent that has been vanquished.

Many of the more elaborate examples of crucifixes had the reverse side engraved, usually with appropriate Old Testament types, such as Adam's fall or Abraham's sacrifice. But, almost the only emblematic additions to the crucifix which have survived in use to our day are the Apocalyptic symbols of the four Evangelists (still often found on large crosses, especially those on rood screens) and the skull, sometimes with the cross-bones, placed at the foot as a symbol of death. This last is, however, very much more modern an introduction than the others.

Crucifixes of this ample and elaborate type are found as late as the fourteenth century; but, as pictorial art advanced, and the whole scene of the Passion was treated by artists with increasing fullness and frequency, the extraneous details were omitted from the crucifix, which became the simple, yet dignified, expression of the crucified Redeemer as it is to this day.

CRUCIFIXION SCENES.

Almost the same phases noticed in the evolution of the crucifix are evinced also in the early representations of the crucifixion scene. There is the same restraint in depicting the central figure, the same use of conventional forms and of symbols. There are examples in which, while the two malefactors are shown as crucified, our Lord stands in the midst with outspread arms, but with no cross save that in the nimbus above His head. The persons introduced are, as a rule, few in number. Almost always we find the Blessed Virgin and St. John, with the emblematic signs for the sun and moon. Sometimes also the two thieves, and, though less frequently, two female figures, personifying the Jewish and Christian churches. The long robe, instead of the loin-cloth, on the crucified Redeemer, and the hand, symbolizing God the Father, are both common forms in the earliest paintings and carved ivories. The chapel of St. Silvestro at Rome contains a curious example of a crucifixion scene in which soldiers, with a spear and the sponge on a reed, are introduced, while a small angel is seen removing the crown of thorns and substituting a regal one. In this fresco, which dates from 1248, all the three crosses are shown; the two lesser ones are of the usual type, but the Saviour's cross is in the form of a Y, the form of cross that appears on the back of a Gothic chasuble.

The thirteenth and fourteenth centuries witnessed the rise of the great Italian schools of art; and with the artists' growing mastery over their materials, crucifixion scenes became fuller of details and less rigidly conventional, though not less devotional, and scarcely less symbolical. For instance, we find a host of angels thronging round the dying Redeemer, wringing their hands in grief, offering to Him their lowliest worship, or catching in chalices His Sacred Blood. Sometimes there is also found at the foot of the cross a crowd of figures representing, not the hostile multitude that surged with blasphemous taunts before the failing eyes of the Saviour, but monks, bishops, virgins, kings,—the saintly and devout of later ages, who stand in rapt attention or kneel in homage.

In those days, "when every art found its highest expression in the service of the Church, every encouragement was given to the painting of sacred subjects; and the artists, for the most

part loyal sons of the Church, sought their highest ambition in realizing their ideal of the crucifixion; a *pietà*, or the Madonna". It is to such feelings that we owe the splendid frescoes of Giotto (Dante's friend at Assisi) and of Cimabue; and the paintings of Duccio and of Fra Angelico. It is said that Duccio was the first to represent our Lord on the Cross with His feet laid one upon the other. And it was Fra Angelico who, by his wonderful pictures, embodied, if ever man did, his whole faith in his art, with such reverent devotion and tenderest pity. Indeed, the artists of the Italian Renaissance have by their sacred canvasses and frescoes placed the whole Christian world under a debt that never can be paid, for the halo of sacred art still surrounds the very names of Florence and Siena, of Umbria and Venice, of Ferrara, Milan, and Verona.

Gradually, as the fifteenth century advanced, and especially in the age that follows, the symbolical and devotional treatment of the tremendous spectacle of the crucifixion was eclipsed by the realistic and historical method. "No longer the painter approached his subject with that awe which compelled a reserve eloquent of faith in its great mystery; but, too often he sought, in frenzied crowds, impassioned Magdalens, and contorted limbs, to display his own skill only."

For crucifixions that raise the thoughts and heart from the canvas to Calvary itself, we must revert to those ages which, with less anatomical knowledge, and, perhaps, less technical skill, were nevertheless inspired with more perfect ideals, and nobler art, from the mere afflatus of a faith that was simple and sincere.

JOHN R. FRYAR.

St. Edmund's, Canterbury, England.



Analecta.

SECRETARIA STATUS.

PROMULGATIO PONTIFICIARUM CONSTITUTIONUM AC LEGUM.

Completa nuper editione voluminum quae *Acta Pii X* inscribuntur, ad dubitationem quamlibet praecavendam de legitima promulgatione Pontificiarum constitutionum ac legum in iis insertarum; Ssmus Dnus noster Pius divina providentia PP. X, referente me infrascripto Cardinali a Secretis Status, discernere dignatus est: omnes ac singulas Constitutiones ac leges, in quatuor praedictorum *Actorum* voluminibus contentas, plenissime promulgatas atque idcirco ratas firmasque habendas esse, perinde ac si in commentario officiali "*Acta Apostolicae Sedis*" insertae verbo ad verbum fuissent. Contrariis quibusvis, etiam speciali ac individua mentione dignis, minime obstantibus. *Ex audientia Sanctissimi, die 26 decembris 1913.*

PONTIFICAL APPOINTMENTS.

4 December, 1913: The Rev. Henry Althoff, parish priest of Okawville, Ills., made Bishop of the Diocese of Belleville.

11 December: Mr. James Shevlin, of Brooklyn, made Knight of St. Gregory the Great.

16 December: The Rev. Joseph Broadhead, of the Diocese of Hexham, England, made Domestic Prelate of His Holiness.

18 December: Mr. Charles W. Hamilton, of Omaha, Nebraska, made Knight of St. Gregory the Great.

Studies and Conferences.

OUR ANALECTA.

Roman documents for the month are :

PAPAL SECRETARY OF STATE announces that the constitutions and laws contained in the four volumes recently issued of *Acta Pii X* are to be considered as fully promulgated and in force, just as though they had been published in the *Acta Apostolicae Sedis*.

PONTIFICAL APPOINTMENTS of recent date as officially announced.

THE "COLOR ROSACEUS" FOR LAETARE SUNDAY.

During the last few years there has been a steady advance, especially in our larger city churches, toward a more exact observance of the rubrics and the carrying out of the solemn services of the Church. One of the notable features has been a closer approach, in the matter of vestments, to the old Roman usage, and many churches have adopted altogether the use of the so-called Gothic (old Roman) chasuble in place of the violin-shaped garments introduced by Gallican enterprise. In harmony with this improvement is the attempt to supplement the regular liturgical colors (white, red, green, violet, and black) by the rose color used on "Gaudete" and on "Laetare" Sunday, suggesting the note of expectant joy. The fact that this color occurs only rarely in the liturgical cycle has made it lawful to use violet in its place, even in cathedrals, which can not, like the mission churches, plead poverty as a reason for not providing rose-colored vestments. Says the *Caeremoniale Episcoporum* (Lib. II, 13, n. 11): "In tertia Dominica eadem observantur, nisi quoad paramenta altaris et celebrantis adhiberi solent coloris violacei in defectu rosacei".

The "rosaceus" here indicated for the decoration of the altar and for the vestments at Mass, is not a bright rose color, but one that approaches a light violet. The correct tint is in this case, as in that of the other liturgical colors, produced only by vegetable dyes, and not by the modern process in

which aniline is substituted as a commercially cheaper medium. The quieter tones of the vegetable coloring are similar to those used in the rich medieval tapestries, or the Oriental rugs of to-day. The vivid reds and garish greens and purples which the peasantry of Europe and the plantation folk of our own country affect, are quite the opposite of the delicate yet rich colors in which the liturgy of the Church reads her symbolical lessons to the priest and the faithful. The martyr's blood, nature's soft green garment, the purple of the dawning sky proclaiming the advent of the royal sun, the deeper purple of the penitential mood imaged in the gloam at even, and followed by the sable night symbolizing death with its promise of a new rising, the fleecy white of virginal innocence, and the rose-tint in which innocence and the martyr's bleeding love are suggested by the blending of white and red—these are sermons preached silently during the Holy Sacrifice, and in harmony with the architectural symbolism which points to heaven by the arches of its vaults or the perfection of its circles around their centre in the Tabernacle.

There is a practical difficulty however in the way of the correct observance of these beautiful and suggestive features of Catholic worship. It is the commercialism which prevents those disposed to fulfill the longings of the Catholic heart for glimpses of the external beauty of the King's daughter, "*circumdata varietate*". In the present instance, a pastor whose church services are characterized by the attractiveness that comes from a reverent appreciation and observance of the Church's ceremonies in all their details, writes to us about his effort to get the proper color for the vestments to be used on "Laetare Sunday":

Dear Father,

My agent tells me that it is impossible to get silk dyed the "color rosaceus" in the city (New York). The dye-works are controlled by a trust; the dyeing is all *aniline*. They are crowded beyond capacity with work.

1. Do you know any place where, if I furnish the raw silk, it could be dyed?

2. Failing that, could we obtain the material from Kevelaer (where vestments are made with a special view to liturgical correctness under the supervision of Mme. Stummel), if we cabled for it?

Could the silk be dyed there and shipped in time to have us make up the complete set for "Laetare"?

Or can you suggest anything better?

J. H. M.

Being anxious to aid the effort to follow perfectly the ceremonial of the Church, and knowing moreover that there are many priests, especially rectors of seminaries and superiors of religious houses, who would second such effort, we applied to a leading firm of French dyers whose head is a Catholic, and who has large establishments in America. We wrote as follows:

The liturgical colors used at Catholic services demand, on account of their symbolical signification, certain tints ordinarily produced by vegetable dyes. Among these colors is a so-called "color rosaceus", a rose tint approaching purple, produced, I believe, from the "orchil weed" (archilla). As this color is required only rarely, the use of violet has been commonly substituted for it. But we should like to get the true color. Several New York firms assure us that no other dye of this kind is made but that produced from aniline (mineral) products. If this be true we should have to send to Germany for the required color.—Can you produce the dye if furnished the raw silk? I am writing in the interest of a number of churches throughout the country.

In reply we received promptly the following note which we publish here for the information of pastors who may be desirous of carrying out the complete ceremonial, and who find themselves in the same difficulty as our correspondent.

We are still using the vegetable dyes for some of the colors that we cannot produce with aniline colors. I think we can produce the color you describe in your letter. If you would kindly mail us a sample with some of the material you wish to have dyed we feel that we can produce the shade you desire. As we still use archilla and also a substitute, either one of these products will give the shade you require.

A. F. BORNOT BROS. CO.
(per J. CARVILLE.)

Seventeenth Street and Fairmount Ave., Philadelphia, Pa.

A PRETENDED MARRIAGE.*(Casus Conscientiae.)*

If space permits, would you kindly discuss the following case in the columns of the REVIEW:

Mary, while keeping company with John, was betrayed by him. She begged him to marry her in order to escape disgrace. Upon his refusal to do so she had him brought before the court, which gave him the choice either of righting the wrong by marrying her, or of serving a sentence in prison. He chose the lesser evil of marrying her, as he intended to obtain a civil divorce later on. Both are Catholics.

Her idea in marrying him was to save her good name before the eyes of the world, make her child legitimate before the law, and compel him to support her and the child till such time as she could provide for herself.

Foreseeing the most probable outcome of a *forced* marriage, she decided to follow a prudent course without binding herself for life. She therefore concluded to marry him before the *judge* as a matter of legal form, without intending to contract matrimony and without the intention of ever cohabiting with him unless the marriage were duly performed before the pastor later on.

1. Was Mary justified in contracting a civil marriage simply to obtain the civil benefits, just as she may ask for the dissolution of the bond civilly for the sake of securing the legal effects of a divorce?

2. May a confessor advise or tolerate in silence such a course of action?

In order to determine whether Mary was justified in contracting a civil marriage, let us first review some of the principles bearing on the case.

In the first place, I suppose the case to have happened after the *Ne temere* came into force; otherwise the attempt to contract marriage before the civil judge, in order to avoid validity of this union in the eyes of the Church, would have been futile. The absence of intention to contract a real marital union would have to be proved, and it is as a rule difficult to prove the defect of the necessary consent or intention.

The first point to be cleared up, in order to give Mary any right to force John to marry her, is whether she was unjustly wronged by John. Seduction supposes consent and therefore guilt on both sides, complicity in the sin. The fact that Mary

and John had kept company does not change the circumstance determining the injustice of the action on the part of John. As the case stands there is no charge of violence.

Supposing John had betrayed Mary by the promise of marriage, can she claim a right to the fulfilment of his promise? This is a promise made under a sinful condition, the *conditio turpis* of moral theologians. The binding force of such a promise is a matter of much dispute among casuists and canonists. Indeed it is difficult to understand how God would sanction an agreement the validity of which is made to depend on consent to sin. Though the object promised in our case (*marriage*) is good, the condition on which this promise of marriage is made dependent is sinful. If it is not lawful to do evil in order that good may come of it, will it be lawful in our case to sin in order that good, viz. the right to the marriage, may be obtained? Promises of this kind would be a great incentive to sin, if advantageous rights could be obtained by complying with forbidden conditions. Moreover, who can take seriously the promise of a man who cares so little for God's law of morality as to demand coöperation in sin as a condition of his promise? Who can believe that such a man will hold himself bound by the promise? On the plea of the promise, therefore, Mary has no strict right to demand marriage. Nor can she allege as reason for her claim the loss of her reputation, since she herself has coöperated in that loss by consenting to the sin.

As for the support of the child that may be born of the unlawful intercourse, it is a well-known principle that both the father and mother are equally bound to provide for the maintenance of the illegitimate child. It is not fair to throw this burden on the public or on charitable institutions. Though there may be sufficient reason in such cases to give the child over to an institution, the expense of maintenance and education must be met by the parents, if they are able to do so; and if one party is not able, the other is bound to meet the obligation.

What may Mary do if the father refuses to support the child? Here we have the only reason why Mary may appeal to the civil courts to force the man to do his duty in regard to his child.

She cannot demand marriage, unless there is a legal engagement between them. How far the law permits the judge to impose on John the alternative of either imprisonment or marriage will depend on the statute laws of each State. Blackstone, speaking of the English law, says: ¹ "If a woman will by oath before a justice of peace charge any person as having got her with child, the justice shall cause such person to be apprehended, and commit him till he gives security, either to maintain the child, or appear at the next quarter sessions to dispute and try the fact." Though the acts referred to here, have, as the Commentary adds, been superseded by later statutes, these are adapted to secure substantially the same object, viz., to make the putative father liable for the maintenance and education of his illegitimate offspring by means of court proceedings. *The mother, however, is not released from her liability to support the child, if the father cannot be made responsible.* Statutes of a similar character are in force in several of our States. Mary can, therefore, lawfully plead for support of the child by John, if she is certain beyond a reasonable doubt that it is his child; but she cannot demand marriage. I have shown on another occasion that a law which allows a justice to force a marriage in such cases by leaving no other alternative than marriage or prison is a law which does far more harm than good.²

Is a sham marriage, such as Mary intended, lawful? As we have seen, she has a right to at least a partial support of the child. If the court should leave no other alternative than marriage or imprisonment, can Mary marry before the judge, so as to avoid validity of the union before the Church, and yet obtain from John what he owes to the child? In itself such a civil marriage has in the eyes of the Church no binding force in conscience; neither is it a simulation of the sacrament, because the essential form is wanting. Therefore such a proceeding may be lawful under the following conditions: first, that the act do not cause scandal to Catholics at large; secondly, that there be no danger of the civil act inducing them to live actually as husband and wife, since in conscience they are not such; thirdly, that John does not suffer actual injustice.

¹ Chase's Blackstone, Chap. VI, Of Parent and Child, p. 173.

² ECCL. REVIEW, February, 1913, p. 183.

The first condition would be filled if the entire proceeding is kept secret; the second condition would be difficult of fulfillment if they lived under the same roof; hence they would have to agree to separate and not claim the rights of married people which the civil law gives them; the third condition may be difficult of fulfillment, for if John is married before the court, the civil tribunal might compel him to support both wife and child and, as I have said before, Mary has no claim in conscience to support by John.

What is the priest to do? If Mary seeks his advice before she goes to court he will have to tell her that she has a right only to demand from John the support of the child; and if she cannot get this unless she forces John into a civil marriage, the priest should refuse to assume responsibility in the case and refer the matter to his bishop who is the proper judge in marriage cases so far as they pertain to the public forum. If Mary is unwilling to wait, the priest, without assuming any responsibility, should tell her that if she wishes to be a Catholic in good standing with the Church she has to subject herself to the judgment of the authority of the diocese. He may, however, be able to persuade both to make the best of the plight into which they have put themselves and contract a good and sincere marriage enabling them to be faithful to each other in married life. If the priest is appealed to after the civil marriage, and they are living together, he cannot allow them to receive the sacraments unless they separate. In that case Mary has no other claim than the support of the child from John. A prudent priest and pastor will use his influence and tact to bring about a real marriage.

FR. STANISLAUS, O.F.M.

THE "CEPHAS" DIFFICULTY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I do not wish in any way to enter into the controversy which for some months has been waged on "the difficulty about Cephas". The defenders of the identity of Cephas with Peter are well able to take care of themselves. Still, I beg leave to call the attention of Fr. J. F. Sheahan to a few statements of his, in the January number of the REVIEW. I think they are open to criticism.

1. "St. Paul spoke to James, Cephas, and John about St. Peter. Paul was the speaker; Cephas and his friends the ones spoken to; St. Peter was the one spoken of (Gal. 2 : 7-9)." From this analysis of the passage the writer concludes that "Paul, Cephas, and Peter are three individuals as distinct as the three persons in Grammar". Unfortunately, Gal. 2 : 7-9 does not furnish so easily the sharp distinction implied in the sentence: "Paul spoke *to* Cephas *about* Peter". It would be more in keeping with the text to say: Paul speaks (actually to the Galatians) about Peter (vv. 7, 8) and James, Cephas, and John (vv. 7, 9). Will not this make some difference in Fr. Sheahan's well-defined distinction?

2. "Pope Clement, companion of St. Paul (Phil. 4 : 3) . . . calls Peter, Peter (I Ep. 5), and calls Cephas, Cephas (I Ep. 47). He does not call Cephas Peter", etc.

The assertion that Pope Clement was the companion of St. Paul mentioned in Phil. 4 : 3, would gain in accuracy, were it, however so slightly, toned down. I know Fr. Sheahan has on his side here Tertullian, Eusebius, St. Jerome, and St. Epiphanius; still the identity of the two Clements is not altogether certain. But this is a side-issue.

True, Pope Clement, in I Ep. 5, calls Peter, Peter, and in I Ep. 47, he calls Cephas, Cephas. Still, if we read over the text of the passage, we will find something worth noting: *Ἐπέστειλεν ὑμῖν περὶ ἐαυτοῦ τε καὶ Κηφᾶ τε καὶ Ἀπολλῶ διὰ τὸ καὶ τότε προσκλίσεις ὑμᾶς πεποιῆσθαι. Ἀλλ' ἡ πρόσκλισις ἐκείνη ἤττονα ἁμαρτίαν ὑμῖν ἐπήνεγκεν, προσεκλήθητε γὰρ ἀποστόλοις μεμαρτυρομένοις καὶ ἀνδρὶ δεδοκιμαμένῳ παρ' αὐτοῖς.* That is, in terse English: "Paul wrote to you about himself and Cephas and Apollo, because at that time you were already split into factions. But your division then was not so grievously sinful (as your present wranglings) : you were taking sides with authentic Apostles and with a man approved of them". The allusion is undoubtedly to I Cor. 1 : 12. When St. Clement says: "You were taking sides with a man approved of Apostles", he certainly refers to Apollo. To whom does he refer when he speaks of the Corinthians taking sides with Apostles, in the plural number? Unquestionably to St. Paul and to Cephas. The text is most clear, and we cannot dodge the conclusion that *for St. Clement Cephas was an Apostle.*

Whether or not St. Clement confounds Cephas and Peter, I leave now to Fr. Sheahan to decide; that St. Clement "adds no information to that found in the Scriptures", I am most willing to believe with Fr. Sheahan, though in another sense; I think indeed the Scriptures intimate with sufficient clearness what St. Clement affirms in the above cited passage, namely that Cephas was an Apostle.

3. "Cephas was the very opposite of SS. Peter and Paul. They preached to the Gentiles; he would not preach to any but Jews". This is more easily said than proved. What do we know about the field of activity of Cephas—in case he is not the same as Peter? Again, to say without qualification that Peter "preached to the Gentiles", is certainly to minimize unduly St. Paul's opposition between his own special mission to the Gentiles and St. Peter's to the Jews (Gal. 2 : 8).

4. I beg to take exception also to including Cephas among the "false brethren" mentioned in Gal. 2 : 4: nothing in the text or the context justifies this view. As to whether "them who seemed to be something" (Gal. 2 : 6), and "who seemed to be pillars" (Gal. 2 : 9), are "bitter and satirical" expressions, Fr. Sheahan will, I am sure, pardon me to doubt.

CHARLES L. SOUVAY, C.M.

St. Louis, Mo.

A FREE LENDING LIBRARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

A gift of *Lives of the Saints*, by the Rev. Alban Butler (P. J. Kenedy, New York, 1903), in four large handsome volumes has reached our library from an unknown donor. Gratitude prompts me to tell your readers what "our library" is. A born lover of books, a descendant of generations who had been at home in the old Library on Fifth Street in the Quaker City, I was stranded in a fashionable watering place in France nine years ago, with but my own small supply of reading matter. I soon found that all my English and American neighbors were fond of borrowing from my shelves, and, chancing one day to visit the local banker, found that he had some English books which he was glad to lend to exiles. Within a few days, with his approval, I started in his office what we called the "Rainy Day Fund", with the motto "No fees, no fines, no formalities". Soon this developed into a free lending library.

The hotels gladly sent all magazines left by English-speaking visitors; and, without expense to the banker, save for the printing of a few labels, the fund prospered.

Removing to England in 1908, I tried the same experiment in a church porch, but in a sad region where the Church slumbers, and then, just two years ago, started with about 40 books in the church porch here. Our label reads:

CATHOLIC CHURCH, BEXHILL.

FREE LENDING LIBRARY.

No Fees—No Fines—No Formalities.

Suggestions to Readers—

1. Return all reading matter as promptly as possible.
2. Avoid soiling, marking, or mutilating the property of the Library.

Note.—The Library is in every way *free* and *informal*. Members of the Congregation, residents, or casual visitors, regardless of creed, are at perfect liberty to borrow the books without charge, the only obligation incurred being to return the same for the use of others, uninjured, as soon as possible, either personally or by post, to the Library. No permission to borrow the books is necessary: simply help yourself.

Address any communication to THE LIBRARIAN,
Catholic Presbytery, Bexhill.

At first people were shy; but our church occupies the most prominent place in the town, itself a fashionable seaside resort within seventy miles of London; and as its doors are never closed, from 7 A. M. until dusk, people are always entering. A modest box (which has twice been robbed) is provided for contributions of cash, and a shelf for gifts of books. To-day we have no debt. We have over 400 bound volumes, and as nearly as we can tell about 45 books are exchanged weekly. The contribution box has provided enough to pay for the shelving, and to buy new books from time to time.

During the first summer a Protestant lady visitor chanced upon the Library, and after having used it for some time presented to it a complete set of Monsignor Benson's books. We have received presents of many of John Ayscough's works. To-day 250 books are in

circulation. We have lost about 20 books; and yet these may be doing good. Every book is well stamped upon the edge of the pages "Catholic Church, Bexhill". The lower inch of the back of the book is painted with yellow enamel, and above this is a quarter-inch strip of white enamel (the papal colors), put there so that, should a volume stray onto the shelves of a borrower, it will be detected at once. I enclose a marker we place in each volume; and, as it is a reminder as well, we have found it productive of good result. Many of the imitators of our library have failed by asking for fees and in asking for the names of borrowers. People, strangers, and Protestants are shy and suspicious.

Can any one ask what is the good of it all? I have had many letters on the subject. Let me quote two: December, 1912—"I am returning by post to the Library *The Price of Unity*. You may be interested to know that I am to be received into the Church on Christmas eve." Another, September, 1913—"Thanking you, I am returning *Faith of our Fathers*, borrowed from the library some time ago. I have been much enlightened, nay much blessed during the reading of it.—An Anglican seeking the Truth."

Our rector claims many converts due to the open library. Books are returned to us from all parts of England, from Scotland, and from Wales. We have many books of devotion, controversy, and fiction; biography and history are always popular. Of *Come Rack, Come Rope* by Mgr. Benson we have eight copies; of *The Unbelievers*, by a non-Catholic, a story of Lourdes, we possess ten copies, and yet we seldom have one on the shelves over-night. Our latest development is our Reference Library, and to it we will consign the volumes referred to at the beginning of this article. A shelf twelve inches wide is placed in a good light; before this we have screwed securely through the back: *Catholic Directory*, *Catholic Who's Who*, *Catholic Dictionary*, *Hints for Catholic Nurses*, *Vocations for Men*, *Vocations for Women*, and now *Lives of the Saints*.

THE LIBRARIAN.

Bexhill, England, 13 January, 1914.

The above letter contains a particularly instructive argument for the spread of good books among persons whom our preaching and catechizing may never reach. Even if the number of books not returned were disproportionately large, the thought that a good book does not thereby cease to do its mission, is a sufficient compensation for its absence from the church porch. We have indeed in many churches the Truth Society stands where useful pamphlets are offered in return

for a moderate fee, but as it is usually understood that these publications are intended for special propaganda, their attraction is lost to many who would, if free to do so, select a good novel or historical biography, and perhaps thus learn to cultivate a habit leading to the reading of more serious literature.

THE ALTAR WINE QUESTION.

(Communicated.)

The importance of pure wine for the Holy Sacrifice of the Mass prompts me to publish the following remarks.

The altar wine question has at all times been a very perplexing problem. Every priest, of course, is anxious to secure absolutely pure wine for the Holy Sacrifice of the Mass. However, some of the Reverend Fathers may have occasionally been too confident in a matter of such great importance.

To aid my confrères in this matter, I began three years ago to study the altar wine question and probe into the reliability of the many dealers in the country. My discoveries were shocking.

I found that many priests were buying Mass wine from Jewish and non-Catholic producers and dealers, who naturally cannot be expected to realize why an absolutely pure wine is required for the Holy Sacrifice. That high esteem for the Holy Sacrifice which will deter a *good* Catholic from selling any other wine but the pure grape juice to the Clergy is no motive for the non-Catholic producer or dealer. Priests buying from them must rely upon their natural honesty,—indeed a dubious proceeding in a matter of such tremendous importance.

Some of these non-Catholic dealers have obtained recommendations from clergymen. Some priests have certainly been too quick in giving their recommendation. One non-Catholic firm in Milwaukee, for instance, has many such recommendations. Among them I find printed in large letters a recommendation (?) from the Bishop of St. Joseph, Mo. To a letter of inquiry regarding it his Lordship answered:

Reverend dear Father: I beg to inform you that I never gave the company in question a personal recommendation of its Altar Wine. I never assume that responsibility. My letter to the firm was not intended as a recommendation to the public of said wines. They sent me a case of wine gratis and I merely sent a reply to it.

This same non-Catholic firm is using in a very skillful way, to pretend "Catholicity," a recommendation which the pastor of St.

Boniface's Church of Milwaukee gave to one of his parishoners for his personal use.

I discovered that a certain agent, living in Chicago, sold Mass wines to Catholic dealers, as "Christian Brothers' wines", although they were made and shipped by another wine firm. To a letter addressed to the Christian Brothers at Martinez, Cal., I received the following reply, Jan. 29, 1910.

Reverend dear Father: Your letter at hand. I beg to say that we have no agent or firm at present handling our Mass wines. Our experience with agents was a sad one, and we now sell only direct to the Clergy.

While visiting Father D. C. Crowley in California a few weeks ago, I learned that parties only lately asked the Archbishop of San Francisco for a recommendation for a certain wine producer in California, from whom many of our Catholic Mass wine dealers obtain their wines, but His Grace refused it on the ground that he did not know what kind of wines they were making and selling.

I also found that the firm from which the Rev. P. Blake bought the altar wines which he sold to the Clergy is no longer a Catholic concern.

During my stay at San Francisco, a few weeks ago, Father Crowley and myself visited the Jesuits at Santa Clara in order to warn them against agents who would buy a carload of their wines, then advertise that they had taken the agency for the Jesuit wines, but never again buy from them. To my great surprise I learned from the Jesuit Fathers on this occasion that a very prominent Catholic altar wine dealer in Illinois some four years ago bought a carload of altar wine from the Jesuits at Los Gatos, Cal., but never bought wine again from them, although I know he sells carloads of altar wine each year. This gentleman is advertising himself as agent for the Jesuit wines.

What about the Pure Food Law? Does it afford an adequate protection against adulteration of wines? No. As proof of this, I quote the following dispatch from Washington to the *Chronicle* of San Francisco, dated Sept. 1, 1913: "Ohio wine growers in deep trouble with the Government Pure Food Boards. Agents of the Board have just reported the seizure of products of the Sweet Valley Wine Co. and of A. Schmidt, Jr. & Bros. Wine Co., both firms located at Sandusky, for violations of the Pure Food Law. The Pure Food Agents seized barrels and cases of 'wine' made by the Sweet Valley Wine Co. at Detroit, Mich., St. Louis, and Hannibal, Mo., Chicago, and Montgomery, Ala. The Schmidt Concern's alleged wines were seized at Pittsburg and St. Louis." Adulterations and misbranding were charged in all these cases against both firms.

A. Texter & Co., of Sandusky, Ohio, shipped a barrel, labeled "Muscatel Wine", into Michigan where it was seized on Aug. 15th. Adulteration and misbranding were charged because it was alleged that the wine was artificially sweetened, in imitation of the fine Muscatel type. The cases against the three Ohio wine shippers are now pending in the courts, where they will be prosecuted by the United States Government.

Seeing that the bishops and priests all over the country were turning to California for their Mass wines, and knowing that the few reliable sources for pure Altar Wines in California, such as the Jesuit and Christian Brothers, were absolutely inadequate to meet the demand, Archbishop P. W. Riordan, of San Francisco, some years back, ordered Father D. O. Crowley, Superior of St. Joseph's Agricultural Institute of Rutherford, Cal., to make arrangements with the Beaulieu Vineyard of the same place for the production of absolutely pure Altar Wines.

In conclusion I take the liberty of giving the following advice. When buying Altar Wine:

1. Never buy Mass Wine from a *producer* who is not a well-known conscientious Catholic.
2. Never buy Mass Wine from a *dealer* who is not a thorough Catholic.
3. Find out for yourself where your dealer gets his Altar Wines, and if he buys them from a good, reliable Catholic producer, also find out whether he buys all his Mass wines from that producer. Do not rely too much on recommendations.

L. PESCHONG.

Procurator of St. Francis Seminary.

We print Father Peschong's communication, as it will no doubt aid many priests in settling for themselves the question of how to procure reliable altar wines. Those who read the ECCLESIASTICAL REVIEW know that the matter has been thoroughly discussed by us, time and again, from every possible standpoint, and that we have taken practical steps to guarantee the reliability of the houses whose altar wines are advertised on the second page of the cover of the REVIEW.

Some priests object to the acid taste of our so-called "dry" wines (which are by all odds the safest wines in point of purity among American products). The objection seems to savor of oversensitiveness in a matter where taste is of secondary importance. All the northern wines have a certain tartness. We

do not object to fruit and other foods containing acids, which as a rule rather aid digestion than hinder it; and the quantity of wine used at Mass is so small that only in exceptional cases can its lack of sweetness be deemed a serious consideration.

EDITOR.

OUR DEBT TO THE LATE CANON SHEEHAN.

Since we stated the fact that a German priest who had found much enjoyment in Canon Sheehan's books had sent us a contribution toward the proposed memorial of the distinguished priest author, we have received, among various expressions of sympathy toward the project, a check for twenty-five dollars from an American priest who honors his Irish birth by loyalty alike to faith and race. There are many others among our readers, we feel sure, who recall with pleasure the first instalments of *My New Curate* in the spring of 1898. The genial figure of "Daddy Dan" and that of his zealous young curate, "Father Letheby", were recognized by everybody as characterizations true to present-day life, and reflecting, all in all, most creditably upon the Catholic priesthood, not only of Ireland but also of every other nation. And as of old the Irish priests set out from their monasteries by Lough Erne and on the coast of Down, to carry the spirit of their new-won faith to the nations of Europe, so did the message of this Irish country priest from the diocese of Cloyne reach the clerical reader of Germany, France, Italy, Holland, Spain, Hungary, and Ruthenia, and proclaim its excellence and worth almost before the English readers at home were aware that there had arisen a new prophet in their midst.

Dr. William Barry, who as a literary artist wields a burin of as fine a point as any of our Catholic writers to-day, gives generous credit to the worth of his dead friend as a writer. He holds *The Triumph of Failure* to be the best written of Canon Sheehan's books. We believe the judgment is true, and it had the deceased author's own endorsement. But the English critic, who believes that it is quite impossible to explain the popularity of *My New Curate* on grounds of literary criticism, is sadly at sea in his notion of what makes true excellence in letters. Because *The Triumph of Failure* abounds in rich fan-

tasy enhanced by a graphic style that makes the imagery seem real, and because the writer's observations on men and things bespeak a power of analysis and spiritual penetration that would sorely try our sensitiveness were it not softened by an evident sympathy for all that is true and good, *The Triumph of Failure* holds a high place beside the best that has been done in popular Catholic literature of our age. But *My New Curate* stands first and alone as a work that sounds the inner motives of the priestly and pastoral life. Its method is richly instructive without being didactic, and it attracts by the charm of its simple exposition without any suggestion of the commonplace; withal, it is not lacking in that subtle originality which makes old things surprisingly new. Again, as a work which flatters our native self-love to just the point that is needed to awaken the thoughtful reader to the suggestion that he might make more of his opportunities for self-improvement, thus delicately touching the hidden sore of our pride without destroying our self-esteem; or as a work that brings into bold relief, and with the noonday light of priestly charity upon it, the half-hidden foibles of the wayward poor and the lowly amongst us, with their childlike, half-superstitious trust (which, though we are apt to forget it, constitutes the most valuable asset of our priestly and pastoral control), *My New Curate* has no equal in English literature. It was these characteristics that appealed above all else to the fresh and open minds of Canon Sheehan's great host of readers, especially in America, where one is not so liable to form opinions after traditional patterns. It was this originality which made the story so popular that three editions of it were exhausted in one month (December, 1899), and which called for the tenth edition before another twelvemonth had elapsed.

Luke Delmege, which followed *My New Curate*, is, we think, an improvement on it from a purely literary standpoint. But whilst it excels in the mastery of spiritual analysis, it lacks the author's peculiarly attractive note of Irish humor; for he had chosen in the later composition less flexible material for his discussion. The foreigner who becomes acquainted with Canon Sheehan's work through a translation only, will apply a somewhat different standard of literary criticism from that of the English reader. The former cannot be conscious of the

racy Irish humor, which reveals itself not only in the local idiom but in the rich brogue that forms part of the national genius, and which the English reader knows from his intercourse with his ubiquitous Celtic brother. But there are other characteristics in the portraits painted by Father Sheehan's master hand which the foreigner recognizes as possessing the virtue of fine art. These elements appeal to the Catholic priest as do the splendid sketches of medieval monks in their hours of recreation when portrayed by some of the good old masters who were not cynics, but admirers, of religion. Father Sheehan's pictures of the Soggarth Aroon make us realize the inner life and motives of the Catholic pastor in a novel fashion. He portrays the priest not as an ascete in soutane and buckled shoes such as we see him come forth from the portals of St. Sulpice, but as the genial Father Dan, with his admiring and enthusiastic young assistant, who is fond of sport and is well-tailored, but who is ready to take his place by the poor and sacrifice his last farthing or spend his health and life when there is question of helping the unfortunate and of saving their souls. And this picture has not only served to please the priests who delight in seeing themselves discussed, but it has also solved in a wholesome way the riddles of many a non-Catholic who cannot understand "these Irish priests" with their ruddy complexion and their everlasting good humor on the one hand, and their severe observances in Lent and their abstinence on Fridays, their prayers in railway cars and in odd corners, evidently not for mere show, on the other hand. These strangers find it difficult to reconcile the priests' brusque speech to the people in church, with their almost motherly solicitude by the bed of the sick, and their love of the little children; or their eagerness for getting money with their readiness to throw it away in answer to any need from the poor, even though he be a tramp or some book agent in disguise. In short, the story has opened the eyes of many who could not understand the cheerful way in which the Catholic priest manages the "Way of the Cross" which all who would enter heaven are bound to follow. Thus Father Sheehan has lifted a cloud of prejudice in many quarters where *My New Curate* has been and is being read for its inviting humor and its alluring description of the home life of a

Catholic pastor. There are countless others who have found the lofty principles, offered amidst smiles and laughter throughout the story, a guide in practical life.

Now the people of Doneraile want to honor Father Sheehan who was their pastor. The outside world knows the writer who gained international celebrity for his obscure Irish village. Many an American traveler has gone out of his way to see the parish house of the dead priest in the hilly district whither no railroad would take him, but whither he had to go by tedious ride on a jaunting car from Mallow Junction. Some of the people of Doneraile are thinking of erecting a monument to commemorate their pastor's love for the aged and infirm, though many would like to see simply his statue in the marketplace to remind them of what he did for them. For he was public-spirited as well as gifted. It was he who inspired his townsmen with zeal for the promotion of sanitary, industrial, and social improvements. He too was the first to urge his people to purchase their farms under the Wyndham land act, until all had their own homes. These things are not yet fully told as they will be some day, we hope. A movement for a memorial is on foot also in the town of Mallow, where Canon Sheehan was born. No doubt Dublin and Maynooth will at a later date feel the need of remembering Canon Sheehan by erecting a memorial to him as one of the greatest ornaments of a new-born nation.

If there has been no explicit expression on the part of the diocesan authorities on behalf of a memorial, that does not imply that they are not favorable to it. Canon Sheehan gave over even during his lifetime all the income from his literary labors in trust to the Bishop of Cloyne for diocesan charities. There can be no doubt therefore that the movement enjoys the approval of the clergy, whether the monument be erected at Doneraile or at Mallow or elsewhere.

If we have delayed somewhat in answering the request to open a subscription list in the *REVIEW*, it is because we feared that there might be some question as to the willingness of readers to coöperate in such matters. But the offerings spontaneously made before we could ask for them, suggest that there are others who would gladly avail themselves of the opportunity to contribute toward the success of the "Canon Sheehan

Memorial Fund". And we hereby express our willingness to receive subscriptions for the purpose. All contributions will be credited regularly by us and transmitted to the proper authorities.

BAPTISM OF VAGRANT CHILDREN.

Qu. I shall be obliged to you for an answer to the following query, through the columns of the REVIEW.

Quite recently a discussion arose among some of our clergy as to the advisability of baptizing children of vagrants. As a rule the parents themselves are baptized Catholics, but they have never been instructed in the faith, and consequently are not practising Catholics. The probability is that the children will be what their parents are. Ought we to refuse baptism in these cases, or defer it until the parents receive some instruction, or be content with the simple promise that the child will be brought up a Catholic, and baptize the child?

We are all agreed that the sponsor must be a practical Catholic; but doubt whether it is fair to put responsibility for these children on the housekeeper of the priest since the vagrants rarely bring a sponsor with them. The XI Decree of the Council of Fort Augustus, No. 5, says that the priest ought to baptize the children of non-Catholic parents brought to him, provided the sponsor be a Catholic and "*fundata spes adsit de prole in vera religione educanda*". The discussion turns on the meaning to be attached to the last quotation.

My neighbor refuses to allow his housekeeper to act as sponsor, and will not baptize a child of the vagrant class unless brought to him by a practical Catholic who will act as sponsor and take the full responsibility in default of the parents. His experience of over 30 years' mission work makes him exercise great caution in the matter, knowing that almost for certain the child will not be educated in the Faith.

My practice is to baptize all who are brought to me, and I content myself with the promise given me by the parents that the child will be brought up a Catholic. In this I am following the practice adopted by Father De Smet (ECCL. REVIEW, Vol. XXX, 1907, p. 478).

Resp. Baptism is a solemn act by which the child is enrolled in the militia of Christ and admitted to its privileges on condition of a pledge of fidelity to the teaching and precepts

of the Church. Since the child is still incapable of realizing and assuming the personal responsibility of this pledge, its fulfilment should be secured by some faithful sponsor. The ordinances of the Church facilitate and regulate the fulfilment of this pledge, as far as possible, by the law of proper sponsorship.

But Baptism is also a gift and a grace, and a necessary means of salvation, quite apart from the rule of life which the child may be led to embrace later on. This grace retains its sacramental value even where there is no sponsorship whatever. Hence the same authority of the Church which introduced the safeguard of Catholic sponsors at solemn Baptism, ordains that where it is impossible to obtain proper sponsors the child is to be baptized without them. As late as 3 May, 1893, the Holy Office, in answer to the question, "*Utrum ad munus patrini admitti possit haereticus si ex ejus rejectione gravia damna imminere videantur, an vero praestet in hujusmodi casibus difficilibus baptismum sine patrino administrare?*" replied: "*Praestare ut baptismus conferatur sine patrino, si aliter fieri non possit.*" This is in conformity with the principles of Catholic doctrine regarding the efficacy of the Sacraments, and the teaching of the Fathers, or, as St. Cyprian in his Synodal Letter to Fidus expresses it: "*Universi judicavimus, nulli hominum nato misericordiam Dei et gratiam denegandam.*" If children are not to be baptized against the will of their parents, it is only because there is a limit to the exercise of good when it meets the opposition of free will and the rights of parental authority. Hence the clause "*si fundata spes adsit de prole in vera religione educanda*" as found in the diocesan statutes must be interpreted as indicating cases in which the priest should baptize, but not as excluding cases in which he *may baptize*. The administration of baptism is justifiable, if not advisable, whenever the parents wish it, or even when they do not object to it, since in such cases there is a probability that the child will be made conscious at some time or other of its Catholic baptism with its obligations. This itself is a grace fruitful of conversion or of repentance, and for later life, under God's mercy, offers a thousand chances, independent of the faith of parents and sponsors.

COMMUNION WITH THE LARGE HOST.

Qu. Is it permissible to give parts of the large Host, taken from the monstrance, by way of Communion to the faithful?

Resp. Ordinarily the rubrics prescribe the use of the small particle in giving Holy Communion to the faithful. But there is no reason why in exceptional cases of urgency or necessity the large Host may not be broken up to communicate the faithful.

MUST THE MASS OF THE PRIVILEGED ALTAR BE A REQUIEM MASS?

Qu. A discussion has been going on here as to the obligation of saying a Requiem Mass or making the commemoration for the Dead at the ferial or festive Mass, when the "privilegium altaris" is desired. Some say it is no longer a rule, since the introduction of the new Office. I take the contrary out of these rubrics, unless there has been some subsequent change.

Resp. By Decree of 20 February, 1913, the S. Congregation removed the obligation in the following terms: "Ad altaris privilegiati quod vocant Indulgentiam lucranda, non amplius in posterum sub poena nullitatis requiri, missam de Requite aut de feria vel vigilia cum oratione defuncti propria celebrari; id tamen laudabiliter fieri, cum licet ac decet, pietatis gratia erga defunctum." See ECCL. REVIEW, May, 1913, p. 620; or YEAR BOOK for 1914, p. 248.

MANNER OF MAKING THE STATIONS OF THE CROSS.

Qu. Quando nullum adest impedimentum ad lucrandas indulgentias Viae Crucis, requiriturne essentialiter visitatio stationum, conferendo se ex una ad aliam stationem, an sufficit se movere aliquantulum in aliquo loco?

C. BATTAGLIA.

Resp. "Necesse est ut in privato exercitio transeat ab una statione ad aliam: in publico, ut saltem sacerdos cum ministris sic circumeat."¹ De methodo ex speciali privilegio in certis

¹ Cf. *Decreta authentica S. C. Indulg.*, n. 287; 26 Feb., 1841; et n. 210; 6 Aug., 1757.

provinciis introducta et concessa ut legitima, secundum quam et in publico et in privato exercitio fidelibus liceat in suo loco consistere, facto tantum aliquo motu corporali, S. Congregatio expresso declaravit: "ne trahatur in exemplum".²

THE SOLEMNITY OF ST. JOSEPH IN THE NEW OFFICE.

Our Year Book for 1914 states (page 254) that "the Solemnity of St. Joseph, Patron of the Universal Church, is to be assigned to the Wednesday preceding the third Sunday after Easter; and that day, along with its Octave, shall be observed as a double of the second class," etc. There is a slight omission here that makes the text misleading. The passage should read: "The Solemnity of St. Joseph, Spouse of the B. V. Mary, Confessor and Patron of the Universal Church, is to be assigned to the Wednesday before the third Sunday after Easter; and it should be observed on that day with its complete Octave following. The other Feast of St. Joseph, falling 19 March, is reduced to the rank of a double of the second class."

EXPOSITION MASS OF THE FORTY HOURS ON SUNDAY.

Qu. If the Forty Hours' Devotion begins on a Sunday "de ea"—for example, on one of the Sundays after the Epiphany, must the Mass of the Sunday be said, or the votive Mass "De SS. Eucharistiae Sacramento", with a commemoration of the Sunday? In other words, do the new rubrics affect in any way the former rules regarding the Mass of Exposition at the opening of the Forty Hours' Devotion?

Resp. For the current year it is still permissible to say the votive Mass "De SS. Sacramento" on Sundays of lesser rite than a double of the first and second class. But the rubrics for the coming year are not quite clear. As interpreted by some rubricists, Masses of this kind are excluded on Sundays, and the Missa de Dominica becomes obligatory, with the commemoration of the Blessed Sacrament *sub eadem conclusione*. The matter will have to be referred to the S. Congregation.

² *Resc. authent.*, n. 407; 10 March, 1868.

THE PROPER FORM FOR THE BLESSING OF ST. BLASE.

Qu. The formula for the blessing of throats on the feast of St. Blase as found in the Roman Ritual is the following: "Per intercessionem Sancti Blasii, Episcopi et Martyris, liberet te Deus a malo gutturis et a quolibet alio malo. In nomine Patris," etc. Now in the "Ordo" of one of the Congregations of the Benedictines of this country I find the following: "Per intercessionem B. Blasii liberet te Deus a malo gutturis. Amen." Whence the latter? and may any priest use this abbreviated formula?

INQUIRER.

Resp. In a Decree of 20 March, 1869, the S. Congregation of Rites (N. 3196 Vercell.) answers the question whether the formula for blessing the throat on the feast of St. Blase (3 February) should be "Per intercessionem B. M. V. et B. Blasii martyris liberet te Deus a malo gutturis—Amen", or rather "Per intercessionem B. Blasii liberet te Deus a malo gutturis—Amen" as follows: "In casu de quo agitur . . . dicendum ab ipso (sacerdote) tantum erit: 'Per intercessionem B. Blasii liberet te Deus a malo gutturis. Amen.'" From this most authors infer that either the form given in the Ritual or the shorter form may be used, indiscriminately.

A SUGGESTION ANENT THE EPIPHANY.

To the Editor, THE ECCLESIASTICAL REVIEW.

It has occurred to the writer that if, as in the case of the feasts of Corpus Christi and SS. Peter and Paul, the solemnity of the Epiphany, *pro populo*, were to be transferred to the following Sunday, "the little Christmas of the Gentiles" would be rescued from the danger of oblivion among the people, which, in this country at least, seems to threaten it since its abrogation as a holiday of obligation. Should the suggestion meet with the approval of the ECCLESIASTICAL REVIEW, no doubt your advocacy of the project would prove a powerful factor in bringing it to a successful issue.

M. J. D.

Ecclesiastical Library Table.

ST. PAUL AND THE PAROUSIA.

To the Editor, THE ECCLESIASTICAL REVIEW.

I propose in the following pages to offer some remarks in defence of a view taken up in my edition of the Epistles to the Thessalonians in the Westminster Version, in answer to a note upon the same subject by Fr. Drum, S.J., in the ECCLESIASTICAL REVIEW for December, 1913. I should in justice explain that Fr. Drum himself wrote in self-defence, as I had thought it necessary to explain why I felt unable to accept the view expressed by him in the *Catholic Encyclopedia*.¹

In a previous review in *America* (11 October, 1913), which, so far as the part dealing with the matter before us is concerned, was in substance embodied in the later note in the ECCLESIASTICAL REVIEW, Fr. Drum had written, in words taken in part from his article in the *Encyclopedia*:

In this matter of St. Paul's eschatology, we regret to see that Fr. Lattey seems to hold that St. Paul erred in what he wrote (Cf. Note 17, p. 8, and p. 18). Catholics insist that St. Paul cannot have said the Parousia would be during his lifetime. Had he said so, he would have erred; the inspired word of God would have erred; the error would be that of the Holy Spirit more than of St. Paul.

The reader, I think, might not unreasonably have concluded that in this matter I was in a minority of one in the Church, in taking a view inconsistent with the obvious requirements of inspiration. In the ECCLESIASTICAL REVIEW, however, Fr. Drum has himself provided a rather formidable, if incomplete, list of Catholic exegetes who take the same view. This time the reader will perhaps surmise that the view proposed cannot be so plainly opposed to the first principles of exegesis, and even that it has no claim to originality. It was not my purpose to propound any startling novelty—in any case the Westminster Version would be no place for that—but merely to follow what appeared to me the best exegesis current in the Church, in admitting St. Paul's "evident expectation that he

¹ Vol. XIV, art. Thessalonians, Epistles to the.

himself would see the final end",² while at the same time carefully pointing out how this could be reconciled with Catholic doctrine. On p. 18 I wrote as follows: "It will be observed that in his first epistle to the Thessalonians St. Paul implicitly ranges himself and them among those who will be alive at the Last Day. It is commonly admitted that at this time he expected that it would come soon. Would the Apostle speak in this way, asks Père Prat, if he clearly realized that thousands of years separated him from the end? Nevertheless, this was clearly no fixed conviction in St. Paul's mind, much less a point of revelation. The event showed this. After his first letter, and partly, perhaps, because of it, the Thessalonians were moved to anticipations even keener than before of the final consummation; and these anticipations were having an undesirable effect upon their conduct. Therefore, the Apostle writes again, the burden of his letter being, as we have pointed out in the Introduction, that the end is not yet, and that their conduct should in no way be influenced by instant expectation of it."

In spite of the kind words bestowed upon this appendix in the review in *America*, I fear Fr. Drum has failed to realize that it contained the answer to his difficulty. We are both agreed that St. Paul did not know, and did not pretend to know, when the end was to be, and, indeed, this follows from the Gospels (e. g. Mark 13:32). On the other hand, when Fr. Drum writes that in the *Catholic Encyclopedia* he essayed "to find out what St. Paul really meant to say, no matter what erroneous ideas he had in the back of his head,"³ I think I may presume that he is not prepared to deny that we can see that there *was* an erroneous idea in the back of St. Paul's head, which is all that I am contending for. Does St. Paul commit himself to a definite statement that he will live to see the last day? Certainly not; nor is this an accident, since, as I have written, "this was clearly no fixed conviction in St. Paul's mind, much less a point of revelation". But there are some passages, such as I Thess. 4:15-17 and I Cor. 15:51-52, of both of which I shall speak hereafter, which make his own

² Thessalonians, p. 8, note 17.

³ ECCLESIASTICAL REVIEW, p. 730; cf. p. 729.

expectation clear. Is then St. Paul in error? In my note on Fr. Drum's explanation I wrote, "A solution must be sought on other lines, but still by examining what St. Paul really means, both in this and the other relevant passages." And such an examination, as I had thought I had made tolerably clear, leads to an obvious distinction: St. Paul is in error where he is writing with certainty and conviction, no: where he makes it clear there is "no fixed conviction" in his mind—possibly, and in this case yes. It may be urged that he is repeating a "word of the Lord" (I Thess. 4: 15); but this, which is doubtless to be identified with the *μυστήριον* of I Cor. 15: 51, is also to be explained "by examining what St. Paul really means, both in this and the other relevant passages", and even in I Thess. 5: 1-2⁴ he is already emphasizing his own and the Thessalonians' ignorance. The point of revelation is that those who are alive at the last day will not die at all, not that St. Paul or the Thessalonians were to be among them.

It should be observed that, from the standpoint of inspiration, there is no difficulty in a sacred writer showing doubt or ignorance upon some point. Fr. Christian Pesch in his monumental work on inspiration writes as follows:

If the sacred writer speaks vaguely or doubtfully, God, to be sure, is not in doubt or ignorance, but He witnesses to the doubt or possible ignorance of the sacred writer. It is certain that Paul did not know whether he had baptized anyone besides Crispus, Gaius, and the household of Stephanas (1 Cor. 1: 14 ff.). Luke perhaps did not know accurately whether Festus had been eight or ten days at Jerusalem (Acts 25: 6).⁵

And again, applying this doctrine to the matter in hand, he writes:

If the Apostles, as some maintain, thought that Christ's second coming was near at hand, and if some of their expressions seem to imply this opinion, this does not touch inspiration, because they affirm nothing on this subject save that the time of the second coming has not been revealed by God and is therefore hidden. They

⁴ Cf. II Thess. 2: 1-12; II Cor. 5: 1-9, etc.

⁵ Pesch, *De Inspiratione*, p. 453, § 445.

could make guesses on this subject, nay, they might even have said in virtue of inspiration that they had such opinions, if it had been useful to declare this; but they did not and could not say that these opinions of theirs were true and were to be admitted by all. In a word, in virtue of inspiration nothing is proposed to be believed as true, except what God wishes to affirm as true through the words of the sacred writer.⁶

I think the impartial reader will admit that these words cover the interpretation I have put forward; I should be the first to say that St. Paul did not and could not say that this opinion of his was true and was to be admitted by all. But it is surely excess of zeal to attribute infallibility even to a sacred writer in a matter about which he is at pains to proclaim his ignorance!

One more point, and I have done with the theological aspect of the matter. Fr. Drum takes the Greek text of I Thess. 4: 17 conditionally; but even he would scarcely say that the Vulgate admits of this interpretation. In the *Encyclopedia*, immediately after the words "Catholics insist", etc., quoted early in this article, he continues:

True, the Douay Version seems to imply that the Parousia is at hand: "Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we always be with the Lord" (1 Thess. 4: 16). The Vulgate is no clearer: "Nos, qui vivimus, qui residui sumus," etc. (4: 15-17). The original text solves the difficulty.

Now it is the common opinion of theologians, from which I feel sure that Fr. Drum will not wish to depart, that the Vulgate is free from error in what touches faith or morals: yet all his objections to my interpretation apply just as much to the Vulgate, and his own way of escape is cut off. There is

⁶ This passage appears of sufficient importance to be reproduced in the original Latin: "Ergo si apostoli, et quibusdam placet, putaverunt secundum Christi adventum proxime instare, et si quaedam eorum loquendi formulæ hanc opinionem innuere videntur, hoc non pertinet ad inspirationem, quia de hac re nihil affirmant nisi tempus secundi adventus non esse a Deo revelatum ideoque occultum. Potuerunt de hac re coniecturas facere, immo potuissent etiam ex inspiratione dicere se habere tales opiniones, si utile fuisset hoc manifestare; sed neque dixerunt neque potuerunt dicere has suas opiniones esse veras et omnibus admittendas. Uno verbo: Vi inspirationis nihil ut verum credendum proponitur, nisi quod Deus verbis hagiographi ut verum affirmare vult." (Pesch, *De Inspiratione*, p. 459, § 450, note.)

the preliminary *dicimus in verbo Domini* and the *nos*, but to take *qui vivimus* as conditional would be a proceeding even more questionable than to take *οἱ ζῶντες* in that way.

Having thus, as I hope, cleared away any *præiudicium theologicum*, I may come to consider the question of grammar and translation upon its own merits. First of all let us consider *ἡμεῖς* —and the context. I cannot but think that Fr. Drum has devoted rather too much attention to the abstract possibilities of grammar, and too little to the actual case in hand.

The Thessalonians "expected the Lord's coming to be soon, and feared that the Christians who had died before it might lose some benefit thereby. St. Paul and his two disciples reassure them on this point, and merely bid them be ever ready" (Thessalonians, Introduction, p. xix). It is to reassure them that St. Paul writes, as Fr. Drum puts it in the *Encyclopedia*, that "the brethren who have died will have part in the Second Coming just as they that are now alive (I Thess. 4: 12-17). It is in this sense that Winer in the passage approved by Fr. Drum speaks of the antithesis between *οἱ νεκροὶ ἐν Χριστῷ* and *ἡμεῖς οἱ ζῶντες*; these are the two categories in question, and St. Paul wishes to explain that the former will be no worse off at the Parousia than the latter. The pronoun *ἡμεῖς* is therefore in strong antithesis, both in the fifteenth and seventeenth verses; being in strong antithesis, it surely cannot be indefinite. We have the same contrast, though perhaps not quite so strongly, in I Cor. 15: 52; on the one side there are *οἱ νεκροί*, on the other *μεῖς*, again only put in for emphasis. By the time this article appears in print my edition of that Epistle in the Westminster Version will doubtless have appeared also, and I may refer the reader to the appendix, on the reading in I Cor. 15: 51, which again incidentally touches on this question. I need only point out here that St. Paul is once more ranging himself and the Christians he is addressing with those who will be alive on the last day.

But can *οἱ ζῶντες* be conditional? If I rightly understand what Fr. Drum means by *ἡμεῖς* being indefinite, this second argument is not necessary after the first, and indeed hardly squares with it; conversely, in the *Encyclopedia* he merely lays it down that *οἱ ζῶντες* is conditional, without saying anything about *ἡμεῖς* being indefinite; in fact, he seems to take it

as being definite. For my own part, writing in the light of Fr. Drum's note in the ECCLESIASTICAL REVIEW, I regret that in my note in *Thessalonians* (p. 18) I did not point to the presence of the definite article, though I had it in my mind when I wrote. I can scarcely conceive of Fr. Drum finding a participle with the definite article and belonging to a definite noun used conditionally. But in any case, *οἱ ζῶντες* must be taken in contrast to *οἱ νεκροί*, and not construed quite differently. The antithesis is perfectly clear, both in I Thess. 4: 15 (*τοὺς κοιμηθέντας*) and I Thess. 4: 16-17 (*οἱ νεκροὶ ἐν Χριστῷ*); and its omission in I Cor. 15: 52 (*οἱ νεκροὶ* and simply *ἡμεῖς*) shows that it is inserted, not to limit *ἡμεῖς*, but to explain and emphasize the contrast still further. The words *οἱ περιλειπομένοι* must of course be construed on the same lines, whatever they be, as *οἱ ζῶντες*; Fr. Drum himself translates them as being parallel, both in the ECCLESIASTICAL REVIEW and in the *Encyclopedia*.

With regard to Père Prat, Fr. Drum writes:

Prat, S.J., in his excellent *Théologie de Saint Paul* holds that St. Paul did not teach the end of the world was near; and explains 1 Thess. 4: 17: "Nous qui vivrons, qui survivrons, etc." The Greek participles present take on a future meaning determined by the tense of the verb of the apodosis. This interpretation seems to purpose the indefiniteness of *ἡμεῖς οἱ ζῶντες*—"We who shall be alive, who shall be left over (whoever we may be), shall be caught up, etc."

On this some remarks seem necessary. In the first place, "apodosis" seems to postulate the "conditional" interpretation of *οἱ ζῶντες*, but this latter is not to be found in Prat himself. In the next place, when it is said that he "holds that St. Paul did not teach the end of the world was near", stress should be laid on the word *teach*. It is scarcely open to doubt that he holds that St. Paul *thought* so. It was, indeed, from this very page of Prat (Vol. I, p. 109) that I took the sentence quoted in the appendix to *Thessalonians*: "Would St. Paul speak in this way, if he clearly realized that thousands of years separated him from the end?"

Père Prat writes very cautiously; the important sentences are as follows:

Paul, qui sait mieux que personne que la date du dernier jour n'entre point dans l'objet de la révélation, n'enseigne pas que le

monde va finir ; il déclare formellement que la fin n'est pas imminente ; mais, à défaut de lumière spéciale, il s'en tient au mot de l'Évangile. Pourtant il ne semble pas envisager devant lui une longue série de siècles. Sans doute ces paroles : "Nous les vivants, nous les survivants, nous irons au-devant du Seigneur", ne préjugent rien, l'Église ne mourant pas et tous les chrétiens pouvant s'identifier avec elle comme s'ils devaient assister, dans un avenir lointain, à ses triomphes et à ses épreuves. Néanmoins l'Apôtre parlerait-il de la sorte s'il avait la perception nette que des milliers d'années le séparent du terme ? Plus tard la perspective s'éloignera. Plus le monde durera, plus on s'habitue à le voir durer.

The last two sentences are especially to be noted : whatever may be meant by the words from Thessalonians "not prejudging anything," it seems clear that Père Prat finds in them sufficient grounds for estimating the Apostle's expectations—which is all that I do. Nor is there any sign that he wishes to make the *ἡμεῖς* indefinite. In his note on I Thess. 4: 17 he writes :

Il faudrait, comme en grec, un participe présent (*nos viventes*) ou bien un adjectif (*nos superstites*) lequel étant en corrélation avec un verbe au futur prendrait lui-même le sens du futur : Nous qui vivrons, qui survivrons, etc.

On the whole, I cannot say that I agree with Père Prat on this latter point ; but it is a small matter whether we say, "We who are now living", or "We who shall then be living", if the "We" refers to the same parties. I could admit the other rendering without making any further change in my position. But there is no sign that Père Prat wishes to make *ἡμεῖς* indefinite ; on the contrary, this is excluded by his holding out the possibility—whatever the probability may be—that the Christians might identify their own selves with another generation of Christians still in the far future. When therefore Fr. Drum writes in the ECCLESIASTICAL REVIEW : "We wish Fr. Lattey had incorporated into his Appendix on St. Paul's Eschatology Prat's suggestion of the indefiniteness of 'We which live' in I Thes. 4: 17," I can only deny that such a suggestion is to be found there. Indeed, I speak under correction, but I am not aware that it is to be found anywhere, any more than the interpretation of *οἱ ζῶντες* as conditional.

Still, had it been a matter of grammar on which we differed, I should have been content to let the matter stand over till the next edition of *Thessalonians*, and should then have rewritten the offending note in a form at once clearer and less displeasing to Fr. Drum. But since the question of inspiration has been raised, I have felt it my duty to be explicit in my own defence, especially as the work in question is the first instalment of a large and not unimportant enterprise. As a matter of fact, at the time of the publication of *Thessalonians* the scheme of the Westminster Version had not reached its ultimate development; and I have to thank Fr. Drum for not letting this divergence of view stand in the way of his accepting a later invitation to collaborate. It was a pleasure to welcome to our small staff of sectional editors such representatives of American exegesis as himself and Dr. Gigot. The *Catholic Encyclopedia*, among its other merits, has united the Catholic scholars of the English-speaking world as never before, and it is to be hoped that the future will be marked by increasing solidarity.

CUTHBERT LATTEY.

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NOTE.—As the grammatical discussion largely turns on the interpretation to be given to a passage in Dr. Moulton's *Prolegomena* (p. 230), I have ventured to ask him to express an opinion on the point. In reply he has sent me the subjoined note. I feel sure that the readers of the ECCLESIASTICAL REVIEW will be glad to know the view taken by such an acknowledged master of New Testament Greek.

(DR. MOULTON'S INTERPRETATION.)

On the purely grammatical point I need only say that Mr. Lattey has interpreted my own meaning completely, and that I agree with him throughout. My statement in *Prolegomena* was determined by the character of the book, in which very often little more than a casual reference is made to matters on which there was nothing new to say. I think grammarians would agree that a conditional participle *without the article* is a rare use at best, and that formally it can hardly be recognized. In a sentence like *ὁ πιστεύων οὐ κρινεται*, the meaning

would be little changed if we substituted *ἐάν τις πιστεύῃ οὐ κρίνεται*, but we should hardly call *ὁ πιστεύων* conditional. But when the articular participle has so perfectly precise a definite pronoun attached as *ἡμεῖς*, it seems to me that we cannot possibly regard it as conditional or as a substitute for a protasis. Theologians from their various points of view may interpret what is meant by "We who are living", but I cannot see how the translation can be anything but *nos qui vivimus*, unless with M. Prat we make it *vivemus*: the articular present participle is often timeless, and takes its color from the time of the sentence as a whole.

As to Gal. 2:18 and I Cor. 10:30, I should begin by striking out the latter, where surely *ἐγώ* (emphatic) points to Paul's own practice. The same is the case with the former, but here the condition is unfulfilled—"If I am rebuilding what once I pulled down (which of course I am *not* doing), I am simply demonstrating myself to have been a wrongdoer when I pulled it down." There can hardly be any indefiniteness about *ἐμαυτόν* here. Of course we do use the first person indefinitely, but the indefiniteness is not in the form but in the context; I make a statement about myself, but show in the context that "I" am only typical. Grammar is full of such cases.

I do not catch Fr. Drum's point as to P. Eleph. 13 *τί ἂν σοι ποιοῦντες χαρίζοιμην*. Did anyone ever question the possibility of putting a conditional participle with a definite first person? If Andrew in that papyrus had written *τί ἂν σοι ὁ ποιῶν χαρίζοιμην*, the grammar would have been parallel perhaps. But could it be construed? Not in any sense which would help this argument.

JAMES HOPE MOULTON.

Criticisms and Notes.

THEOLOGIA DOGMATICA ORTHODOXA (Ecclesiae Graeco-Russicae)
ad Lumen Catholicae Doctrinae examinata et discussa. Tomus I.
Prolegomena. Florentiae: Libreria Editrice Fiorentina. 1911. Pp.
814.

THEOLOGIA DOGMATICA ORTHODOXA, etc. Tomus II. Prolegomena.
Florentiae: Libreria Editrice Fiorentina. 1913. Pp. 193.

To judge from the amount and detail of erudite research contained in the two volumes of the "Prolegomena" to the *Theologia Dogmatica Orthodoxa*, it would be difficult to find a more exhaustive study of the Russian Church in its relation to the Catholic faith and to the various communions that claim the title of Christian Church. To the student of modern religious history our author is already known by his earlier works on the subject, notably by his *La Chiesa Russa—le sue odierne condizioni e il suo Reformismo dottrinale*, wherein he discusses the doctrinal and pastoral activity of the Russian clergy, the conditions of the various monastic institutions, as distinct from the white or secular clergy. He points out the state of doctrinal and moral decay incident to an absolute dependence on a fanatical and political control to which both clergy and people are subject. In another volume, entitled *Il Progresso Dogmatico nel Concetto Cattolico*, the author contrasts the various teachings of the modern theological schools as illustrated in the Slav element of the Eastern schismatic communities, with the traditional teaching of the Roman Catholic Church; and he marks with a clearly discerning emphasis the changes that have been wrought in the Oriental schismatic churches by the introduction of Protestant, rationalistic and modernist principles and practices.

The present work, which projects an exhaustive analysis of the Orthodox *Theologia Dogmatica* and of which we have here the introduction and outline, is evidently intended to combine the two aspects set forth in *La Chiesa Russa* and *Il Progresso Dogmatico*. It will orientate the student of ecclesiastical history and polemic theology so as to enable him to realize the doctrinal differences on the one hand, and on the other use their exposition for apologetic purposes. The aim is in this way to effect the union for which the Church of Christ has been praying during all the centuries since

the Western Schism turned away nearly one-third of the world's baptized and believing multitudes from the allegiance to St. Peter's successor.

Our literature on this subject is seemingly abundant enough, and of recent years the attention of English and American readers has been directed to the subject by Dr. Adrian Fortescue, Mgr. Thomas J. Shahan (*Am. Cath. Quarterly Review*), Mr. Andrew J. Shipman, and other writers of ability in this field. But the student of ecclesiastical history, of theology and apologetics cannot put his hand on any one reliable source that brings into continuous review all the facts, historical, dogmatic, and ethical which, from the standpoint of systematic efforts at conciliation, are adequate to guide him in taking the position of either defence or protest. Dr. Palmieri proposes to fill this gap in ecclesiastical literature by giving a complete history of the origin, nature, and theological value of the tenets of the Graeco-Russian Church. Under the title of "Prolegomena" he deals with the meaning and practical bearing of the title "Orthodox". Next he states the claims of the Graeco-Russian Church as part of the doctrinal and hierarchical scheme of the Oriental schism. He sets forth and contrasts the dogmatic differences in the Slavonic Byzantine communions as appealing for justification to the first seven ecumenical councils. Comparing these with the dogmatic deposit of faith in the Catholic Church, as represented by the See of Peter, the author leads us to realize what a gap there is between the traditional teaching of the Apostolic Church and the so-called Orthodoxy of the Russian synods. In tracing the gradual development of Russian Orthodoxy, side by side with the teaching maintained in the Roman Catholic Church, the author admirably indicates the influence of Protestantism since the Reformation, and of rationalism, as the legitimate development of the principle of private judgment, and its reaction toward Modernism. This leads to an examination in turn of the "adogmatic" teachings of Tolstoi, Rozanov, Merejkovsky, and their followers in Russia. One finds it easy to trace the vagaries of the various schools, Greek, Russian, and Roumanian, whose theology indicates a steady departure from Apostolic tradition. Dr. Palmieri notes in particular the attitude of the Oriental teachers toward scholastic doctrine and methods; he analyzes the various professions of faith, the symbolic and authoritative utterances of leading churchmen, and gives us to understand their actual and applied meaning by concrete examples. A considerable part of the first volume is given to an examination of the methods adopted in polemical discussion by the Russian theologians, and by those on the Catholic

side, with a view to indicating the dangers that arise from sophistry on the one side, and from a lack of proper understanding and prudent policy on the other.

The initial historical and doctrinal inquiry is brought to a head in the final section of the second volume, wherein the author draws certain conclusions clearly defining the points of difference between the Orthodox Russian communion and the Catholic Church. This allows one to make some estimate of the actual prospects of a re-union of the Russian with the Catholic Church represented by the Holy See.

Unfortunately there has been, as Fr. Palmieri shows, much exaggeration of the differences, at least so far as they are essential, between the doctrinal position of the Eastern and that of the Catholic Church. In practice the dogmatic wall that separates the Russian schismatics from the Catholic centre of unity is less formidable than the polemic zealots on both sides would make it. On the other hand, it is also true that there is a party which would minimize the existing differences as though they were of a purely speculative nature. The truth lies, as in most cases of acrid controversy, between the two extreme assertions. Our author points out four differences that are really of moment, though even these, it seems to us, are reducible to two or at most three. The first is the principle of an organic growth in the Church of Christ, according to which the development of doctrine is of the essence of a living Church. The Russian theologians would have us believe in a fixed deposit of faith, based upon a certain number of ecumenical acts by which the canon of tradition is practically closed for all future time; whereas the Catholic believes in a continuous unfolding of the doctrinal seeds that bear the fruits of a kind to be expected from the growth of the human mind and the material elements upon which it feeds. A second important difference is in the standpoints from which the Eastern and Latin theologians regard the organism itself of the Church. The one maintains that the Church is a republican institution, a federation of independent autocracies for the government of souls; whereas the other believes in a monarchical rule by which one supreme head directs and controls the doctrinal and disciplinary organism, which head is the Supreme Pontiff who acts as Vicegerent of Christ. From this conception of the essential constitution of the Church flows a third and a fourth difference, namely that which regards the Primacy and the Infallibility of the Roman Pontiff as an essential part of Catholic doctrine.

The nature of these differences makes it apparent that the question of union is in reality a question of submission or of a return to the

original unity by obedience to the common head. Any union on other grounds is futile, as has been amply demonstrated by the attempts of the Protestant, Anglican, and Old Catholic communions to make an alliance with the Greek and Russian Churches. To yield submission to the authority of the Roman Church in matters of doctrine and discipline, with the right of internal ecclesiastical self-government in all matters of local and temporal interest and due regard for the liturgical traditions, would be much more tolerable, and indeed more worthy of the character of the Russian Church, than its present condition of dependence and slavish subjection to the secular government. It is this that paralyzes all spiritual activity and degrades religion in the eyes of all classes of the people, even those who are naturally observant of what they conceive to be their duty to God.

From what has been said with regard to the two sections of "Prolegomena" the purpose of the entire work becomes clear. In the volumes which are to follow, the details of doctrine and worship in Russian Orthodoxy will find their natural place. It is needless to add that the author's method, like his purpose, is irenic. If at times his strictures appear severe, he justifies them by citations from authorities in the Russian Church. No one who reads any part of the work can fail to get the impression that the author is not only sincere, but also that he is thoroughly familiar with his subject at first hand. Protracted residence in Russia has enabled him to go to original sources for his information, and also to observe for himself the facts they are meant to illustrate.

In conclusion of this somewhat extended notice of an important work, it is but just to state that its completion depends largely upon the financial coöperation of those who may be interested in the subject. The production of the volumes is necessarily expensive. The work requires not only diligent research and adequate knowledge, but also an unusually large and costly apparatus of documents and of research in out-of-the-way archives and libraries. In view of this and of the great good of the enterprise, not only for the learned but for the priest who would lend his aid to the saving of many who seek the spiritual and temporal blessings which union with the Catholic Church would open to countless immigrants in America, the work claims the support of individuals as well as of libraries and educational institutions throughout the country. It would of course be a great advantage to have in English the information which Fr. Palmieri here opens up for the student. But we must secure the original before we can have a translation.

FRANCISCO PALOU'S LIFE AND APOSTOLIC LABORS OF THE VENERABLE FATHER JUNIPERO SERRA. Founder of the Franciscan Missions of California. With an Introduction and Notes by George Wharton James, author of "In and Out of the Old Missions of California," "Modern Mission Architecture," etc. English translation by O. Scott Williams. George Wharton James, Pasadena, Cal. 1913. Pp. 338. With a Chart of California.

THE MISSIONS AND MISSIONARIES OF CALIFORNIA. By Fr. Zephyrin Engelhardt, O.F.M., author of "The Franciscans in California," etc. Vol. I, Lower California; Vol. II, Upper California. The James H. Barry Co., San Francisco. Pp. 654 and 682.

We have on a former occasion spoken of Father Engelhardt's admirable work, of which the first part appeared in 1908, and the second in 1912. As a concise history of the Franciscan missions in California it suggested the want in English of a separate biography of the man who must ever be regarded as the father of those missions, in the sense in which George Washington is called the Father of the United States. Whilst it is true that the two monumental volumes on the California missions by our erudite Franciscan historian are in reality but the beginning of a work that promises to be exhaustive as both a general and local record, a biography of Junipero Serra, the initial and propelling force of an enterprise that has borne abundant fruit, was something distinctly needed for a fuller appreciation of the result itself. For in reading the story of those early enterprises of colonization and conversion since the first landing of the Friars with Hernandos Cortes on the coast of the southern peninsula in 1535, when we meet with Fray Junipero we begin to desire to know more of his wonderful personality. The initial period of California's development offers hardly more than a glance at the territory. A full century elapsed before we hear of two secular priests and then of the Jesuit Fathers preaching the gospel in these parts. When the sons of St. Ignatius had barely established their blessed foothold, a royal decree, prompted by suspicion and jealousy on the one hand and by avarice and ambition on the other, recalled and suppressed them. The Franciscans returned to take their place; and it is then, fully two centuries after their first landing, that they were enabled to effect a real missionary organization. And the man who undertook and carried through the gigantic task of combating Spanish vice and Indian ignorance was Fray Junipero Serra, whose name has been identified with Christianity and civilization in California ever since.

Fr. Junipero was born at Petra on the Island of Majorca in 1713. He entered the Franciscan Order in 1730. His extraordinary gifts of mind were recognized at once, so that he took his degree of academic doctor in theology even before he became a priest. His ordination is assigned by Fr. Engelhardt to the year 1738, though Palou leaves us in doubt on this matter. In 1749 Fr. Serra sets sail from Cadiz for America. His companion is Fr. Francisco Palou. On their arrival in Mexico both are sent to the Indians in Sierra Gorda. After nine years of arduous and successful evangelizing here the two missionaries were ordered to take charge of the Apache missions in Texas. Soon after this Fr. Serra was called to Mexico, and for seven years he was engaged in missionary work in that territory. During the summer of 1767, at the request of the Spanish viceroy, he was sent to California. Here Fr. Palou, his first companion in the Indian missions, once more joined him, and the two labored side by side until the death of Fr. Serra.

It is to Fr. Palou that we owe in the first place the historical data furnished us regarding the work of the missions in California, as detailed with painstaking accuracy in Fr. Engelhardt's volumes. To Fr. Palou we are likewise indebted for the biography of Fr. Junipero Serra, which now for the first time appears in English under the editorship of Mr. James. Of the original account of the missions, published in Spanish under the title of *Noticias de la Nueva California*, Hubert Howe Bancroft, the American historian of the Pacific States, writes: "No man was so well qualified by opportunities and ability, to write the early history of California as Palou, and he made excellent use of his advantages. As early as 1773, and probably before that date, he began accumulating material, by copying original documents and recording events. He continued this labor of preparing careful historical notes down to 1783, devoting to it such time as he could spare from his missionary duties at San Francisco."¹

We have to thank the officials of the Spanish government for carefully safeguarding these documents from the beginning, and for having them faithfully copied for the use of students. To the same Fr. Palou do we owe the intimate history of Fr. Junipero, who was able to inspire his companion with such sentiments of love and respect that the latter regarded him as a saint endowed with a zeal and devotion paralleled only by his extraordinary sagacity and foresight as a leader in the midst of the most harassing circumstances. On reading this biography one is puzzled which to admire the more in Fray Junipero, his childlike goodness of heart or the

¹ Bancroft, *History of California*, I, 418.

wisdom that shines forth from his admirable government of the missions. The life of Fr. Serra is a striking illustration of the divine teaching that the pure of heart shall see God and that the peacemakers shall possess the land. The translator of Palou's Spanish original is Professor C. Scott Williams of Los Angeles, who was assisted in the rendering of the Latin documents by one of the Jesuit Fathers at Santa Clara. The well-known ability, in the matter of critical segregation of material on the subject of the California Missions, of George Wharton James gives to the volume published under his direction every guarantee of fidelity. No one will accuse him of being a prejudiced witness in the case. His testimony to the sincerity of an activity inspired by religious motives and ideals, is all the more valuable as coming from a layman and one who makes no profession of the Catholic faith. It is well to remember that Fr. Junipero modeled his missions on the pattern of the Jesuit Reductions, and out of these grew the present cities of San Diego, Monterey, San Francisco. He is thus the true Father of California, and worthy of a memorial in the Capitol as well as in the sanctuary of the Church.

OLD TESTAMENT STORIES. By O. O. Martindale, S.J. B. Herder, St. Louis, Mo.; Sands & Co., London.

HALF HOURS WITH GOD'S HEROES, or Stories from the Sacred Books. By the Rev. Thomas Williams. John Murphy Co., Baltimore, Md.

THE DIVINE TWILIGHT. Old Testament Stories in Scripture Language. By the Rev. Cornelius Holland, S.T.L. Catholic Scripture Texts Society, Providence, R. I.

Those who are familiar with Father Faber's masterpiece of spiritual philosophy are not likely to forget his thoughts on the peculiar power of the Old Testament, on "the hold which it lays on the minds of those who have become familiar with it in early youth and of the deep basis of religious feeling which it seems to plant in them". The secret of that hold he finds in the fact that the Bible brings home to the soul, as does no merely human document, the character of God as Creator. "We do not know why it is that a tale, the like of which in common history would barely interest us, should fascinate us in the words of inspiration, why ordinary things should seem sacred because they are related there, and why simple expressions should have a latent spell within them enabling them to fix themselves deep in our souls, to be the germs of a strong and dutiful devotion through a long life, and then be a helpful power to us in death. It is because it is all so possessed with God. The

true humble pathetic genius of a creature comes into our souls and masters them. The knowledge of God becomes almost a personal familiarity with Him and the thought of Him grows into the sight of Him. Look at the fathers of the desert and the elder saints of the Catholic Church and see what giants of holiness they were, whose daily food was in the mysterious simplicity of the Sacred Scriptures. The Holy Book lies like a bunch of myrrh in the bosom of the Church, a power of sanctification like to which in kind or in degree there is no other, except the sacraments of the Precious Blood."¹

It is this dominant note pervading the Bible that bespeaks the claims of children's books such as those that head the present notice. The whole educational motif, or rather the very life of the Church's educational system, is the idea of God as Creator and consequently owner, Lord and Master, of the universe and especially of man. To teach the child to remember its Creator in the days of its young life so that when it is old it may not depart from Him, is the supreme aim of all education. Consequently whatever contributes, and in the degree in which it does contribute, to this end is valuable, as a means. Of course it is uttering the veriest truism to say that the Bible is such a means and the one most available. Indeed it is only the vivid style in which Father Faber presents this fact that justifies the foregoing quotation from the *Creator and Creature*.

In the program of studies in our schools a generous place is provided for Bible History, and where this study is rightly pursued children are being thereby fundamentally educated. Unfortunately this condition is not always realized and consequently the conditionate is in so far missed. But the books above are not Bible *history*: they are Bible *stories*. The difference is manifest. In the one case rigid facts and intellect predominate; in the other imagination is allowed more scope, though not of course to alter, but to illumine and beautify, them with its colors. And it is owing precisely to this, that the stories are woven out of facts which are stranger than fiction, that they owe so much of their power as well as charm. Or, as Mgr. Shahan in his introduction to *The Divine Twilight* observes, these old stories have "an unique simplicity about them which is very winning and hard to match elsewhere . . . for they come down from the ages when God was guiding the childhood of the race." But besides this "they have a depth of meaning which cannot be matched in histories from uninspired sources . . . They are true to facts of human nature as life reveals them," and they are full of "the first truth of religion, God's Providence, in the light of which alone the facts of life can be rightly judged and appre-

¹ *Creator and Creature*, p. 79.

ciated. It is the radiance of this blessed truth of God's Providence that lends such a beauty to these stories and endears them so to the unspoiled heart of childhood."

Each of the books before us possesses some distinctive characteristic and consequently individual merits. Father Martindale's *Stories* is a very beautiful volume both as to outer appearance and inner contents. With very large letterpress, twelve handsome illustrations in colors, thick excellent paper—the book in its make-up will at once capture the eye of the child. The stories centre in the leading personages of the Old Testament and are charmingly told, not in the very words of the Bible, but with simplicity and grace that cannot fail to captivate the little ones.

Half Hours with God's Heroes is likewise an attractive book, well printed, and beautifully illustrated from artistic photo-engravings. The stories here likewise centre on the great Biblical characters, and are told by one who knows how to talk to the mind and heart of children without "talking down" to them or lessening the dignity of his subject.

The Divine Twilight also is neatly printed and well illustrated. As the sub-title indicates, the stories are told in Scripture language. This, of course, from one point of view is an obvious excellence, even though from another aspect it leaves less room for the storyteller's imagination or artistic play in moulding the material. Moreover, the book will serve young people, not simply small children, as an introduction to the reading of the Bible itself—though the latter process should be done under competent guidance, as the Sacred Books contain not a little that neither interests nor edifies youth. The appended maps and notes to the text add very greatly to the value of the book. We said above that the volume is "well illustrated". There is just one picture that had better been omitted (p. 114). There is no reason why any picture placed in the hands of youth should possess a perfectly nude figure. *Mundis omnia munda?* Surely, *in sensu Paulino*, which has to do with a different subject. Since Professor Münsterberg told the world a short time ago some wholesome truths on matters of this kind, many people are backing up their arguments with the authority of the eminent psychologist, though the Professor did but express in modern terms the very ancient rational instincts which the wisdom of Catholicism always embodied and inculcated. Much more might be said on this subject. We inculcate upon our youth modesty of the eyes. Our object-lessons should conform to our doctrine. This is no question of mere prudery.

To conclude. A decade or so ago the priest felt somewhat at a loss what books containing Bible stories to put into the hands of

the little ones of his flock. Such books were then mostly the work of non-Catholic pens. Happily this is no longer the case. The clergy have now at their command a considerable number of excellent Catholic books that draw forth for children the treasures wholesome and beautiful of the Sacred Books. And indeed had we none others than the three most recent books listed above, we should have no cause to complain of our poverty. All these are pastoral aids which the zealous priest will want to see in the homes of his flock and in the hands of the *spes gregis*.

JESUS CHRIST. His Life, His Passion, His Triumph. By the Very Rev. Augustine Berthe, O.S.S.B. From the French by the Rev. Ferreol Girardey, O.S.S.B. B. Herder, St. Louis, Mo. 1914. Pp. 525.

What is said above in regard to our increasing literature relating to the Old Testament is especially true in respect to the growing literature on the life of Christ. Until a comparatively recent date we possessed a rather small list of good books on the life of our Lord. Recently the number of such books has greatly increased, so that now we have a fairly rich abundance. The best of them of course have been translated from the French of Fouard, Didon, Le Camus (whose works have no superior in any language in point of accuracy, erudition, and literary excellence), while the names of Coleridge, Maas, Meschler, Costelloe, Holland, will recur to any one recalling to mind the advance made on these lines in recent years. And now with the work before us another noteworthy addition is made to the growing list. The original was published some twelve years ago in France, where it has been warmly received, notwithstanding the considerable number of works on the same subject existing in that country. It no doubt owes its popularity to its clear method and its easy and graceful style. The Gospel narratives blend naturally into a harmonized unity, the topographical features and local coloring take their proper—that is, a subordinate, and yet necessary—place in the historical picture; questions of mere erudition are not obtruded, yet the author's opinions are apparent even though woven fittingly with the general tapestry; the style is dignified, but easily fluent—qualities which, on the whole, are fairly well retained in the translation. All in all the work is at once instructive, interesting, edifying, and will appeal proportionately to the clergy, religious, and laity. Right heartily do we second "the author's ambition [which] would be to see this work become the book of the Christian family out of which every evening in the family circle of the parents and the children a chapter of this life of Jesus would be read aloud before the recitation of night prayers in common." *Fiat, fiat.*

L'ASOETICISME CHRETIEN pendant les trois premiers siecles de L'Eglise. Par F. Martinez. Paris: Gabriel Beauchesne. 1913. Pp. 208.

The subject of asceticism in the Catholic Church has of late years received new importance by the revival of the critical inquiry into the historical sources of Christianity. Some German writers have been at pains to prove that the monastic system of the Catholic Church is but a continuation of the Egyptian cult of Serapis, and that this pagan fanaticism finds its modifications in various forms, not only of Hindu, Greek and Jewish, but of Christian worship, as exemplified by the early anchorites and later monks of the Catholic Church. Weingarten goes so far as to assert that the early followers of Christ knew nothing of the ascetical spirit, that in fact all the stories about Paul and Anthony with their cenobitical disciples of the desert are the inventions of later writers, and that subsequently the monastic system of the Church was introduced from the East.

It is against this thesis that F. Martinez here brings proof from historical sources. Accepting the indication of writers like Bornemann, Harnack, and Schiwietz, who have made special studies in this field, he collates the available Patristic testimony, and at the same time takes occasion to verify or correct the data and citations of non-Catholic writers on the subject. Thus the author confutes the statement of Neander that neither the life nor the teaching of Christ or His immediate disciples offers a sufficient warrant for the practice of the evangelical counsels. The argument drawn from evangelical teaching and apostolic practice is further supported by the testimony of St. Ignatius of Antioch, the teaching of the Didaché, of Pastor Hermas, St. Justin, Tatian, and Athenagoras.

While examining these early witnesses to the doctrine and practice of asceticism, such as it is maintained in the Church to this day, the author does not lose sight of the modifying influence exercised by the gnostic teachers who, like our so-called Christian scientists, forced the practical recognition of occult elements, and advocated a stoic acceptance of the vicissitudes of life. The same method of application is observed with reference to the later schools of asceticism. The teachings of Tertullian, Cyprian, and Hyppolitus are examined in the light of the neo-Platonism of the Alexandrian and other Greek schools since these had their effect in moulding the spiritual and intellectual life, and upon the interpretation of the Scripture by the great Fathers and apologists of the post-Apostolic period. Special attention is given to an analysis of the teaching of Clement

and of Origen, on the subject of celibacy. Virginity was indeed the central point of asceticism during the first Christian ages. From it came the spirit and practice of the religious life illustrated in the monastic institutions through the practice of the evangelical counsels.

CATHOLIC RELIGION. A Statement of Christian Teaching and History.

By Charles Alfred Martin, Member of the Cleveland Apostolate,
Author of "Gana," "Follow Me," etc. Second edition. St. Louis,
Mo.: B. Herder. 1913. Pp. 486.

Ordinarily the book reviewer is dispensed from noticing second editions of the works which he has commended at their first appearance. If we make an exception in behalf of Fr. Martin's book, it is to indicate its practical value as a guide in popular apologetics for the missionary priest, especially in the United States. We have here from the pen of an experienced apostle of Catholic truth, what he himself aptly calls "a bird's-eye view of religion." He sketches for us the panorama of the great facts of religion, in their relation to the divine purpose of the salvation of mankind. In doing so he uses the familiar forms and the coloring that suit our vision. We are made to see and understand religion in its origin, as it springs from the desires and ideals of mankind and is demonstrated by the universal yearnings of the human heart. For thus it speaks to us in art and letters and science, making us conscious of our striving after the true and the beautiful, with the longing that recognizes its first fulfilment in the angelic message of Bethlehem—"Peace to men of good will." From this vision arises another which embodies the fact of a Church teaching and guiding; of a new Jerusalem with its fountains of grace and spiritual joy in the flow of the sacramental waters that cleanse and refresh unto eternal life. The efficacy of all this activity on the part of Christ through His Church the author demonstrates by giving a general review of the world's history in its relation to the Catholic Church, which we thus recognize to be the one historical institution wherein the Divine Paraclete continues and consummates the work of salvation and of perfection of the human race.

It is a book which has behind it, as we said, the practical experience of the missionary; it converts the purely academic and often disheartening method of the theological text-book into a living and attractive design, so that the young student of theology may make its contents more easily his own.

LEGISLATIO NOVA DE FORMA SUBSTANTIALI QUOAD SPONSALIA ET MATRIMONIUM CATHOLICORUM. Commentarii quos habebat Julius de Becker, Prælatius Domesticus SS. Pii X, Rector Collegii Americani Immac. Concept. B.V.M., etc. Editio tertia aucta et emendata. Lovanii, Typis Frid. Oetuerick. 1913. Pp. 68.

MARRIAGE LAWS: Brief Explanation of the Decree "Ne Temere", embodying all the Decisions of the Sacred Congregations up to December, 1913. By Fr. Stanislaus, O.F.M. The Dolphin Press. 1914.

The laws on the form of Marriage, promulgated in 1907, made it necessary to modify the teaching found in the standard treatises "De Matrimonio", among which Dr. Canon De Becker's work *De Sponsalibus et Matrimonio* holds a prominent place. The fundamental principles touching the sacramental character of the contract, and based on the jurisdiction of the Church as safeguard of its sanctity, remain of course unaltered. But the form attesting the expression of mutual consent, and the securing of the record by which the indissolubility is protected are elements of the contract subject to the changing conditions of parochial and social life. There arise too at times circumstances which demand a special adjustment of the legal prescriptions, or a dispensation from the normal requirements, over which the authorities of the Church have to watch. Thus the new commentaries become a necessity with the growth of legislation embodying decisions intended to settle doubts and difficulties that can not always be foreseen. Monsignor De Becker wrote his original work with a special regard for conditions in America, since his students at the Louvain University are to be prepared for the American mission. We understand that he purposes to issue soon a new edition of his entire Tractatus. Meanwhile this third edition of the Commentary will be of good service to students everywhere. It contains the decrees and declarations of the S. Congregation of the Council, the answers to doubts and the instructions of the S. Congregations of the Sacraments and the Holy Office. With much clearness the author explains the difference between the old and the new laws on marriage, and points out under separate headings what is required for valid and lawful celebration of marriage, the formalities to be observed in ordinary and extraordinary cases, and the sanctions that accompany the ecclesiastical law.

In connexion with the above it is hardly necessary to recommend the new edition of Fr. Stanislaus's Commentary, *Marriage Laws*. It brings the essential requirements of the new regulations within

the reach of missionary priests and students who may prefer to have the matter in English. The new edition is intended particularly for American priests, and is the result of special study of cases that have appeared in the ECCLESIASTICAL REVIEW. It is a well-printed booklet with an index to make immediate reference easy. The cost is so trifling that those who have the older edition will meet no difficulty in securing the amended new issue containing the decisions and instructions of the Holy See on the subject, to the end of the year 1913.

EUCHARIST AND PENANCE IN THE FIRST SIX CENTURIES OF THE CHURCH. By Gerhard Rauschen, Ph.D., S.T.D. Authorized translation from the second German edition. B. Herder, St. Louis. 1913. Pp. 260.

It is instructive and, to the devout, edifying, to study the discipline of the Church, especially as regards the Blessed Eucharist and Penance, as it is guided by the Holy Ghost into accommodation with the varying spiritual needs of times and place. We have not to go beyond our own day to witness an example of this adjustment. In the volume before us we have the results of a most painstaking critical study, pursued, it must have been for years, by an eminent professor of Dogma in the University of Bonn, into the discipline of the early Church on the celebration of the Mass, reception of Holy Communion, and the practice of public penance, and confession—including herein particularly auricular, i. e. private confession. We shall not attempt to discuss the opinions maintained by the learned author on these subjects. They are, needless to say, based upon the original sources, which are cited and quoted on every page of his book. We shall confine ourselves to a brief summary of his main conclusions concerning confession: 1. *There can be no question of any substantial modification or innovation on the part of the Church in the administration of the sacrament of Penance* [the author's italics throughout]. 2. The Church has always taught that "mortal sins" must be submitted to the power of the keys, i. e. confession is necessary as a requisite for their forgiveness. 3. *There was no agreement as to what sins were to be considered mortal* among the ecclesiastical authors for centuries. Many sins are now called mortal which in the eyes of the ancients were reckoned as "daily" or "light" sins. And he quotes St. Irenaeus: "Si non sunt tanta peccata, ut excommunicandus quisque judicetur, non debet a medicina dominici corporis separari." 3. In the first four centuries public confession for all mortal sins committed openly was the rule throughout the Church. But even this public confession presupposed a

previous confession made privately, since it could only take place after the Church authorities had given their consent. During the fourth century we find that in many parts of the Church private penance and private confession, followed by absolution, replaced public penance. Hence it may be justly inferred that this practice existed even at an earlier date, at least for mortal sins committed in private. After 400, the practice of public penance and especially public confession became more and more restricted; in the Oriental Church it seems to have entirely disappeared (p. 251).

Although the present work does not provide a detailed refutation of Lea's famous *History of Auricular Confession*, it does supply much material and the principles for such a refutation. For the rest, it may be worth while to quote the opinion of so competent an authority as Professor Rauschen on Mr. Lea's *History*. Lea, he says, shows himself to be a man of wide learning and has gathered together a large amount of material bearing on confession and indulgences, a portion of which is foreign to the subject. He tries to be calm and impartial, but *knows very little of Christian antiquity*, and this is a serious defect. Lea almost entirely ignores the classical work of Morinus and confines himself to the treatment of the history of confession in the Middle Ages and in modern times. He purposely refrains from quoting Protestant authors, but shows little familiarity with Catholic institutions and makes many mistakes and blunders. He finds difficulties where none exist, and exaggerates others. He holds that the obligation of confessing one's sins was first set up as a divine institution by Hugh of St. Victor and Peter Lombard. *An excellent refutation of Lea's work* was written by Boudinhon, *Sur l'Histoire de la Penitence à propos d'un Ouvrage Recent* (in *Revue d'Histoire et de Littérature Religieuses*, 1897).

Let us add in conclusion a word in praise of the translation, which is so well done that one regrets the absence of the maker's name from the title page.

PRAELECTIONES DOGMATICAE quas in auditorum suorum usu exaravit
Josephus Grendel, S.V.D., S. Theol. D. ejusdemque in Studio generali
S.V.D., ad S. Gabrielem prope Vindobonam lector. Tomus I. De Deo
Uno et Trino. Steyl ad Mosam: sumptibus ac typis Domus Mis-
sionum. 1912. Pp. 781.

Although we have no lack of exhaustive treatises of Dogmatic Theology to serve the professor and student as a guide in the authoritative exposition of Catholic Dogma, there is a certain individuality in the method of some teachers that makes their work of par-

ticular value. One such is the volume of Dr. Grendel, professor at the Steyl theological seminary of the Congregation of the Divine Word. First of all, he gives what seems to us a singularly unbiased history of the development of dogmatic theology, allowing due credit to methods that point to new ways, materially and formally, of affirming and demonstrating truth. Most of our apologists and dogmatic theologians, in dealing with the objections to the traditional Catholic faith by men like Nietzsche or Harnack, make the mistake of denying apparently established facts as well as the deductions drawn from them by a biased judgment. To the mature mind this process is fatal; it destroys faith as soon as the evidence of the facts furnishing a criterion of truth makes itself sufficiently felt.

In his exposition of revealed truth our author begins with the existence of God as knowable through reason; thence he passes to the supernatural and mediate cognition of God. The subject of the Divine Essence, physical and metaphysical, leads to the consideration of the attributes, quiescent and active, of God. Thence, without insisting on any division of general and special theology, the author passes in logical order to the theme of the Trinity, and concludes with the argument of the oneness of the Three Persons. The relation of the Holy Trinity, as active in the three Divine Persons, and further as reflected in the creature, its intelligence and its created limitations, closes the volume.

Apart from the method of exposition and certain definitions brought about by the development in dogmatic revelation, which in some cases, as in that of the knowableness of God from reason, have received amplification since the Vatican Council, nothing new need be looked for in a book of this kind. But the whole presentation is made with remarkable clearness; the author avoids all mere rhetoric, but argues his theses in syllogistic form. Whilst it is evident that Fr. Grendel is by no means wedded to a rigid formalism, such as we commonly associate with an excessively scholastic method, he rightly values the use of syllogism in argument; and he so employs it that it becomes of real profit to the student, since it emphasizes the "*medius terminus*" which in every case contains the gist of the argument. The references to modern literature indicate a work which will help the student to interpret Catholic truth in the face of ultra-modernistic refinement and which anticipates the weakness of arguments offering plausibility in place of logic and certitude in relation to the eternal truths. The typography and general arrangement of the volume are admirable; the division of the text allows a judicious separation of the merely illustrative features and accessories to dogmatic teaching.

Literary Chat.

The occurrence this month of St. Patrick's Day makes appropriate some allusion to a recent book entitled *On the Threshold of Home Rule*, by P. J. Conlan. The familiar question: "How is old Ireland, and how does she stand?" receives here a more cheerful answer than poor Napper Tandy was able to fetch from out the depths of his sorrow-beclouded soul. The "hanging of men and women for the wearing of the green" is no longer in vogue and Erin seems about to rise "from the ashes of her desolation to take her rightful place in the world". The grounds for his hope are ably established and glowingly exhibited by Mr. Conlan. He tells the story of Ireland's struggle for self-government. The main features in the recent phases of this struggle will probably be familiar to our readers through the daily press; but it is good to have them unified and retold by the eloquent pen of Mr. Conlan and the authoritative writers whom he abundantly cites as witnesses.

The arguments for Home Rule will likewise be well known, summed up as they are in England's universally admitted misgovernment of Ireland during so many centuries. Taxation without representation is a plea which every fair-minded man, especially every American, can easily understand. But Ireland has been taxed for centuries without adequate representation, and she has been burdened to an overwhelmingly unjust extent. Mr. Conlan brings evidence to prove that since 1853 Ireland has been obliged to pay \$13,500,000 a year more than her share. Aside from the excess paid between 1801 and 1853, and taking only the overcharge from the latter year until now, "Ireland has paid over and above her proportionate share of imperial taxation, between three and four billions of dollars". But, it may be asked, has there not been some redress? Have not some of these billions come back to Ireland? To this query Mr. Conlan answers: "Not one cent."

On the contrary, "ten million more have since been added to Ireland's share, making a grand total of \$23,500,000 annually beyond what she ought to pay as her portion of the white man's burden. In one of the articles of the union between Great Britain and Ireland it was expressly stipulated that the debts of the two contracting parties should never be united, and for the best of reasons: for while the debt of Ireland at the time (1801) was only a little over \$100,000,000, that of England was \$2,230,000,000 or about twenty-two times the debt of Ireland! It was also agreed that Ireland should never be asked to pay more than her means would warrant." How both these conditions were and are being broken, Mr. Conlan goes on to show (p. 99). Concerning these and other no less patent grounds for the justice of Home Rule, notably those based on Ireland's long denied rights to adequate means of education, we must refer the reader to the author's own eloquent pages. The book should be read by every lover of liberty and fair play. It is instructive, interesting, and inspiring. (Angel Guardian Press, Boston, Mass.)

Those whose memory easily overleaps the generation that has passed since the beginning of the reign of Leo XIII, may recollect the impulse given to Thomistic studies by that great Pontiff and especially through his Encyclical *Aeterni Patris*. The mature fruits of that impulse are manifest in the abundant literature of Catholic philosophy which has been produced and written not only in Latin but in almost every modern language. Prior to that papal document the number of books treating of Catholic philosophy in English was neither large nor of a very high order of merit. Since then the contrary has been realized.

One at least of the most important additions to our Catholic philosophical literature was Fr. Rickaby's translation of St. Thomas's *Contra Gentiles*.

The sumptuous folio alone in which this admirable translation is embodied is an apt tribute to the dignity of the immortal classic.

And now in more recent years the English Dominicans have set their hands to translating the Angelic Doctor's masterpiece, the *Summa Theologica*. The translation is rapidly advancing and soon our English speech will be on a par with French and German in possessing the greatest synthesis of spiritual wisdom ever constructed by the mind of man.

We are led to these observations by the recent publication of another volume compiled from the writings of St. Thomas and entitled *On Prayer and the Contemplative Life*. The fact that the translating and the editing have been done by the eminent Dominican writer, the Very Rev. Hugh Pope, is sufficient guarantee for its scholarly and literary excellence. The volume contains the various "questions" taken from the *Summa*—nine in all—in which St. Thomas treats of prayer and contemplation. The editorial work consists chiefly in additions to the text from the writings of St. Augustine and Cajetan, and the indexing. The modern mind in its reaction from crass materialism has recently been swinging to the other extreme. The danger at present lies on the side of a vague mysticism in which the deceptive flashes of disordered fancy and the beclouding vapors of sentimentality threaten to lead the mind of the age into more hopeless morasses than were even those that were comprised in the gross materialism of a preceding generation. There is no sure and safe road to union with the true ideal—the ideal which in its actual concreteness is God Himself—except the one which was indicated by Jesus Christ, the Way, the Truth, and the Life. Nor is there any guide to and along that road so well informed and experienced as the Angelic Doctor. For this reason the present treatise on prayer and the contemplative life—that is, on genuine mysticism—should be welcomed by all who seek for sound direction in the delicate processes of the soul's intimate communion with its Creator. (Benziger Bros., New York.)

Or rather we should call St. Thomas's treatment of the subject the *science*, the philosophy, of such direction, though it must always be remembered that with the Angelic Doctor the science of the unitive life was the reduction not simply of the abstract *art* of that life but the systematized expression of his own experience. What he wrote on these spiritual processes he had first experienced in his own soul. Not reduced to so orderly an intellectualism but expressed in the forms of living concrete experience are such transcripts of the unitive life as are to be found in the "Dialogue" of St. Catharine of Siena. In this masterpiece of mysticism the converse of the rapt soul of a Saint with its spouse is narrated right out of the vividness and glow of actual experience. Those who are not in a position to form acquaintance with the Italian original of this spiritual classic will find it accessible in an excellent French translation by Père Hurtaud, O.P. The editor has prefaced the first volume with a critical introduction which throws much light upon the text and prepares the reader to enter into the spirit of the work. (Paris, Lethielleux, *Le Dialogue de Saint Catherine de Sienne*. 2 vols.)

In *Supernatural Merit*, the Rev. F. Remler, C.M., gives not a treatise on the spiritual life, but within some ten score pages he expounds the theology of supernatural merit whereby the soul's "treasure in heaven" is accumulated. The author's method combines accuracy of statement with a conversational style. He succeeds in throwing light on certain difficulties that beset the popular mind concerning the conciliation of the divine mercy and justice. (Herder: St. Louis.)

It is no doubt profoundly true that the child's education should begin two hundred years before its birth. At the same time its very profundity renders the maxim practically meaningless. It ceases to be "pragmatically" true.

What is practicable is to start with the education of the *mother*. If every mother would read and reduce to practise the *Counsels of Perfection for Christian Mothers* translated from the French of the Abbé Le Jeune by Francis A. Ryan, the problem of the child, of the home, and indeed of society generally would be fairly solved. The book has nothing to do—at least directly—with the hygiene of the body, but very much to do with the sanity of the mother's soul and character. It treats in a plain, simple style of some fundamental truths of the spiritual life as they affect or should affect the Christian wife and mother. It will be a good serviceable help to the priest in his pastoral office. The translation is well done and the book well made. (Herder: St. Louis.)

The clergy need to keep informed on what government is doing as regards labor legislation. Seeing however that enactments differ considerably in different States and that all legislatures do not move *pari passu* in these matters, it is no easy task to know just what has been and is being done for labor in this big land of ours. Fortunately, in this as in almost every other department of human activity results are most quickly and surely attained by coöperation. The American Association for Labor Legislation does propaganda work and through its review, issued quarterly, sums up the results. The last October number presents an excellent summary of labor legislation during 1913. The survey, which is the fifth annual report of the kind, supplements the earlier issues and brings down to date the record of labor legislation in the United States. Relative to the seriously pressing problem of unemployment it is interesting to know that eight States have enacted laws on the subject. "In Illinois a commission was created to study the causes and effects, and among the many very wide duties conferred upon the new California commission of immigration and housing is the duty to 'obviate unemployment'. In four States provision was made for free public employment bureaux, and in five States the regulations governing private bureaux were straightened—excessive fees, fraudulent placements, unsuitable locations of offices, and sending applicants to immoral resorts being the main points of attack" (p. 420). All this shows a healthy progress in legislation. Of course it is comparatively easy to make laws, but quite another thing to administer them. Well, upon that point there is likewise special legislation the measures whereof are also summarized in the report before us. Moreover, the December issue of the magazine is devoted entirely to the problems of administration.

The problems are of course tremendously complex; and while they are still far from, and probably never will attain, satisfactory solution, progress is being made and the conditions under which men, women, and children of to-day labor in factories are certainly being improved by recent legislation. The student of industrial laws who wishes to keep fully abreast with the movement will be greatly assisted by the *Bulletin of the International Labor Office*, issued monthly by the Pioneer Press (London). Summaries of what is being done in labor legislation throughout Europe appear regularly in its pages.

The *Educational Directory* for 1913 has recently been issued by the Government Press, Washington, D. C., and may be had for the asking. Those who are interested in educational statistics will find here a rich abundance of tables of facts, dates, and personages.

What, if any, is the *policy of the United States toward industrial monopoly*? An answer to this question is proposed by Prof. Knauth in a monograph bearing the title just emphasized and constituting a recent issue of the *Studies in Economics* issued by Columbia University (No. 138). The author enters upon no discussion of monopolies: he simply seeks to discover our governmental policy as such. The study does not extend to the present

administration. It ends with President Taft's term of office. It analyzes the history of anti-trust legislation in Congress from 1890 to 1913; the views and policies of the executive—the last five presidents; and the decisions of the Supreme Court. The conclusion reached is that the government policy has been mostly negative; that "the government shows no evidence of ever having undertaken seriously a study of the trust problem, such as would be necessary for the formation of a definite and enlightened policy" (p. 230).

The way to true happiness is pointed out in a little volume—which is as beautiful in its outer appearance as it is in its inner treasures—under the title *Blessed are Ye!* by Paul Donceur, S.J. In the form of dialogue between disciple and the Master many wholesome and consoling truths are conveyed. (Herder: St. Louis.)

The *Hossfeld Method* of studying languages has much to recommend it for the simplicity and logical order in which it proposes the exercises to the student. Prof. A. Rota's *Manual for Learning the Italian Language* (Peter Reilly: Philadelphia) is a good illustration. It consists of 62 lessons; each lesson, of four pages, gives, first, the grammatical rules, then a vocabulary, next application of rules to words in conversation, lastly reading exercises from classical authors, with notes. Clerics in America need to study Italian whether their aim is to improve their minds by general culture for the propagation of Christian ideals, or to spread salvation by making the sacraments accessible to the multitudes of Italian workmen around us. The same publisher issues grammars of the French, Japanese, Spanish, Dutch, Russian, German, Portuguese, Swedish and Dano-Norwegian languages, following the identical method.

In a third edition of Wilfrid Ward's *Life of John Henry Cardinal Newman* (Longmans, Green and Company), the author takes occasion to correct several errors and inaccuracies that had crept into the first two editions. Furthermore, new material is added in the form of a letter from the Cardinal to Bishop Ullathorne touching Newman's criticisms of the *Dublin Review*, whilst it was under the editorship of William George Ward, in 1875.

Mr. Wilfrid Ward's *Reminiscences of Cardinals Newman and Vaughan*, John Stuart Mills, Tennyson, and Disraeli are announced. (Longmans, Green and Company.)

In a little booklet of 125 pages, *The Vigil Hour*, Father S. A. Ryan, S.J., provides a series of acts of devotion for the Eucharistic Hour, an exercise which is becoming popular among clergy and laity. This and Father Lasance's book on the subject of the Blessed Sacrament furnish ample variety for the guidance of those who direct the Holy Hour. (Benziger Bros.)

The Lenten Conferences preached by the eminent Dominican orator Père Janvier in the Cathedral of Notre Dame, Paris, are developing in their published form into a series of volumes that bid fair to rival in number, as they certainly do in quality, those of his illustrious predecessor, Monsabré. Ten volumes devoted to the general aspects of Catholic and Moral doctrine, and two devoted to the special aspects (Faith), have thus far appeared. The most recent volume contains the Conferences of the Lent of 1913, on Hope. The discourses here, like the other portions of the series which we have previously noticed, are doctrinal treatises moulded into oratorical form, wherein theological breadth and depth and acumen are radiant with the splendors of eloquence. Each Conference is a treasury of gems of thought set in a casket of rhetorical beauty.

We have formerly called attention to the Hon. James Boyle's volume *What is Socialism?* It is a pleasure to make mention here of a recent book

by the same thoughtful and practical writer, *The Minimum Wage and Syndicalism* (Stewart & Kidd, Cincinnati, pp. 136). The two subjects expressed in the title are not of course logically connected, but they are treated together as being two ways in which the socially restless *Zeitgeist* is manifesting itself. Mr. Boyle knows his subjects and treats them trenchantly, lucidly, and in an up-to-date fashion.

Mgr. von Mathies writes for Germans in a style similar to that of Father Bernard Vaughan addressing English readers, and is as prolific. His latest book is *Mehr Ernst*, a sort of mirror for people who need to examine their conscience as to the manner in which they deport themselves in social, business, and church circles. The book is likely to be of service to preachers, because the author furnishes a rich store of Scriptural citations for all his instructions. (Fr. Pustet and Co.)

An instructive and attractive little volume for people at the end of their teens, who read French, is P. Louis Rouzic's *Avant le Mariage*. It discusses wedlock, with its joys and possible miseries; but it chiefly aims at showing the young how to make marriage happy by forethought, self-respect, and a prudent choice of company, time, and opportunity to study dispositions. Two introductory chapters deal with celibacy and "les vieilles filles". (P. Lethielloux, Paris.)

In similar style the same firm publishes Father Henry C. Schuyler's three volumes of "Les Vertus du Christ", to which we have referred before. The translations by P. Bonnassieux are excellent.

G. Bell and Sons (London) are issuing Ranke's *History of the Popes*, as part of Bohn's Popular Library, in pocket edition. The three volumes cover practically the story of three centuries of the Papacy beginning with the sixteenth. The author wrote as a Protestant, during the first half of the last century. His work was made famous in the English-speaking world by the introductory portion of Macaulay's eloquent criticism. At this date the work invites fresh criticism in connexion with the exhaustive histories of the Papacy by Dr. Horace K. Mann, Fr. Michael, S.J., Doctor Janssen, and Professor Pastor. These deal with portions of the period that precede and lead up to the story where Ranke begins. Ranke's first chapters however offer some interesting points of comparison, especially since Pastor's first volume partly covers identical ground, although he illustrates his part by new lights. The agents for these volumes of the Bohn library are the Macmillan Company, New York.

P. Worlitscheck's *Fastenvortraege* under the title "Paulus und die Moderne Seele" have a distinct originality of form. They are addressed to the more educated class of Germans whom one expects to meet in churches of the University city of Munich. (B. Herder.)

Among the stories in light vein recently issued are Father T. A. Fitzgerald's *Homespun Yarns*, "while the kettle and the cricket sing". They deal with Irish life in popular fashion, and are interestingly told. The critic might be a little puzzled occasionally by a seeming anachronism, as when the clever Irish Franciscan introduces us to an incident that occurred "in the dim and distant past of the historic city of Dublin", when "the city's gas supply had failed through an accident to the gasometer." But that is part of the humor of the series. (M. H. Gill and Son, Dublin.)

The *Romance on El Camino Real*, by Jarrett T. Richards, is full of interesting and chatty illustration of California life. The scenes vividly portray the mixture of Spanish, Indian and Yankee life which was welded into harmony by the rule of the Friars. Despite the long sentences into which the author's

habit of scenic description betrays him, one lingers over the snatches of picturesque narrative, full of humorous and useful information. (B. Herder.)

Mayrhofer's *Zauber des Sweden's* and *Nordische Wanderfahrt* sharpen one's appetite for travel and suggest sensible ways of enjoying the voyage from Naples through the once Turkish domains on the one hand, and over the Scandinavian peninsula with its historical landmarks on the other. (Fr. Pustet and Co.)

M. Laros (Jos. Koesel: Kempten) has given us a new edition of Pascal's *Pensées*, which follows in the main the plan of Brunschvicg (Paris, 1909). The latter differs from the editions of Bossut and Victor Cousin. It holds a middle place between the critical editions, with their variants, by Molinier and Michant, and has an analytical introduction of solid worth. It ought to be Englished.

Der Deutschamerikanische Farmer is a valuable contribution to the economic history of the United States, and one regrets that the work should not have been at once published in English; though there are good reasons for its being made the subject of propaganda among German colonists, actual and prospective. The work is a careful analysis of the immigration statistics showing the strength of the German element and its contribution in the United States to our industrial prosperity and culturizing influences. It gives accurate accounts from official reports, laying especial stress upon German immigration to the Northern States, and upon the systematic agricultural development during the latter part of last century (1860 to 1900). The author establishes definite lines of comparison, and in some cases of contrast, between the different national elements that have contributed to the colonization and improvement of the agricultural districts. Notable is the estimate which he gives of the activity and political influence of the German farm population in the two distinct periods before and after the Civil War. The volume is full of interesting details that throw light on the growth of national education and the press, the workings of national antipathies and their results upon political formations. A good index of subjects and persons makes reference to the contents for special use easy. The author, Professor Dr. Joseph Och, Columbus, Ohio, is also publisher of the volume. To reach the public at large it should have another firm name added to the Josephinum Press.

The *Second Annual Report of the Superintendent of Parish Schools of the Diocese of Trenton* shows an advance in efficiency as well as in numbers. Looking over the statistics for the various schools, the reader not familiar with local conditions is apt to puzzle over the unequal number of pupils attending the different schools. Some of the schools show a marked increase in numbers during the year. In one instance the number of pupils at the beginning of the school year is given as 755, whilst at the end of the year there were 846, an increase of nearly one hundred; in another case the rolls show the reverse, a decrease of sixty or more children in a single school. There is also too big a difference in the relative attendance of boys and girls, of which it would be interesting to know the reason. Indeed it is the study of these variations that gives in most cases the key to the efficiency of the methods adopted, and their investigation would appear to be a chief reason for the publication of such reports.

Dr. Bernard Pick of the Open Court Publishing Company (Chicago) issues two booklets, *The Cabala* and *Jesus in the Talmud*. The object of the former is to direct attention to the relationship between the peculiar Jewish mysticism of the medieval period and its influence on modern philosophy, notably that part of it which seeks to trace occultism, and helps to separate superstition from science. The Cabala had its origin as a system of interpretation in the reaction that resulted from the Aristotelian treatment of the Thora, and ended

in a mystic cult of the principle of emanation exemplified in the so-called Sephiroth teaching. During the fifteenth and sixteenth centuries it was thought that the Cabala offered a good medium for making the mystic doctrine of the Christian schools accessible to the Jews and might thus lead to conversions. Its value as a study in connexion with Theosophy or of the monistic theories of to-day is one reason for the interest taken in its revival.

In *Jesus in the Talmud* the author directs attention to and briefly analyzes the passages in the old editions of the Talmud that refer to Christ. These have been for the most part expurgated from the Jewish traditions, and there is a general tendency among the Jews of to-day to discredit them. The irenic attitude of the modern Jew toward Christianity, especially in America, is well expressed in a recent pamphlet by Rabbi Martin A. Meyer (Jewish Tracts: Cincinnati), who, while he sacrifices none of the prerogatives traditionally demanded by the Jewish people as having a mission and preference among the nations, pleads nevertheless for harmonious activity between Jews and Christians toward the ideals in religion and civic life that are elevating humanity.

Éloge de Louis Veuillot (Lethielleux: Paris) is a splendidly eloquent appreciation by the Bishop of Orleans, delivered on the occasion of the centenary celebration of the birth of Louis Veuillot, journalist, author, and champion of the Catholic cause in France during the latter half of the past century. The works of Veuillot comprise some forty volumes. His biography, begun by his brother François and continued by his son Eugene, in four volumes, reached up to the year 1883. No better exponent of the patriotic author's principles and merits could have been found than Mgr. Touchet whose "La France toujours" and "Ce que fut Jeanne D'Arc" appeal to the loyal heart of every Frenchman.

Back Home (Kenedy and Sons, N. Y.), an old-fashioned poem by Charles Phillips, contains poetical thoughts that attract; but as a solitary specimen of the writer's efforts it makes the impression of undue subjectiveness. One is interested in the glimpses of Tennyson's home-thought, because he was the author of "In Memoriam" and of "Maud". But one is less apt to be interested in a composition originally written for private circulation, that deals with the domestic relations, however honorable, of a writer otherwise little known to the literary world.

England and the Sacred Heart, by the Rev. G. E. Price, tells of the introduction of the devotion of the Sacred Heart into England by the Venerable Claude de la Colombière, who had been confessor of the Blessed Margaret Mary Alacoque. The seeds of devotion planted at the end of the seventeenth century developed under the heat and stress of penal times. Through the efforts of Bishop Milner and the devotion as fostered at old Oscott, the spirit of Jansenism that had settled in parts of England and Ireland was largely dissipated, and by increasing the Eucharistic cult generally, the devotion to the Sacred Heart acted as a panacea for the moral and intellectual evils that threatened Catholic life in modern England.

The *Dominican Yearbook for 1914* is replete with information on subjects Dominican, the Holy Name Society, missionary fields, biographical reminiscences, chronicles, and appreciations in prose and verse. The writers represent good names on the literary roll; such as P. Reginald Buckler, Vincent McNabb, C. H. McKenna, Miss Donnelly, Frs. Goetz, Casey, Crowley, Schwertner. Among the dead to whom special tribute is paid we all have good reason to mourn the loss of such talented writers as Father Francis Aloysius Spencer and Father Albert Reinhart. The *Yearbook* shows good editorship in every sense of the word.

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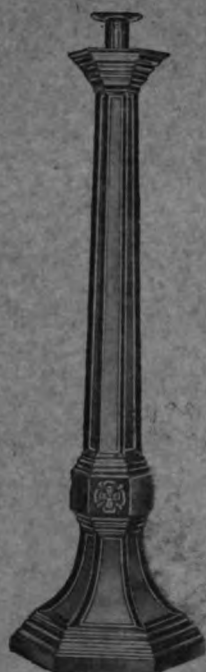
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CONTENTS

THE PASTOR AND RELIGIOUS VOCATIONS.....	385
The Rev. ARTHUR BARRY O'NEILL, C.S.C., Notre Dame University, Indiana.	
THE NEW TYPICAL EDITION OF THE ROMAN RITUAL.....	394
The Right Rev. CAMILLUS P. MAES, D.D., Bishop of Covington, Kentucky.	
A RECENT WORK ON PRIMITIVE REVELATION AND MODERN SCIENCE.....	398
The Rev. JOHN D. FOLGHERA, O.P., Hawkesyard Priory, England.	
WITHIN MY PARISH. Notes from the Day Book of a Deceased Parish Priest.....	411
Edited by JAMES LOOMIS, M.D.	
IS THE SACRIFICE OF THE MASS THE SACRIFICE OF THE CROSS? II.....	418
The Very Rev. M. J. GALLAGHER, V.G., Grand Rapids, Michigan.	
THE CROSS AND CRUCIFORMS.....	432
JOHN R. FRYAR, St. Edmund's, Canterbury, England.	
THE BREVIARY HYMNS.....	444
The Rev. WILLIAM L. HORNSEY, S.J., Belize, British Honduras	
WHEN DOES THE INTELLECTUAL SOUL ENTER THE BODY?.....	453
I. The Right Rev. ALEXANDER MACDONALD, D.D., Bishop of Victoria, B. C.	
II. AUSTIN O'MALLEY, M.D., Philadelphia.	
III. Dr. E. J. HOWLEY, Beechworth, Australia.	
PARAPHRASE OF PSALM 72. With Notes.....	470
The Rev. J. ARENDZEN, D.D., Ph.D., Old Hall, Ware, England.	
WITNESSES AT MARRIAGE "IN PERICULO MORTIS".....	474
The Rev. Fr. STANISLAUS, O.F.M.	
EPISCOPAL ENDORSEMENTS OF ORIENTAL CLERICAL IMPOSTORS.....	477
ARCHIEPISCOPUS.	
THE NEW BREVIARIES.....	479
ABOUT SIMPLIFYING THE CANONICAL OFFICE.....	480
THE ALTAR WINE QUESTION.....	483
I. The Rev. J. B. MANLEY, Baltimore, Maryland.	
II. The Rev. H. P. SMYTH, Evanston, Illinois.	
THE CANON SHEEHAN MEMORIAL.....	488
RECENT BIBLE STUDIES: Pauline Studies.....	490
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.	

CONTENTS CONTINUED INSIDE

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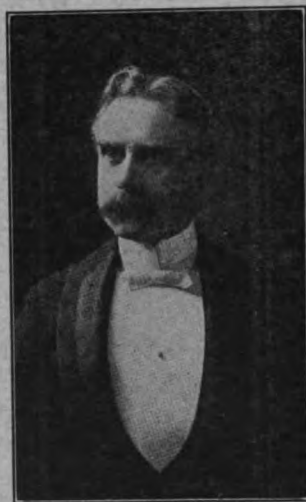
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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. X.—(L).—APRIL, 1914.—No. 4.

THE PASTOR AND RELIGIOUS VOCATIONS.

We earnestly recommend these Training Schools and Preparatory Novitiates (of Teaching Brothers) to all worthy persons, and especially to bishops, to parish priests, and to heads of families, whom it singularly behoves to lead the way in assisting them.—**Pope Pius X.**

It is plain that a vocation does not always come to a man ready made, as it were. It is not like a parcel tied up, and addressed, and laid on our table. Rather it is like a tender and delicate seedling which, if we tend it carefully, will grow to maturity, but if we neglect it, will wither away and die.—**THE REV. H. LUCAS.**

Thank God, there are few priests who discourage religious callings; but perhaps, on the other hand, there are not enough pastors who interest themselves in fostering vocations. This complaint has been made in regard to ecclesiastical vocations, and it applies with as much force to vocations to the teaching orders.—**THE VERY REV. B. O'REILLY, S.M.**

IT is a commonplace that in our day and country the demand for religious teachers is notably greater than the supply. Even for the primary grades of parish schools available Brothers and Sisters are all too few, and the desire of hundreds of city pastors to establish high schools for their boys is balked by the inability of religious superiors to furnish a sufficient and competent teaching staff. No thinking man needs to be told that the interests of the Church in this twentieth century are intimately connected with the progress of Catholic education, and such progress is clearly dependent in a great measure on the size of the stream of young men and women whose course is directed to the novitiates of our Brothers and Sisters. Without minimizing in any degree the excellent work that is being done by lay Catholic teachers, it is patent that our educational advance can be adequately effected only by the constant growth and expansion of the teaching orders.

And an entirely pertinent question for every parish priest in this country to put to himself is: What am I, personally, doing to foster such growth and expansion?

It would probably be a work of supererogation to discuss at any length in these pages the question whether or not there exists in our land a number of religious vocations sufficiently large for the manifold needs of the Church militant. Such discussion would at bottom be equivalent to an inquiry whether God does His part in looking after the interest of His Church, a point which no practical Catholic, let alone a Catholic priest, can seriously question. Among those churchmen and religious who have given special thought to the matter there is unanimity of opinion. "Looking at the condition seriously," writes one prelate, "is it a fact, as some seem to think, that there is a lack of vocations to the Brotherhood and Sisterhood, in a word to the religious state? I cannot believe it. Is it possible in this great country teeming with Catholic life and activity God should withdraw His Holy Spirit and fail to infuse into the souls of men and women the vocation to the religious state when there exists so crying a necessity, when the very future of the Church depends upon these Brothers and Sisters educating and training the youth of the land? I repeat, I cannot believe it. On the contrary I believe the direct opposite. The vocations exist; they must exist."¹

"I cannot believe," says another bishop, "that God has withdrawn His spirit from us, or that He no longer inspires earnest souls with the desire for His service. A church of fifteen million souls, so generous for every good work, can not be afflicted with spiritual sterility. Catholics must be made to understand that God demands not merely a share of the temporal blessings with which He has endowed them. No, He demands the sacrifice of their flesh and blood. The vocations exist; of that I am convinced."² And a venerable religious superior adds his testimony: "It is sometimes said that here in America the fountain of vocations for the teaching, and especially the lay, Brotherhood is becoming less copious from day to day, and even that it will soon be entirely dried up. I cannot persuade myself of the justice of this

¹ Bishop Alerding, Fort Wayne.

² Bishop Schrembs, Toledo.

view. In a great country like the United States where progress in every sense of that term is the watchword, where everything is so effectively organized, not only as to material well-being, but as regards the intellectual and spiritual life as well, it can not but be that Catholicism will enjoy its most complete fecundity and produce extraordinary fruits. . . . In a land where the sap of Catholicism is daily rising higher, many souls—many more souls than most people are inclined to believe—are called to the perfection of the evangelical counsels.”²

The first essential, then, for the replenishing of the ranks of Brothers and Sisters, the call of God, is not wanting. If, notwithstanding that call, the novitiates of the Brothers and Sisters are not crowded with aspirants to the religious life, there must be fault somewhere. Where is it? Whose is the culpability, whose the responsibility for the thwarting of God's designs? The answer is not so obvious as at first blush it may appear to be. Given that a youth or maiden unmistakably hears and understands the divine call, he or she is of course accountable for the failure to respond thereto. Anyone, however, who is at all conversant with the theology and psychology of vocations is quite well aware that such unmistakable hearing and understanding is so far from being universal that it is really the exception rather than the rule. God's call to the religious life is often enough a soft, low whisper which an untrained soul may well doubt having heard at all, or, hearing it plainly enough, may mistake for the voice of ambition, pride, or love of ease. In perhaps the majority of cases the call needs interpreting, and who shall be the interpreter if not the parish priest?

That the spiritual direction of his flock, and more particularly the younger members of that flock, is an inalienable duty of the Catholic pastor needs only to be stated to be admitted. Such direction is not merely an appendage to his priestly functions, it is an integral portion thereof. And no modest disclaiming on his part; no denial, however sincere, of any pretensions to spiritual discernment, of any competency to act as guide along the tangled paths of the interior life, can avail

² The Very Rev. G. François, C.S.C.

to relieve him of that duty. If he shirks its performance, either in the confessional, the pulpit, the catechism class, the conferences to boys' and girls' sodalities, or in casual confidential talks with his young people, he can scarcely be termed a faithful shepherd, and the "Father" with which his children address him is a palpable misnomer. "If God," says Father Vermeersch, S.J., "leaves a free choice to the person called, he leaves none to those whose duty it is to advise; those spiritual directors or confessors who treat lightly a matter of such importance, or do not answer according to the spirit of Christ and the Church, incur a grave responsibility. *It is their duty also to discover the germ of a vocation*, and develop it by forming the character and encouraging the generosity of the will."

Nor need the ordinary, everyday priest, however deficient he may consider himself in spiritual insight, shrink from this duty of directing souls, especially young souls. Ever so little reflection on the dignity and power with which he was invested at his ordination should suffice to fill him with confidence in acquitting himself of an obligation so patently incumbent upon Christ's earthly representative. And that is what the parish priest really is. To him, not less than to the Apostles, has Christ said: "As the living Father hath sent Me, so I also send you." In a very intelligible sense the pastor is "another Christ." He is Christ's vicar in his parish, His coöperator in the salvation of souls, the interpreter of the will of God, the advocate of His mercy, the mediator between God and man, the dispenser of God's graces, the depository of His holy mysteries. Moreover, as he can scarcely doubt, he has the specific and effective assistance of "the grace of state" in the performance of those functions which naturally pertain to his office.

One such function is undoubtedly his imitating his Divine Master and prototype by imparting to his people the full message which he has received from God, his giving to them spiritual life and giving it more abundantly. The young people of his parish have a positive right to a full and intelligent explanation of the Catholic doctrine of vocation, to a lucid exposition of the principles by which souls really desirous of doing God's will are led, some to the ordinary life in the

world, some to the ecclesiastical state, and others to the non-sacerdotal religious state. That much at least every parish priest would seem unequivocally bound to make plain to the adolescent members of his flock in the course of the catechetical instructions which he gives them from the pulpit or in the Sunday school. So far as the priesthood is concerned, the Roman Catechism, treating of Holy Orders, lays this injunction upon preachers: "In the first place, then, the faithful should be shown how great is the dignity and excellence of this sacrament considered in its highest degree, the priesthood;" and the cognate subject of the religious life may unforcedly be treated in such an instruction, or in one of a series of instructions on the sacraments.

As a matter of actual practice, however, how often does the average pastor preach either on the priesthood or on the religious life? Apart from the first Mass of a newly-ordained priest, the silver jubilee of a pastor, or the Requiem Mass of a deceased priest—occasions absolutely unknown in many a parish and rare enough in any—how frequently do the faithful have their attention called to the sacerdotal state, and to the possibility that some of the boys of the parish are in the plans of God's providence destined therefor? As for the religious life, it is scarcely an exaggeration to say that thousands of Catholic boys and girls in this country grow up from childhood to young manhood and womanhood with a hazy notion indeed that there *are* such beings as Brothers and Sisters, monks and nuns, but with no more knowledge of their life and its meaning, with no more idea that they themselves may possibly be called to be Brothers and Sisters, than if they were living in the wilderness of a newly-settled country and saw a priest only once or twice a twelvemonth. And yet they have been attending Mass and catechism class Sunday after Sunday for half a score or a dozen years. Is it any wonder that there should be a dearth of developed vocations to the religious life when the very idea of that life has never been presented to so many youthful minds as a matter that interests them personally, a matter of practical, and it may be vital, importance to their individual selves?

The very least that pastors who have been remiss in this respect can do, is to have their own lack of such necessary

preaching or catechetical instruction supplied by others. Something may assuredly be done on the occasion of the mission, which is becoming a biennial or triennial event in most well-organized parishes. As a rule the preachers of the mission are religious, specialists on the subject of the religious life; and few, if any, of them would refuse to comply with the pastor's request to give at least one sermon or instruction on vocation. Personally, the present writer is of the opinion that such a sermon should be a matter of course, a regular feature at every mission, irrespective of any specific request on the part of the pastor. It is, we think, an exaggerated delicacy in a religious missionary, at a time when Brothers and Sisters are admittedly so badly needed for the full efficiency of the Church's work in this country, to refrain from giving young people and their parents, plain, sane, and practical instruction on the religious life and vocations thereto, because forsooth he might be accused of a desire "to rope in" subjects for his own order or for his favorite sisterhood. Such an accusation would be little less than an insult, and the missionary's comment thereon might well be

A modest, sensible, and well-bred man
Will not insult me, and no other can.

The supposititious pastor who would object to such instructions as tending to put foolish notions into his young people's heads should rather fear that his own indifference or dissuasion has effectively helped to put wise notions out of their heads.

That there are many parish priests who fully recognize their responsibility in this matter of discovering and fostering vocations among their boys and girls goes without saying. It is largely owing to their enlightened zeal that our novitiates are not more sadly depleted than is the actual case. And yet it would seem that even among those pastors who fully appreciate the weight and importance of this function of their priestly office, there are some whose zeal is "not according to knowledge". At the Boston convention of the Catholic Educational Association in 1909, for instance, a Very Reverend speaker made this statement: "Some pastors, in their desire to recruit candidates for the secular or regular clergy, oppose the recruitment of candidates for teaching orders of men. They refuse to allow boys of fourteen to enter the junior novitiates

of orders under the plea that they are not old enough, and do not know what they are about, as though the candidates were to make vows immediately after their arrival at the monastery. They completely forget that the candidates are put through a period of probation that lasts four years."

Another mistake sometimes made by immature, or more worldly-wise than spiritual-minded, pastors is to persuade a boy who thinks of entering a brotherhood to enter rather the ecclesiastical novitiate of some religious order or congregation. "If you are going to leave the world at all, you might as well be a religious priest, a more honorable, important, and dignified calling than that of a mere Brother." As a result an excellent future Brother not uncommonly loses his vocation altogether or becomes an inefficient cleric. It should be unnecessary to remind any one who has received Holy Orders that, God so permitting and willing it, there will always be some souls ardently desirous of leading a perfect life, yet dreading the heavy responsibility attached to the priestly office, some souls, that is, who will be perfectly at home in a brotherhood, and fish out of water in any other sphere. Another point: "It is to be remarked," writes Father Vermeersch, "that the candidate for the priesthood ought already to have the virtues required by his state, while the hope of acquiring them is sufficient for the candidate for the religious life."

While so far in the present article, as in most of such appeals for more vocations to the religious life as have come under the writer's observation, stress has been laid on the urgent need of *teaching* Brothers and Sisters, it would be a disastrous error for a parish priest to take it for granted that because a boy or young man has no desire and no aptitude for either the priestly ministry or for teaching, he has in consequence no religious vocation. In the light of the fundamental principles of vocation, as in that of the past and contemporary history of religious orders and congregations, such a contention is radically and glaringly false. "In my Father's home there are many mansions" is as true of the religious state as it is of Heaven, and the lay Brother and lay Sister have a well-defined and by no means unimportant rôle in the economy of their congregation's expansion as in that of the Church's growth and progress. The simple life has its eulogists by the

hundred, but the beautiful idyl that is the very apotheosis of that life—the tranquil, happy existence of the lay Brother—is yet to be written.

Among all the favored children of Mother Church, the lay Brother preëminently enjoys the maximum of privilege and the minimum of responsibility. In the accomplishment of his "obedience"—as a rule, work that is thoroughly congenial to his natural tastes—he has the full merit of doing God's will, and he is free from the onus of the teacher's accountability for his pupils, and the pastor's still weightier responsibility for his flock. With regularly recurring periods of work and prayer and sleep and recreation, the whole treasury of sacramental grace open to his hand, a uniformly tranquil conscience in the present, full assurance of a well-provided-for old age, and a sanely-founded confidence of a holy death and a happy eternity,—why should he not be the most carefree, blissful mortal that treads the narrow path which leads to God? Not that his life is devoid of trials and sacrifice. He is as yet on earth, and of course perfect, unalloyed happiness is not to be found here below; but the trials were foreseen, the sacrifices accepted, nay anticipated, when he made the supreme offering of himself to God by taking the vows of poverty, chastity, and, greatest of all, obedience; and, moreover, sacrifices lovingly accepted have a sweetness all their own.

A pastor, then, need not waste any sympathy on such of his young men as consult him concerning their desire to join a lay brotherhood. If the desire is God-given, as in all probability it is, the youths are to be warmly congratulated on being signally favored in receiving gratuitously the pearl of great price. It is eminently worth while considering whether the fostering of such vocations would not satisfactorily solve the oftentimes vexatious problem: What shall be done with our young men, especially with such of them as feel no inclination for the married life? Given a clean-living young Catholic mechanic, artisan, or tradesman who is dissatisfied with the turmoil, strife, and fierce competition of the world; who entertains a vague longing for something higher and holier; who has taken to heart the lesson of "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?"—would it be imprudent or injudicious on the

part of his pastor to suggest to him that his entering religion may possibly be the step which will secure both his temporal happiness and his eternal welfare?

No matter what the profession or trade or no-trade such a young man has been following in the world, it is tolerably certain that in some lay brotherhood or other he will find ample scope for his skill and talents and capabilities. In the present writer's own congregation, for instance, there are among the Brothers architects, builders, stone-masons, brick-layers, cabinet-makers, carpenters, painters, blacksmiths, tinsmiths, tailors, butchers, bakers, shoemakers, farmers, gardeners, electricians, plumbers, store-keepers, accountants, clerks, printers, book-binders, janitors, watchmakers, infirmarians, cooks, teamsters, and undertakers, as well as a variety of odd-job men and doers of chores. Now, even out in the world the skilled workman joys in his work, as did Adam Bede in his carpentering and Harry Gow in his armor-making. The author of *Sturmsee* makes one of his characters say: "We're apt to think of those whose work doesn't attract us as being unhappy in it. Now that's generally a mistake. *We* don't want to be cooks, but most cooks enjoy cooking; I heard a laundress quoted the other day as professing to enjoy her work; and a butcher once lovingly caressed a great piece of meat and said to me: 'It's a pleasure to cut such meat as this.' Give a man healthy work suited to his capacities, and you've given him the essentials of happiness." The lay Brother's work is not merely suited to his capacities; it is, and he knows it to be, precisely the work which God wishes him to do; and accordingly he has in abundant measure not only the essentials of happiness but its non-essentials and accessories as well.

A concluding reflection on this whole matter is of a consolatory nature. There can be little doubt that one of the surest results of the frequent and daily Communion of children, so ardently desired by the Holy Father, will be the germination of many a seed of vocations to the religious life. The more closely the youthful soul is united to the Eucharistic God, the more ardently will it long to become wholly His, and the easier will be the zealous pastor's task in guiding it to the green fields and pastures new of religion.

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THE NEW TYPICAL EDITION OF THE ROMAN RITUAL.

BY decree of 11 June, 1913, our Holy Father Pius X approves the new Typical Edition of the Roman Ritual, carefully revised by the S. Congregation of Rites. Attention was called in the February number of THE ECCLESIASTICAL REVIEW to the obligation of our clergy to observe the regulations of the Roman Ritual. The few changes made can readily be marked in the Rituals in use, and for the benefit of the priests of the United States we indicate the corrections to be made. They may avail themselves of the emended forms until they can secure a copy of the new Typical Edition.

I. BAPTISM.

1. The orations and ceremonies to be repeated over each person or child when several are baptized together, and those that may be said or done in plural form, are now clearly indicated.

2. When changes are to be made in the orations on account of sex, this is generally noted; in former editions in some cases this had been neglected, although there is no doubt the changes were to be made.

3. In the exorcism, made in the Baptism of adults, "*Audi maledicte Satana,*" the words "*gratias perenni Deo referat semper*", toward the end, are changed to "*gratias perennes Deo referat*".

4. The prayer said when the priest imposes the white garment on the head of the child, is now the same in both adult and infant baptism, but slightly changed as follows: "*Accipe vestem candidam, quam proferas immaculatam ante tribunal Domini nostri Jesu Christi ut habeas vitam aeternam. Amen.*"

5. The prayer said in handing the wax candle, the same in both baptisms, is also worded somewhat differently, thus: "*Accipe lampadem ardentem, et irreprehensibilis custodi Baptismum tuum; serva Dei mandata, ut, cum Dominus venerit ad nuptias, possis occurrere ei una cum omnibus Sanctis in aula coelesti et vivas in saecula saeculorum. Amen.*"

II. BLESSED SACRAMENT.

1. After Communion outside of Mass, the recitation of the Antiphon "*O Sacrum*" is no longer left to the choice of the

priest; it is now distinctly prescribed and it is clearly indicated that the Alleluia is to be said after the Antiphon, the Versicle and Responsory not only at Eastertime, but also during the octave of Corpus Christi.

2. Just as the oration after giving Communion outside of Mass, "Deus qui nobis", has the long conclusion, viz. "Qui vivis et regnas cum Deo," etc., so the oration to be said during Eastertime, "Spiritus nobis," ends with the long conclusion: "Per Dominum J. C. Filium," etc.

3. It is now clearly indicated that the blessing must be given after Communion whenever Communion is given outside of Mass, whether before or after it. Whilst the priest says "Benedictio Dei Omnipotentis," he must raise his eyes, extend and then lift his hands, and join them whilst he inclines his head toward the crucifix on the altar.

No reference is made to the decrees of the Congregation of Rites forbidding the giving of the blessing before or after Mass, or the adding of the Alleluia during Eastertime, when Mass is said in black; but the rubricist of the *Periodica* is of opinion that these decrees still hold.

4. When giving Communion to a sick person, the priest must say: "Misereatur tui . . . Indulgentiam . . . tuorum tribuat tibi." The rubric does not indicate what change should be made when the priest administers holy Communion to several sick persons in the same room; but it is certain that in such a case these prayers must be said only once in the plural, and that in the oration "Domine Sancte Pater" the priest should say, "Fratribus nostris" (or "Sororibus nostris").

5. When, after Communion of the sick, the priest reaches the church he says *V.* "Panem de Coelo" and *R.* "Omne delectamentum," and must add the Alleluia to each in Eastertime and during the octave of Corpus Christi. However, the oration "Deus qui nobis" must always be said; but in this case with the short conclusion.

III. EXTREME UNCTION.

1. The short formula to be used in case of real necessity is thus given: "Per istam sanctam Unctionem indulgeat tibi Dominus quidquid deliquisti. Amen."

2. In the prayer for the agonizing, "*Proficiscere anima Christiana*," after the words "*in nomine Spiritus Sancti, qui in te effusus est*", must be added: "*in nomine gloriosae et sanctae Dei Genetricis Virginis Mariae*."

3. In the third oration of the same *Commendatio animae*, "*Commendo te*", after the words, "*et beatae quietis in sinu Patriarcharum te complexus astringat*" must be added: "*sancta Dei Genetrix Maria suos benigna oculos ad te convertat*."

4. After the oration "*Delicta Juventutis*" the following must be added: "*Clementissima Virgo Dei Genetrix Maria, maerentium piissima consolatrix, famuli [or 'famulae'] hujus N. . . . spiritum Filio suo commendet, ut hoc materno interventu terrores mortis non timeat; sed desideratam coelestis patriae mansionem, ea comite, laetus [or 'laeta'] adeat. Amen*."

IV. OFFICE OF THE DEAD.

1. The rubrics about the manner of beginning Vespers, Matins, and Lauds, and the manner of ending Matins, when Lauds are not said, are inserted.¹

2. All the orations in the Office always have the long conclusion, and the rubric adds that the long conclusion must always be used in the Office and Mass, but the short one outside of these.

3. What oration is to be said at Lauds in funerals, *praesente corpore*, is more clearly indicated.

4. The rubrics about the saying of the Invitatorium are clearer. It must be said whenever the whole Office of the Dead is said, even in semi-double rite, and also when it is said in double rite with only one Nocturn. Nor do the rubrics leave any doubt that the Psalms "*Lauda anima mea*" at Vespers and "*De Profundis*" at Lauds must be omitted when the Office is said in double rite.

Briefly, it is the Office of the Breviary corrected by the decree of 11 June, 1913.

V. MATRIMONY.

The new Typical Roman Ritual embodies the decree of the S. R. and U. Inquisition of 31 August, 1881, hitherto men-

¹ S. Cong. Rit., 24 July, 1912; 14 February, 1913.

tioned in the Appendix of some editions, ordering that the Nuptial Blessing must always be given at Catholic marriages during the celebration of the Mass, and must be given to those who did not get it when they were married, no matter how long they have been married when they ask for it. Indeed the couple must be instructed to ask for it; but they are to be told, especially when they are converts, that this blessing is only part of the rite and solemnity of the Sacrament, and not an essential requisite of a valid marriage.

VI. PROCESSION OF THE BLESSED SACRAMENT.

Rubric No. 3 is changed. It prescribes that a cleric not the deacon shall place the humeral veil on the shoulders of the officiating priest. The latter shall not go up to the top step of the altar to receive the ostensorium from the hands of the deacon; the deacon must bring it down to the priest, who receives it where he stands and immediately turns toward the people.

VII. FIRST APPENDIX.

1. The Apostolic Constitution *Tradita ab antiquis* of 12 September, 1912, allowing Communion in promiscuous rites, is referred to and its sanctions mentioned. Likewise both decrees of the S. Congregation of the Council of 7 December, 1906, and 25 March, 1907, in regard to Communion of the sick without fasting, are mentioned.

2. The Litany of the Blessed Virgin no longer ends with the same versicle, responsory, and oration the year around. These latter now correspond with the times of the year and the antiphons of the Blessed Virgin at the end of the Office.

3. Two formulas for the blessing and conferring of the Scapular of B. V. M. of Mount Carmel are given: (a) a long one proper to the Order of Discalced Carmelites; (b) a short one proper to the Calced Carmelites.

(1) The short formula is no longer designated as obligatory upon all priests having faculty to enroll the faithful, but as one which may be used, especially in private receptions or on occasion of a great multitude presenting themselves for enrollment, as a relief to the priest who invests them.

(2) Instead of the old formula for the blessing of the Four Scapulars, we now have the manner of blessing and giving the Five Scapulars; including the one of Mount Carmel.

4. The *Appendix altera* remains the same.

We have availed ourselves of the annotations of the Rev. A. Vermeersch, S.J., in *Periodica*, to bring these important changes to the attention of our clerical brethren, who may immediately put them in practice.

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**A RECENT WORK ON PRIMITIVE REVELATION AND MODERN
SCIENCE.**

IF the chief purpose of Apologetics is to prove that Christianity is divine, we must not forget that Christianity itself was only the culminating point of a supernatural plan dating from the very origin of our race. Consequently, parallel with the attacks against the Revelation as given in its completeness by Jesus Christ to mankind, we are witnessing denials of the same Revelation as given by God to Adam in the beginning. Such denials are chiefly advanced in the name of evolution, which is applied to man himself and to all that belongs to man, notably his religion. These arguments, although far from being decisive, may be presented with a marked plausibility and by men of repute, and therefore are likely to have a far-reaching and evil influence. Hence it behoves those whose mission it is to teach and defend truth, especially our clerical educators and apologists, to weigh those arguments, to see and show that they are found wanting, and that, after all, they leave the Catholic doctrine of primitive Revelation unshaken and unimpaired.

The question at issue may be briefly expressed thus: Is there any contradiction between the conclusions of science and the affirmations of Scripture concerning the beginnings of humanity and religion? And do the former render impossible our admission of the latter? An answer might be given to the effect that the earliest men known to us are not the first of our race, but separated from these by a long interval of time and after the fall and its consequences had deeply modified the conditions of man as created by God. But is it not possible, even by studying the earliest men known to science, to prove that their condition physical, intellectual, moral, social, and

religious, is, on the whole, in fair agreement with the inspired teaching of Scripture, thus making for, instead of against, its credibility? The subject is ably discussed in a recent volume,¹ which I take occasion to comment upon in the present paper.

The first thing we have to do is to expound in a certain measure the primitive Revelation made by God to our first parents. They were created, or at least constituted, in the supernatural state for an end no less exalted than God Himself, to whom they were bound by the closest of ties. Hence they received supernatural revelations and practised a supernatural religion. Although we have no express statement to rest upon in the particular matter, we may well suppose that they were taught by God about Himself: how His was a personal being, and how He was at once Creator and Lord of all things. Thus, in some way or other, a tradition was originated which was handed down and was used by the inspired writer of Genesis. Then we read how Adam gave the animals their names. But amongst them all there was not to be found a suitable helpmate for him; therefore God formed from man himself another being like and equal to him, although of a different sex; and in this way was the family formed, on a principle of unity binding the parents together individually and on equal terms. It is not for us to discuss here the form under which these facts are presented to us in Holy Writ, as also those by which God appears as Lawgiver and End. Suffice it to say that a decree was laid down by God, and, at the suggestion of the serpent, Adam and Eve transgressed it; then their eyes were opened, and they acquired the knowledge of good and evil; whereupon God, appearing now as Judge, deprives them of part of the privileges with which He formerly endowed them, but mitigates the sentence with a promise that the head of the serpent shall one day be crushed. Thus, even leaving on one side the disputed question whether and in what degree our first parents were taught the mysteries of the Holy Trinity and Incarnation, there remains ample evidence to prove their knowledge of many important truths concerning God, themselves, and the rest of creation—truths not only

¹ *La Révélation Primitive et les données actuelles de la Science*, d'après l'ouvrage allemand du R. P. G. Schmidt, Directeur de l'Anthropos, par le R. P. A. Lemonnyer, O.P. Paris, Gabalda.

natural, but also, both as to matter and manner, supernatural, whereby a clear light was thrown upon the road open to mankind.

Now arises the question: May we accept the Biblical narrative as relating real events, historical facts? In other words, is it the relation of events which inaugurated the history of mankind, or is it only a product of poetry and reflection, a beautiful allegory, a significant myth, but devoid of historical reality? The answer to this question we shall seek, not in textual, but in real criticism; that is to say, a criticism based on the facts concerning the earliest age of mankind, not as they are revealed to us, but as we know them from other sources.

The first of these sources is relics surviving from the prehistoric age. When we have gone as far back as written documents allow us, we find a very high civilization which, of course, required a long evolution to be brought to such a pitch of complexity and perfection. This logical inference is borne out by the remnants of prehistoric man which have been discovered in the different strata of the earth's crust, each deeper stratum pointing further back into the recesses of unrecorded time. Needless to say, such remnants are few and far between, and supply but scanty information. We have another and better source of evidence in ethnology, which, applied to the present matter, considers more especially peoples uncivilized or of a very inferior culture. The fact that nearly all that is known to be true of prehistoric man is true to-day of the uncivilized races of the earth, and the fact that the crude beginnings of implements, dwellings, customs, ideas amongst civilized peoples, are still found among savages, lead us to the conclusion that the latter are representatives of and witnesses to an earlier, if not the earliest, stage of human development. It is true that in a good many instances such peoples may have degenerated from a higher civilization, but this is far from being the rule, for the simple and obvious reason that the earliest date of any higher civilization is 4000 B. C., when it appeared in the valleys of the Euphrates and the Nile and the countries between them; elsewhere it is not to be found before 1000 B. C. But already uncivilized peoples had spread over vast regions of the earth, and could not have taken with

them, to fall from it in later years, a civilization which did not as yet exist.

A third source of information is also needed, at the very outset, and this is anthropology, as the study of the human body. Since the soul requires a fit instrument for the exercise of its faculties, it is important to consider whether such was the case in the first specimens of the genus *homo*. We cannot admit into this brief sketch any discussion of the theory of evolution applied to man, which was originated by Lamarck and Geoffrey Saint-Hilaire, and later became so popular, thanks to the discovery of prehistoric man and the researches and speculations of Darwin. Without further expounding or discussing the various evolutionist theories concerning the origin of man, suffice it to say that their very variety and even opposition show that the descent of man from animals is far from being proved. The precise point where the human line is supposed to have branched off is enveloped in the deepest obscurity. Not one of these theories but is hopelessly incomplete, and lies open to the strongest objections. Take, for instance, the similitude between the ape and man; even without taking into account the many and striking differences, the very likeness may be as naturally explained by parallelism or convergence as by descent. Take the prehistoric skulls such as have been found in goodly number since the famous Neanderthal, with the low, receding forehead, the deep furrow above prominent eyebrows, the orbs very large and round, nasal cavities very broad, etc.; these characteristics of the so-called *homo primigenius* are found, sometimes even more pronounced, in the Australians of to-day. Moreover, skulls of the same or even a more ancient period present characteristics quite different. To put it briefly, the best of all such systems is but one hypothesis among many that have been propounded.

Yet even supposing any one of them proved, there would be no contradiction between its then scientific conclusion and the actual teaching of Scripture. The language of the latter is popular and often anthropomorphic; it simply conveys the idea that the human body is *dust*, like that of other animals, and was made material by God, although for a special and higher purpose. Whether it was created all at once, or prepared by a slow process of evolution, is, after all, but a sec-

ondary question, since it became properly a human body only by the infusion of the soul, and this was the direct act of God alone. There are greater difficulties concerning the creation of Eve from Adam, if we are to consider the Scriptural account of it as historical and as something more than a beautiful and deep symbol expressive of the equality and sympathy between man and woman, husband and wife. But the discussion of this particular point may well be postponed until the main theory of evolution has been established. If, however, there are any so sentimental as to be shocked at the suggestion of any such unworthy origin of mankind, they might well be reminded that no evolution could possibly be more humiliating than that through which each individual has to pass, whatever be his subsequent destiny, genius or saint or what not.

Evolutionism is not synonymous with materialism or monism. It is curious all the same to notice how, whilst evidence in favor of a possible animal descent for the human body was slowly and vaguely accumulating, there were coming to light numerous and decisive proofs against such an origin for the human soul. So that, whatever may have been the stage of bodily evolution of the first man, he was, spiritually, quite capable of receiving such divine revelations as the first chapters of Genesis relate. Established scientific facts, if they do not prove the reality of such revelations, which of course it is for Scripture itself to warrant, nevertheless point to their possibility, showing, as they do, very far back in the history of mankind, a state so near to that described in Holy Writ that we have no difficulty in linking them together.

Let us turn first to the evidence from prehistoric times. Scanty and indirect its records are bound to be, since writing did not exist, and thus all that came from the mind and heart of man through his lips ceased to exist as soon as the air ceased to vibrate. Even with the material remnants of his activity it has been a case of the survival of the most durable only, so many have been the thousands of years between him and us. Even so, the discovery of their burial places tells us, by the care for the dead therein revealed, that these early men had a belief in an after-life as also relations of friendship and piety. So too the objects made of stone—others made of wood, shell or softer material having necessarily perished—which have

been found, if they do not reveal a very high level of material civilization, which requires time, as we know, for its development, show none the less what these men could do or attempt. Their use of tools, which is altogether beyond the reach of mere brutes whose members are their only instruments, exhibits a spirit alive and working according to the laws of cause and effect, means and end. Several discoveries prove also that fire, another indication of man, was known already; and thus there existed all the essential elements for a civilization which before very long asserted itself in works which even to-day excite our admiration.

Ethnography shows us not only fragments of a long-buried past, but the whole of the life of the earliest men still going on in many uncivilized peoples. The idea that such peoples are nigh akin to animals and deprived of all high ideas and feelings, especially in morals and religion, is fairly common and traceable to several causes. First, to anti-religious systems; secondly and more ordinarily, to superficial accounts from hurried travelers who have looked very little below the surface; thirdly and more especially, to the *a priori* application of the evolutionist principle which places at the beginning whatever is inferior or less perfect in order thus to prove the constant progress of humanity toward what is highest and most perfect. But of late years students have adopted a new and more correct method of working out this problem. They have turned their attention to facts, more particularly those concerning linguistic and material civilization, and thus have been able to mark off the different stages of advancing culture, in the light of which we are enabled to form a more correct view of human evolution and one widely different from the current one.

Naturally enough we must expect to find at the very beginning forms of extreme, even of childlike, simplicity; but the further back we go, the more frequently do we discover elements really pure and high-minded and the less often do we meet with absurdities and deformations. More recent epochs show a greater complexity and wealth of ideas, but also an increasing degradation in morals and religion. This general description applies to the whole of the Pygmy tribes,² and to

² Dwarf negroes of Central Africa, Andaman Islanders, Semangs of Malacca, Negritos of the Philippine Islands, etc.

the Tasmanians; not that such peoples are the adequate representatives of the first men, but they seem to be, amongst all others actually existing, the nearest approach to them. Now, their intellectual abilities are undeniable; they have a perfectly constituted language, tools and arms; they very likely invented the bow and arrow, while the boomerang of the Australians is simply a marvel of skill. Their morality is not what some might or did imagine: struggle for life, cruelty, anthropophagy, human sacrifices, slavery are unknown among them. Altruism is the rule, not only within the family, but toward all. The right of property is acknowledged and respected. Chastity and conjugal fidelity, honesty and loyalty are practised. Monogamy is the almost universal form of marriage, whilst woman, although subordinate to man in the family circle, enjoys her full share of esteem and rights.

But all this would avail us nothing on the point at issue, if it could be proved that mankind began without religion or with a kind of religion low and unreasonable. Many attempts were made to prove this, during the nineteenth century, by theories, different on many points, but all alike in applying to religion, on false *a priori* principles, the idea of a necessary evolution from the lowest types. The theory of the naturalistic mythology was soon superseded by an evolutionist theory already hinted at by A. Comte in the three stages he deems necessary to all religions: feticism, polytheism, monotheism. Three English writers were influential in this respect: Sir John Lubbock, Herbert Spencer, and especially S. B. Tylor, who in his *Primitive Culture* (1872) linked the notion of religion with that of soul, hence the name of Animism given to his theory, compared with which other systems, as totemism and magic, are only secondary. But that animism is nothing better than an hypothesis, insufficient inasmuch as it does not account for all known facts, has been shown by Andrew Lang in his book *The Making of Religions* (1898), in which he points out that a good many peoples, South-Western Australians, Andaman Islanders, Bantous, Soudanese negroes, many Indian tribes of North America, possessed the notion of a supreme and personal being, even before the arrival of Europeans and missionaries. And ethnology shows that such a notion is to be found precisely in the peoples we have good

reason to consider the most ancient; though it is to be conceded that, when we pass from them to half-civilized or completely civilized peoples, we notice that magic, the worship of the dead or of nature become gradually more widespread, with here and there traces of a Supreme Being.

A Supreme Being, "the Thunderer," "the Heaven," "the Lord" or "our Father," existing before all things and present to all over which He exercises an almighty power; founder and upholder of morality; never making for evil, but always kind and helpful, from whom comes all that is good; the respect toward such a Being, and the faithful observance of moral law; certain rudimentary and spontaneous forms of prayer, with more of intimacy than of solemnity, the offering of first-fruits,—all this shows us a religion perfectly constituted in its essential elements, dogma, morals, and worship; a religion which, naive and childlike as it may be, or even sometimes anthropomorphic in its expression, still is something incomparably purer and greater than the exuberant mythology and the complex ritual of a later and more civilized age. Moreover, if we consider that those peoples, however ancient, do not represent mankind in its initial state; that in their religion as in the rest of their culture, progress has ceased and a retrograde movement set in, we may get a fairly true and no mean idea of the very first men and their aptitude to receive such a divine Revelation as it pleased Almighty God to bestow on the human race in its very source.

Now, in order more easily to vindicate the reality of such an aptitude, it may be remarked, first, that the contents of Revelation, at that early stage, do not seem to have been much more than what human reason could attain to by its own unaided efforts; as for such mysteries as many theologians admit to have been revealed to Adam, although Scripture is silent on that point, they were mysteries and did not require higher faculties to be accepted on faith. On the other hand, deep truths relating to the Godhead were clothed, as we see in the opening chapters of the Bible, in simple, naive, childlike, anthropomorphic expressions; and corresponding to this antithesis must have been the mind of the first men, exhibiting, as do their present-day representatives, a twofold aspect of depth and simplicity, living intuition rather than dead ab-

straction, novelty and originality of vision together with a certain clumsiness of expression. And such characteristics which are ordinarily, and almost necessarily, those of the man of genius, might well have been those of the first man; for genius obeys no law, least of all the law of heredity. Providence alone determines genius, and it well became Providence to endow with it the first parents and teachers of mankind. Further, if man necessarily requires to be taught, who else but God could teach Adam? Nor are we in any way obliged always to interpret that teaching as being infused or direct, to extend it to as many things and objects as medieval thinkers seemed inclined to do. Scripture itself helps us to understand the genius of Adam together with its limitations. It tells us that he invented language and gave the animals their names, perceiving, no doubt, a relation between the words he used and some apparent properties of the objects he named; we are further told how his descendants made one discovery after another; so that, if we are on our guard against theories tending to exaggerate, we see no contradiction between the Scriptural and the scientific teaching concerning the intellectual condition of the first man, and we conclude that he was quite fitted to receive with intelligence and submission a direct and supernatural Revelation from God.

Yet it is possible to go a step further and to infer the historical truth of the narrative of Genesis from its manifold agreement with the data of science concerning the first men; and thus we are enabled to conclude that the primitive Revelation itself is a historical fact. First, if we consider the religion of those peoples who represent to us mankind in its infancy, we see a simple and natural intercourse between God and man such as perfectly agrees with what we read in Holy Writ. Moreover, the sacrifice of first-fruits is a characteristic form of worship amongst them. According to the Andaman Islanders the first sin consisted in refusing that homage to the supreme authority of God. Even their mistake in believing that God reserved such first-fruits for His own use is clearly connected with the two trees of life and knowledge whose fruits would have made man like unto God. It may be noticed that the earliest sacrifices related in Scripture, those of Cain and Abel, were of the first-fruits of their own work; and it

is conceivable that such sacrifices presupposed the habit of offering nature's free gift to the Author of nature.

Secondly, if we consider social organization, we find different traditions in different peoples according to their stage of development. Some go no further back than several independent ancestors to whom they attribute their own origin and that of the neighboring nations. Others derive the origin of the whole human race from one woman; others, from one man. But in the case of the most ancient peoples, as the South-Western Australians and the Pygmies, their tradition on this point, whenever it can be ascertained, is always found to be this: a Supreme Being, and, created by Him or by His order, a human couple, or family, the basis of the whole social development. And this is precisely what we read in the Bible. Moreover, among these same peoples monogamy is the general rule; woman is the equal of man and enjoys liberty, love, and honor, all points clearly implied in Genesis. On the contrary, the matriarchal system is quite foreign to the Bible, and totemism properly so-called is to be found neither in Scripture, which expressly states the superiority of man over other animals, nor in the most ancient peoples.

Lastly, if we turn to what is to-day known as economics, it is evident that the first men gain their livelihood simply by gathering fruits and hunting game; and it was so that Adam lived, even after the fall, for the curse of labor did not necessarily overwhelm him and his posterity all at once. It was to come fully enough in the course of time, as we all know; but even to this day the very peoples we have alluded to have preserved in a certain measure and amidst circumstances less and less favorable that primitive and to some extent ideal mode of living.

Such an agreement on so many important points testifies that the Biblical narrative is a faithful description of the primitive condition of man; and supposing that in the absence of any tradition actually dating from this primitive state of things, the Jews had attempted to invent a description of it, they must necessarily have failed; because, living as they did in totally different circumstances themselves, they could not help introducing numberless details that would certainly have betrayed the late origin and the artificial character of their writing.

Moreover, the same considerations enable us to answer the objections of several modern schools against the first pages of the Bible. To Wellhausen and his so-called historico-criticism, which maintains that the monotheism of the Bible came comparatively late and only as a subsequent refinement of the earlier polytheism of the Semitic tribes, we answer that such a polytheism is only an assumption borrowed from the evolutionist theory of religion; that much more probably the inspired writer found the basis of his narrative in the ancient tradition of his people—an hypothesis quite in harmony with the real conditions of primitive mankind as we know them. To the Assyriologists, like Delitzsch, who associate Babylon and the Bible, as though the Jews depended entirely on the Assyrians for their civilization and religion, we answer that it is quite unwarrantable, always, in face of any similarity of doctrines or practices, to consider Israel as the borrower; and it is unwise to neglect the hypothesis of a more ancient tradition faithfully preserved among the Israelites, but corrupted by Babylon. And a striking proof of this was supplied four years ago, by the discovery at Nippur of a tablet bearing a fragmentary record of the flood which coincided in a remarkable manner with that of the Bible, yet antedated by some 1,500 years the Babylonian account whence the Biblical narrative was gratuitously supposed to have been derived. To the folk-lorists and mythologists, like Kunkel, who consider the first pages of Genesis mere myths and legends created by the popular mind, we answer that their assertions do not materially differ from those of advanced exegetes, and that their mistakes are easily exposed by larger and more adequate views on economics and ethnology. For, indeed, we see the same fundamental doctrines possessed by peoples far more ancient than, and very different from, the one supposed to have dreamed rather than thought out the earthly paradise; which last once more turns out to be not a myth or a local and recent legend, but a tradition of the highest antiquity and most far-reaching extent. Moreover, this difference must be noted that, whereas amongst other aboriginal peoples such a tradition lived by a merely oral transmission and was therefore liable to many interpolations, among the Semitic races on the other

hand it was committed to writing at a time previous to their dispersion, and thus preserved in its original integrity.

But let us now consider Adam and Eve, not as who they were themselves, nor what they were in relation to God, but as the first parents of the human race, the pair from whom is sprung the whole subsequent evolution of mankind, spiritual and temporal: the Bible represents them to be such; does modern science bear it out? The answer is affirmative, inasmuch as all researches seem to point to a unity of origin, of language and of culture.

The sudden discovery of new peoples in Oceania, Africa, and America, at the end of the eighteenth and the beginning of the nineteenth century, led some scientists to suggest a plurality of origin for men. But one good result, at least, of the evolutionist theory is the establishment of the clear fact (quite apart, of course, from its explanation of that fact), namely, that all the human races belong to the same species, as is proved by their agreement in all essential and many accidental points, and again, more particularly, by the unfailing fecundity between individuals of widely distinct human races and their issue after them; whereas, on the other hand, the differences are superficial and satisfactorily accounted for. Similarly, until fairly recently, there was a tendency to deny the possibility of reducing to one original source all the numerous languages spoken by man. But, on the contrary, the latest researches and discoveries point toward such a common origin, and the best authorities on the subject acknowledge that the actual diversity is by no means a final objection against their primitive unity. It is certainly a striking fact that the languages of the most ancient peoples are remarkably akin, e. g. those of the Tasmanian tribes, the Bushmen of South Africa, the Pygmies of the Andaman Islands. As for civilization both material and spiritual, the theory of Bastian, according to which psychical dispositions fundamentally identical in all men might naturally have produced concomitantly, in separate parts of the earth, effects equally identical, in the shape of discoveries, institutions, moral and religious ideas,—such a theory is practically obsolete by this time. The most up-to-date developments of ethnology and the new theory of the “cycles of growth”, as it is called, emphatically assert the

unity of civilization itself and of its earliest developments. The first men evolved the primary elements of their material and spiritual culture in the very place of their origin, most likely somewhere in Asia, and from there migrations carried it away to different parts of the earth, not once only, but several times in succession, and each time it was a complete and more elaborate system of culture, from implements to religion and morals, which by this means spread far and wide.

But these are as yet new lines of research rather than final conclusions, and much labor is still required to build on new and more solid foundations both comparative sociology and the comparative science of religions. The latter will have to explain what Scripture lays down only as a fact, namely, how the primitive religion, very simple indeed, but very pure, became corrupted in the course of time and, as it were, stifled by the growth of paganism in its various forms, concerning which the evolutionist theory has overrated the influence of animism, ancestor-worship, and magic, while it is but just to acknowledge the deep influence of astral mythology. Nevertheless the primitive religion was preserved by two kinds of peoples: on the one hand, tribes powerful and proud, wandering on the limitless solitudes after their flocks, prominent amongst them being the Israelites chosen by God to safeguard, with His aid, the original Revelation and prepare the way for a second and greater one; the others, poor and hidden, early isolated from the great mass of the peoples and from the ever-increasing development of civilization, sheltered moreover for ages in far-away regions where they kept a most, if not *the* most, ancient form of culture and religion, reserved by God, as it were, to become in our own days a living witness to the days of old and to the Bible, a book which, being written, so to speak, by the very hand of God, has nothing to fear from the hand of man.

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WITHIN MY PARISH.

Notes from the Day Book of a Deceased Parish Priest.

V. A STAY-AT-HOME.

I SUPPOSE that I should be greatly ashamed of the admission I have to make. It may seem to some minds indicative of an unorthodox point of view. At the same time I feel I must unburden myself of a suspicion I have long entertained. It is just this: I have a notion that in our treatment of the Parable of the Prodigal Son we seldom, if ever, do justice to those who remained at home in order that the younger boy might go forth to taste the delights of the outside world.

Holy Scripture tells us of the father and elder brother. For all we know to the contrary there may have been a sister as well. It has sometimes occurred to me that a highly profitable sermon might be preached with these comparatively humble actors in the Gospel drama as a text. Not that the return of the sinner to his father's house needs any less emphasis (God forbid!), or that his penitence be shorn of the quality that lends it peculiar lustre, but that care be taken to invest the lot of the stay-at-home with the quiet dignity which of right belongs to it and which must, I fancy, be of great worth in God's sight.

How many stay-at-homes there are! We who live in the villages see more of them, perhaps, than do urban folk. Every community has its tragedy, and not the least part of ours is the annual loss of a large number of those who make up the flower of our young manhood and womanhood. During the years of my pastorate I have wished Godspeed to so many of my boys and girls as they went hopefully forth to try their steel in the cruel arena of the great city. Sometimes they return flushed with victory and vibrant with the vitality that occasionally, at least, accompanies success. Sometimes, crushed and broken in body or soul, or both, they creep painfully back, like the prodigal, to the only shelter that is left to them, that of a father's house and a father's love.

In any case there is fairly sure to have been a stay-at-home; someone, most often a woman, who has patiently and uncomplainingly kept the fire on the hearth burning and the light of welcome shining out from the windows.

Our Mary Cassidy is such a one. The essential pathos in a life like hers consists not so much in the sacrifices she has made as in the ease with which we of her little world take them for granted. The bare facts of her life I can give you in a few words. What I fear I can but imperfectly convey is the quality of its real greatness. It is not in my poor power to portray her character in the rainbow tints of beauty that it constantly, although unconsciously, reflects; but I am sure that the Angels have taken cognizance of all its details, and that it will shine forth in Heaven some day in all its glory.

The eldest of a large family, very early left motherless, she saw the fledgelings leave the home nest one by one and wing their flight into the world. There was no one left, save Miss Mary, to stay on and be hands and feet and eyes to the half-blind father. A score of years have come and gone and she is still at her post. The father is living, but he is querulous and fretful at times, and life in the old house cannot always be an easy thing to manage. So far as one can tell by outward sign there is never in Miss Mary's mind a thought of self or a regret for what might have been. Many a time, especially of late years when the infirmities of age have grown upon me, I have gained courage and inspiration from her calm and sweetly placid face.

When one has been pastor of the same flock for over a quarter of a century one will have learned to pick out certain voices and to translate their hidden meaning, just as a trained musician separates the component parts of a great harmony. On warm evenings of the late spring, as we are gathered before Our Lady's altar for the May devotions, I am always able to distinguish our friend's clear voice running through the recitation of the Glorious Mysteries in a plaintive, silvery key that is all its own. It seems to tell me of gentle longings unfulfilled and of aspirations which only God Himself and the Queen of Heaven fully know.

But I do not wish you to infer that the term "resignation" gives an adequate idea of Miss Mary's aspect or bearing. That expression always associates itself in my mind with a sort of solemnness that one cannot at all use in thinking or speaking of her. She is matronly in figure; has a broad, good-humored countenance; and fairly radiates the celestial cheerfulness that

caused St. Francis and his followers to be known among the Umbrian peasantry as the "jesters of the Lord".

All her brothers and sisters are married and have fine families. They usually come back to spend Christmas among us, and no one quite takes the place of "Aunt Mary" in the affections of her youthful nephews and nieces. Her love for children extends far beyond the borders of her own family, so much so, indeed, that at intervals during the year I am obliged to listen to troubled protests entered by the good Sisters of the parish school against the spoiling of their charges.

Miss Mary has a capacity for vicarious enjoyment that I have rarely found equalled. It enables her to fill every corner of her life with warmth and sunshine. To see her standing on her quaint, honeysuckle-covered front porch, with a tiny tot in her arms and a group of older boys and girls at her feet is to have projected upon the screen of one's imagination a picture that is as delightful as it is sacredly suggestive of an entrance into a holy place whither one may not go, unless it be with veiled eyes and reverent feet.

Long ago, as one might suppose, there was a lover; but he had come and gone before my arrival in the parish. Who he was or whence he came I do not know, though why he went away all the world can guess.

The only time I recall having seen a trace of sadness about Miss Mary was once when I gently (and I can see now, ill-advisedly) suggested the Religious Life as a possible contingency in event of her father's death. With a slight catch in her voice and a wistful look upon her face that I shall always remember, she replied: "No, Father. At my age I have nothing to bring our Lord." Her perception of values was truer than mine and expressed with a fine humility of which I am incapable. She recognized with wonderful clearness of vision a fact that I, in my dullness, had entirely overlooked: When God has had His will with a soul all through the years, a Way that might be to the young and ardent one of fulfilled desire may, quite conceivably, prove but a spiritual anti-climax to the man or woman of more mature experience.

VI. A PENITENT.

When one pauses to give the matter a little thought one observes that vicarious penitence looms very large in God's ordering of the world. It has been so from the very beginning. We cannot but pity, in our insufficient way, the dumb scapegoat, loaded with the sins of ancient Israel and sent off into the wilderness to die. Down through the ages the suffering of the guiltless for the guilty has featured prominently, both in the life of the individual and of the nation. There is a sublime pathos in the figures that loom up here and there, bearing their silent testimony to this immutable law—a Hebrew prophet languishing in a filthy dungeon because of his denunciation of an apostate race; a Jeanne d'Arc riding to glorious martyrdom; an Oliver Plunket suffering for the Faith at Tyburn. Each of these, being innocent, performed penance, so to speak, for the sins of the people. It is a fact that we cannot deny; one, certainly, that we cannot explain; but we know that it is.

Arthur Christopher Benson, non-Catholic though he is, treats the question very admirably in one of his charming essays. He thinks it probable, as nearly as I can recollect, that pain and suffering follow certain laws of distribution, just as do force and matter in the physical realm; and that what may mean pain at one point may mean amelioration at another. Expressed in Catholic terminology, note to what conclusions this leads: My pain, my penitence, my suffering, may mean relief for someone on a bed of sickness; it may mean help for someone in temptation, or even bodily peril; or it may mean, best of all, the release of a soul from Purgatory and its entrance into Heaven. This view of the matter has been of great comfort to me, for I see atonement of one kind or another worked out daily in the lives of my people, and in some cases it clothes itself with a majesty that is almost epic.

I have said that Mary Cassidy stands as an example of vicarious enjoyment. I might add that John Kramer is an embodiment of vicarious penitence. I think he is like Miss Mary in that he is unconscious of the rôle he is enacting in the Church's continuous Passion Play.

His part is accompanied with details that are sordid to the last degree. He married in his youth a comely girl whose

people lived at the county seat, fifteen miles away. Shortly after their marriage they came here and settled down on a snug farm two or three miles out of town. For several years they prospered. Two children came: first a boy, then a girl. When the second child was but a tiny baby, vague and disquieting rumors came to my ears concerning the family on the farm. These rumors dealt with the relentless demon of drink that has pursued men and women since the dawn of time. The beginning of the trouble is shrouded in mystery, as is apt to be true in most cases of the sort, for Satan usually prefers to begin his work in darkness rather than in daylight. Some have told me—and the statement seems a reasonable one to believe—that the fearful habit has fastened itself insistently upon various members of the poor girl's family for several generations past, and that a simple prescription given after the birth of the second child gave the devil a loophole for entrance.

At any rate, affairs have gone from bad to worse. John has given a mother's care to the ruddy children, who peep shyly at me when I call at the farmhouse on my parish rounds. The father's hair has whitened and lines of premature age crease his face and forehead. But always there is the strong hand-clasp and the deep-voiced, melodious greeting. As the wife has sunk farther and farther into the depths of misery and sin, the husband has risen to greater and more serene heights. The ascent has been accomplished in the face of difficulties that might well tax the energies of the most dauntless spirit. The climber's feet must have often bled and his heart nearly failed him. The holiness of his life is so genuine that I am constrained to lower my eyes and my voice in his presence.

Just as my gaze turns involuntarily to the pew of the faithful Peter Daily at Sunday Mass, so do I as unfailingly look for John Kramer and his children. I send up a prayer for them now and then, as well as for the poor woman who has not yet made reconciliation with Mother Church. She will come back some day, I know, and John and I are waiting patiently for her return.

If I am sometimes tempted to wonder why these things are, I am led immediately to the reflection that all this is but a small portion of a great design, the scheme of which is not con-

trary to, but beyond, my finite powers of comprehension. Or, put in a slightly different way, it belongs to the process that works and looks toward that "far-off Divine event, to which the whole creation moves".

VII. A MINSTREL.

I have never heard him called anything but Luigi, and his brood of dark-eyed, round-faced youngsters are invariably spoken of as "Luigi's children". There is a family name, but it does not signify greatly, for it is so entirely Italian that we have never been able to thoroughly master either its spelling or its pronunciation. He came to our village ten years ago, and his habitation among us has been like that of some bright bird from a tropical clime that drops into our waiting ears its tale of the wonders from which it has emerged.

At the time of Luigi's coming he was, perhaps, twenty-five years old. My housekeeper appeared in my study one June morning, arms akimbo and a look of distinct suspicion lurking in the depths of her Irish eyes. "Shure, Father," said she, "there's a dago outside that wants to shpake wid ye-ez." As I entered my sitting-room I found myself face to face with a lithe, well-knit figure, set off by a mass of dark, curly hair from beneath which a pair of liquid Southern eyes looked at me with an air of childish inquiry. A soft, well-modulated voice offered the most respectful of salutations, halting painfully the while over the unfamiliar English words. On the floor near by reposed a battered hat, an old stick, and a gay-colored bulging handkerchief, tied in a tight knot and containing, presumably, all its owner's worldly belongings.

The stranger, I managed to make out, had walked all the way from New York. Did I know where he might get work? Now it happened that only the Sunday before, Tim Scanlon, one of my best and most reliable parishioners, had been bewailing to me the fact that he needed help badly and could find none. A few words sufficed to send Luigi swinging away in the direction of the Scanlon farm to a lively tune, called forth, no doubt, by some memory of a *festa* in his native town. As I lingered a moment to listen to the song borne back to me on the summer breeze I could picture the scene quite clearly: the procession winding its way through the crooked streets; the

lighted altars in the dim old church where throngs of worshippers bent low at the passing of their Lord. Then, afterward, there would have been the bands of music in the plaza, the chattering of excited groups in front of the inn, and the throwing of confetti from the balconies high in air.

The months succeeding my new friend's visit were very busy ones with me, and in the cold, wet days of December I was besieged by rheumatism, an ancient enemy of mine. One of my young confrères came over to help me out, and Christmas had come and gone before I was able to be up and about. The Sunday that found me once more singing Mass in my little sanctuary held a surprise for me. When the choir began the Kyrie Eleison I could scarcely believe my ears. Surely, an angel had come from Heaven to add his voice to our faint praise! Never had we heard the like. The sermon gave me opportunity to turn toward the people and my eyes sought the organ gallery without delay. The mystery was explained. The singer was Luigi.

After Mass I asked Tim about our young Italian. He was loud and enthusiastic in his commendation. Such a faithful and hard-working man the newcomer had proved himself! "And the merry lad he is, Father," added Tim in his genial way. "Shure, 'twould shtear your heart away to hear him play the fiddle. 'Tis mesilf that can't kape the childer out av the kitchen afther supper av an evenin'." The fiddle, I learned, was of recent importation and prophesied a permanence of residence in our midst. From that time on Luigi's position was much more that of an institution of recognized importance than that of a mere person. He was always in demand, not only in the choir but at our parish socials. No gathering, in fact, was considered complete without his presence.

The next spring found him working a few acres on shares. Two years more and a modest cottage rose on the patch of land. After this came a mysterious visit to the old country and a return with a blushing daughter of Italy, whom Luigi proudly introduced to us as his wife.

Black-eyed babies followed one another in bewildering succession. If you come with me for a call you will see them rolling about on the floor of the leafy arbor that stretches from

the front door of the cottage to the roadway. Here you may sit and drink a cup of red wine and listen to the strains of the violin as they whirl up and down in a mad riot, while the notes sprinkle the air in a veritable shower of melody.

On a Sunday "Luigi's Gabriella," for that is the name of the plump little wife, occupies a pew in the side aisle and alternately cuffs and kisses the two older cherubs into a semblance of piety. Matrimony and its responsibilities have not alienated the father of the family from his duties as a chorister, an example being thereby provided that some of his neighbors might well take to heart. Mass would scarcely seem like Mass to us now without Luigi's voice in the choir, and on festivals his violin as well. I wonder if the dear fellow at all realizes how many heartaches he has helped to cure or to how many souls he has preached his musical message of peace and pardon?

Sing on, Luigi, gentle minstrel of God, sing on! May He give us a deeper appreciation of your songs, and so shall we be better able to understand the harmonies of Heaven when we come (as may we all, in His Mercy) to stand before the Throne.

IS THE SACRIFICE OF THE MASS THE SACRIFICE OF THE CROSS?

II.*

THE BISHOP'S FALSE NOTION OF SACRIFICE.

As the Council of Trent indicates and all theologians agree, a sacrifice contains three essential elements: (1) priest, (2) victim, and (3) immolative offering. The Bishop entertains an incorrect notion of the third essential element which leads him sadly astray. He distinguishes the offering and the immolation as two acts where they are but one. Offering is the "genus", and destruction the specific difference. If the object is offered to God by *handing it over* to the temple to be used in the service of God, it is a "gift", a "donum"; but if it is offered to God by *destroying* it, we have a sacrifice. The

* The first installment of this paper appeared in the March number, pp. 297-315. On page 305, eleventh line from foot of page, *crumentam* should read *incrumentam*.

offering and the immolation are one. But to prop up his novel theory his Lordship invents a new definition of sacrifice: "*The offering* to God by a priest of a victim that *is* slain. He divides the "species", sacrifice, into its genus and specific difference and then marshals them forward separately. By the same token, in dealing with a man (a rational animal—animality the genus and rationality the specific difference), he would insist on speaking to "animality" first and "rationality" afterward. As against this it must be borne in mind that destruction and sacrificial offering are one and inseparable and any subsequent offering of the victim slain is merely intended to express more fully and bring home more clearly to the minds of men the purpose and effects of the sacrifice.¹⁸ Aside from being a development of the sacrificial idea contained in the immolation, a subsequent offering would be nothing but a gift.

TRUE IDEA OF SACRIFICE.

But the concept of handing over a gift to God even in the shape of a victim is altogether foreign to sacrifice. In offering a gift, we deprive ourselves of it to devote it to God. But the notion of sacrifice is immeasurably higher and greater and more sublime. In sacrifice man offers himself by proxy to destruction to proclaim God's absolute dominion over him as his Creator and his acceptance of death in punishment of sin. "Therefore," says St. Thomas, "the holocaust was entirely burned in order to express the idea that just as the whole animal was dissolved into smoke and ascended upward, so the whole of man together with all that are his, is subject to God's dominion and should be immolated in His honor."¹⁹ God is the plenitude of being, the alpha and omega, or in other words, the whole alphabet of being from the first letter down to the last, so that outside of Him there is no real being

¹⁸ "Haec eadem sacra immutatio, quatenus in Dei cultum et honorem fit, est ipsamet oblatio sacrificativa, quia per eam res oblata humanis usibus inepta redditur Deoque dicatur et in illius cultum transfertur. Non igitur his vocibus (oblationis, consecrationis, immutationis) actiones diversae significantur sed una et eadem sub diversis respectibus." (Suarez, De Euch. disp. 73, Sec. 5, n. 2, etc.) "Cum ergo effusio, non vero sparsio sanguinis, uti Protestantes docent, forma est sacrificii, sparsio sanguinis non nisi *liturgica explicatio et actus solemnior* est ejus, quod in sanguine effundendo jam erat factum." (Zschokke, *Hist. Sacra*, sect. 26.)

¹⁹ I-2, 102, a. III, ad 8.

but only shadows of His infinite perfections. Man then is nothing before God. Should he acknowledge this relation of dependence? If he sins against his Creator, should he acknowledge that he deserves to go back into the nothingness whence he was drawn? The Bishop will not allow it. "God," he writes, "will not annihilate us" (a fact which nobody questions), and therefore we should not acknowledge the truth that by our sins we deserve it. We must temper the transports of our devotion by the dubious tenets of his philosophy. But why was the substitute for man in the holocausts of old not only slain but totally destroyed by burning? Was it not to proclaim that man merited destruction to satisfy Divine Justice for sin? King David was not hampered by any such regulations as the Bishop's when he cried out: "My substance, O God, is as nothing before Thee";²⁰ nor was Isaiah when he exclaimed: "All nations are before Him as if they had no being at all, and are counted to Him as nothing".²¹ Was it not because of His absolute dominion as Creator that God said to Adam: "Unto dust thou shalt return"? Acting on his Lordship's advice, Adam might have said: "There is no wisdom in slaying me, because I am created for Thy glory and I cannot glorify Thee by ceasing to be." Yet in spite of such protest "death passed on all men in that all have sinned".²²

SUBSTITUTION FOR MAN FOUND IN SACRIFICE.

As God's right to inflict death on man springs from His rights as man's Creator, sacrifice, historically considered, expressed the relation of the creature to the Creator, of total dependence on the one side and supreme dominion on the other, because it is the expression of the acceptance of death inflicted on man by the Creator by right of His creatorship. But "God so loved the world that He gave His only-begotten Son" as a substitute to atone by His own death for sin and win back life for man, but He also ordained that man should continually confess what he deserved by slaying a substitute in his stead, as was done in the sacrifices of old. Rejoicing that God was satisfied with a substitute, man gladly offered

²⁰ Ps. 38: 6.

²¹ 40: 17.

²² Rom. 5: 12.

the sacrifices required, realizing that thus the Divine anger was appeased and that he would be again admitted to the friendship of God, symbolized in the sacrificial meal and in Holy Communion.²³ Sacrifice therefore differs *toto coelo* from a gift. It is a sacred sign instituted by God and having the most sublime signification that man is but dust and ashes before the overwhelming majesty of the Creator. To consider it merely as an offering or gift made to God is to destroy the highest and greatest act of worship that man can pay to his Maker.²⁴

HOW TO FIND THE ESSENTIALS OF SACRIFICE.

"But," objects the Bishop, "we must find the true idea of sacrifice in the great Ritual Code, the Book of Leviticus, given by God to His people, and not gather it from any human or pagan theory." Yes, but in searching for the formal constituent of sacrifice amidst the multitude of ancient ceremonies, we must not depend, as the Bishop does, on a kind of spiritual scent, but must have some solid selective principle to guide us. The essentials of sacrifice must be *common to all sacrifices* and moreover must be found in the great sacrifice of all sacrifices—the sacrifice of the Cross. But on the Cross, which the other sacrifices merely prefigured, we have (1) priest, (2) victim, and (3) immolation, and therefore anything else found in other sacrifices may be integral but cannot be essential. Because in the Old Law the victim was slain outside the holy place, sometimes not by the priest but by a layman, and the priest entered the holy place with the blood and offered it there to God, the Bishop concludes that the offering of the blood by the priest, and not the slaying of the victim, was the sacrifice. But when did Christ, the priest of Calvary, come back after His death and offer "the slain victim" to His Heavenly Father? This shows conclusively that the immolation alone, not the after-offering, is essential.

²³ "Per occisionem animalium significatur destructio peccatorum, et quod homines erant digni occisione pro peccatis suis ac si illa animalia loco eorum occiderentur ad significandam expiationem peccatorum." (S. Thomas, 1-2, q. 102, A. 3, ad 5.)

²⁴ "In oblatione sacrificii non pensatur pretium occisi pecoris, sed significatio, qua hoc fit in honorem summi Rectoris totius universi." (St. Thomas, 2-2, q. 85, A. 2, ad 2.)

OFFERING OF BLOOD NOT AN ESSENTIAL PART OF LEVITIC
SACRIFICES.

"Was the sacrifice done and over when the animal was slain?" asks the Bishop. "If so, how could the priest offer the same sacrifice, by simply offering the blood, especially when he had no share in the slaying?" If the victim had still to be burned as in the holocausts, and thus totally destroyed, the sacrifice could not be over until this second destruction, which was always performed by the priest, and which corresponds to the second consecration of the Mass, was completed. But if as on the Cross the death of the victim was the only destruction, the offering by the priest of the blood of the slain victim would be an integral part of the ceremony, provided the priest slew the victim either *per se* or *per alium*. But if the blood came from some butcher shop, or if the priest had no hand in shedding it, the offering of it would not constitute even the integral part of a sacrifice. In certain of the olden sacrifices laymen performed the *material slaying*, but under the visible direction and orders of the priest, who had previously examined the victim for any of the seventy-two defects that might cause its rejection, and then pronounced it perfect and instructed the layman to slay it while he himself caught the streaming blood in the silver or golden vessel for that purpose. Christ offered Himself in sacrifice on the Cross, although He did not perform the material slaying, which was done by His executioners. But He freely delivered Himself into the hands of His enemies and did not ward off, as He could have done, the material cause of death, but accepted it and by so doing rendered it sacrificial, His will thus becoming operative in the external slaying. It is not true, therefore, that the priest was deemed to have offered sacrifice because he simply handed over to God the blood of the victim slain by a layman. In order to offer sacrifice the priest must perform the sacrificial action either himself or through the agency of another, and it is because in the Bishop's theory the priests of the New Law could not perform the sacrificial action (the bloody immolation), that they would not be sacrificing priests, nor would they offer any real sacrifice. In the Mass they would only present Christ to God clothed in the white and red garment of bread and wine. There is no *status*

victimae, because in this view the words of consecration do not render Christ a victim; and the *status victimae* of Calvary, the result of the bloody immolation, ceased with the Resurrection. If this is a sacrifice, then the presentation of the first-born in the Temple would be also a sacrifice.

PRIEST MUST NOT ONLY HAVE INTENTION, BUT MUST
IMMOLATE VICTIM.

To obscure the question the Bishop says that it is the previous offering by the priest that makes the material slaying a sacrifice. But that is not the point at issue. When it is said that a priest is one of the essentials in sacrifice, it is understood that he must do his part and have the intention of sacrificing. But unless this intention leads him to perform *per se* or *per alium* the immolation of the victim, there will be no sacrifice. The priest must have the intention of baptizing, but this will not effect the regeneration of the child unless he pours on the water and pronounces the words. And if the child had previously been privately baptized, the priest may supply all the ceremonies which are forbidden to the laity and which are more expressive of the effects of baptism than baptism itself, yet "he will not be deemed" to have baptized the child, notwithstanding all his intention and all his ceremonies.

DESTRUCTION THE FORMAL ESSENCE OF SACRIFICE.

Intention, moreover, is generic and common to all priestly offerings and we are looking for that which formally distinguishes sacrifice from all other offerings, and that is the destruction of the victim. When the Bishop says that I put the whole essence of sacrifice in destruction and imply that he also does so, he loses sight of the fact that we are discussing the formal essence, or, as he likes to put it, the formal constituent of the essence, and not the whole essence of sacrifice. There is no dispute about the necessity of the first two of the three essentials, priest, *res oblata*, and immolation. But the "priest" may do his part and the *res oblata*, for instance, the first-fruits, the first-born, bread and wine, gold and silver, etc., may be handed over to God by the priest and yet he makes merely a gift. What does the priest have to do to the

object to make his action a sacrifice and thus distinguish it from all other offerings? He must destroy it, and so destruction or at least quasi-destruction is the formal constituent that makes an offering a sacrifice. And the Bishop writes: ²⁵ "We are not to look in the Mass for the destruction *essential to sacrifice*." He deprives the Mass of an essential element, although the Council of Trent teaches that in the Mass there is "*verum et proprium sacrificium*".

"The Cross would not have been a sacrifice without the offering and consecration of the Last Supper." The Last Supper was not necessary to make the Cross a sacrifice, historically or otherwise, but Christ's intention to offer Himself, as explained above, was all sufficient. A priest may leave out the ceremonial offering (the Offertory of the Mass) and his intention will achieve the consecration; and if he should collapse the second after the consecration, the priest who completes the Mass will not be deemed, despite the best of intentions, to have offered the sacrifice.

TRENT TEACHES A TRUE AND REAL IMMOLATION IN THE MASS.

When the Council of Trent juxtaposes the words "bloody immolation" and "unbloody immolation" ("*cruenta immolatur*," "*immolatur incruente*"), it shows us that it takes the word "immolation" in the same sense in both phrases, and therefore just as bloody immolation means *real* immolation, so does unbloody immolation mean an immolation that is real. The same truth follows from the other definition of the Council that the Mass is a "*verum et proprium sacrificium*". This excludes all mystical and merely pictured immolations from the formal essence of the Mass.

THE MASS VISIBLE IN ITS CHARACTER OF A SACRIFICE.

A visible, sense-perceptible sacrifice, such as the Council defines the Mass to be, must be visible in its formal character of a sacrifice, and therefore the *status victimae* and the immolation must be sense-perceptible. Moreover, when a sacrifice is declared to be visible, it means man's senses will inform him that a sacrifice has taken place without going through a

²⁵ ECCL. REVIEW, Oct., 1913, p. 413.

process of abstract reasoning. In other words, the *status victimae* is *directly and immediately perceived*; it is something objective, not merely subjective, as in the case of mystical slaying, where the sacrifice is only in the mind reflecting, with no objective change in the object offered.

THE DESTRUCTION POINTED OUT BY FRANZELIN CONSIDERED
AS "VISIBLE".

Let us now take the facts. The priest pronounces the words of consecration: "This — is — my body." On the one side, visible to all eyes as well as to the priest's, we have a small piece of bread designated by "this". On the other side, there is the glorified Christ Himself in His natural human form; for when a living man says within our hearing, "This is my body", we can only think of his living body in its ordinary guise. But no sooner are the words uttered than, lo! Christ has been transformed into the condition of a particle of bread. The effect to our eyes is just the same as if the accidents of Christ's body were converted into the accidents of the bread when the substance of the bread was converted into the substance of Christ's body. But if the accidents of the bread as well as the substance had been converted into Christ's body, the priest would hold the living Christ visible in his embrace. But the accidents of the bread are not converted; they remain; and the words force Christ to become present under them. These accidents, however, are quantitative; they occupy space and exclude any other actually extended body from their place. Christ, therefore, cannot retain His own natural quantity, form, and beauty, and be clothed at the same time with the accidents or rather species of bread. Consequently when Christ becomes present, the accidents of the bread strip Him, not of His clothing as on Calvary, but plane off, so to speak, His natural human, visible, tangible form. By physical necessity, *vi specierum*, He must be deprived *in statu victimae* of "totum suum esse accidentale actuale". It requires a special miracle of bilocation to keep Christ present in Heaven after the consecrating words are pronounced and another to prevent the species from actually tearing His human visible form from Him as He becomes present under the species on the altar. But in a *visible* sacrifice only

sense-perceptible effects can be considered, and these miracles are outside the domain of sense: they are invisible and not adverted to directly by those who witness the sacrifice; and their nature is unknown to millions and millions of worshippers of all ages. The people see that by the sword-stroke of the slaying words, which are sense-perceptible, Christ is reduced from glorious human form to the condition of inanimate matter. Objectively and in the domain of physical nature there is a vast difference between Christ present in His natural form and present under the form of bread. "I saw," says St. John, "in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about with a golden girdle. And his head and his hair were white as white wool and as snow, and his eyes were as a flame of fire. And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters." With this vision before their minds, placed there by the words of Christ Himself announcing the presence of His body, the worshippers look to the altar, but the vision is not there and they behold Christ stripped of all beauty and comeliness, of all the appearance of a human being, and reduced to the form of lifeless, speechless bread.

This is certainly quasi-destruction *cum fundamento in re* and is amply sufficient to express the signification of the sacrifice, to wit, that God's dominion over the human race is so absolute by reason of His creatorship that He is worthy that, to satisfy His justice for man's sinfulness, not only the whole race should die, but that even the Divine substitute of infinite dignity should be reduced to inanimate matter.

This is the DeLugo-Franzelin teaching, considered not philosophically but from the standpoint of the ordinary spectator, as a visible phenomenon in the physical world. The *status victimae* pointed out in this opinion is sense-perceptible and within the grasp of all and enables all to take part in the public social worship of sacrifice intelligently, as they are required to do.

THE COUNCIL OF TRENT FAVORS FRANZELIN'S THEORY.

When the Council of Trent defined that the Mass is not a bloody but an unbloody sacrifice, it taught that the Mass con-

sidered in its character of a sacrifice has an immolation such as is usual in unbloody sacrifices and that, although Christ, both at the Last Supper, where he was still mortal and passible and still subject to death, and on our altars, is a living being, He was not to be sacrificed in the Eucharist in the manner usual in things that have life, but on the contrary in the manner customary in things without life. In the Levitical unbloody sacrifices, the immolation consisted in reducing the object offered to a lower state of existence either by fire or some other destructive agency. A similar immolation therefore is demanded by the Council for the Sacrifice of the Mass, when it says that it is an unbloody sacrifice. The De Lugo-Franzelin theory is the only one that shows such an immolation as that required by the Council.

THE WORDS OF CHRIST HARMONIZE BEST WITH FRANZELIN'S THEORY.

In the words of institution,—“This is my body which *is given* for you” and “This is my blood which *is shed* for you”, Christ expresses the sacrificial idea of the Mass in the phrases: “which is given for you” and “which is shed for you”. They cannot be referred to the Cross but only to the Mass, because in Greek the present tense is used and the expression, as in Greek, “This chalice [this blood as in this chalice] is shed for you”, must refer to the present and cannot possibly be applied to the Cross. But in Scriptural usage the words, “is shed for you”, “is given for you”, are synonymous with “is offered in sacrifice for you”. Consequently, “My blood which is shed for you” means either (1) really shed, or (2) mystically shed, or (3) generically sacrificed for you. But it can only mean “sacrificed for you”, because there was no real blood-shedding at the Last Supper, and mystical blood-shedding has no warrant in Scripture and is merely invented to overcome a difficulty.

Besides, the phrases employed by Christ, “body which is given for you”, “blood which is shed for you” apply to the same sacrifice and express the same sacrificial notion, and therefore must have the same meaning. But in the first phrase it cannot possibly mean “is mystically sacrificed for you”, because it is the separate consecration of the blood afterward

which *vi verborum* produces the mystical sacrifice. Therefore, the second phrase, "is shed for you", which has the same signification, does not mean mystical slaying, but simply "is sacrificed for you". Moreover, in the theory of mystical slaying, the consecration of the bread does not place Christ on the altar as immolated or *in statu victimae*, and He is as far from being sacrificed thereby as when born at Bethlehem. In this opinion then the words of Christ, "This is my body which is sacrificed for you" here and now before the consecration of the blood, would not be true; but they are true in De Lugo's theory, wherein both the body and the blood are distinctly sacrificed, as Christ declares, and the double consecration forms that sacred sign to which God has attached the signification of sacrifice and which He so combined that it might picture forth and remind men of the Passion.

MYSTICAL SLAYING APPLIED IN THE VISIBLE WORLD.

A man is condemned to electrocution and the executioner fastens him to the electric chair, which he has previously carefully insulated, and then turns on the required voltage, but it has no effect on the condemned man because he is insulated. The executioner reports to the judge that he has carried out the sentence of the court, but in a mystical manner. He turned on electricity enough to kill the prisoner and it would have done so "*vi electricitatis*", if the man had not been insulated. It was a mystical execution similar to the mystical slaying of Christ in the Eucharistic Sacrifice, where *vi verborum* the blood would be separated from His body, if He were not impassible. The executioner is reprimanded for trifling with the court's orders and told to remove the insulation and turn on the full current. He does so and the condemned man is at once transformed into a few drops of wine and a small particle of bread. These he brings to the judge and reports facts. But Bishop MacDonald appears and protests that "the man was not executed at all. The man is in heaven and there is no change in him under the form of bread and wine." "Will it ever be possible for this man to regain his human form and live and act again on this earth?" asks the judge. "Not without a divine miracle," the Bishop replies. "The sentence of the court has been duly carried out," de-

cides the judge. In a similar manner the De Lugo-Franzelin theory points out a real immolation in the Eucharistic Sacrifice.

IS THE VICTIM VISIBLE?

"But," exclaims the Bishop, "how can there be in the Mass a destruction that is visible to the senses if the victim is invisible?" The victim is only invisible as regards His natural human form, but He is sense-perceptible in His form of bread.

"But we cannot say that the victim is sense-perceptible because the species can be seen," urges the Bishop. In that you have Christ Himself against you. He affirms that what you feel and see and taste is His body. The pronoun "This" does not denote something invisible and beyond the ken of the senses. To use it to draw attention to something invisible and intangible would be against the propriety of language and absurd. And our Lord Himself says: "This, i. e. what you hold in your hand and see and feel, is my body." It must therefore be sense-perceptible. For a visible sacrifice it is sufficient that the victim *in termino a quo* be *in se* sense-perceptible and capable of being transformed into a *statu decliviori*. The victim *in termino ad quem* must be sense-perceptible, and it is so in Franzelin's theory, as just explained.

BISHOP MACDONALD'S OBJECTIONS.

"But disappearance as such," objects his Lordship, "is not destruction." Disappearance in the highest form of humanity which results in reappearance in the lower form of inanimate matter is certainly destruction equivalent to real *quoad nos*. "But Christ did not disappear in human form because He was not present," continues the Bishop. He virtually disappears because the words in their ordinary sense announce the presence of Christ's body in its natural living form and we look and behold Him as bread.

"There is no real destruction when Christ ceases to exist in visible form in the Eucharist, because He has His visible form in Heaven," is another objection. The fact that Christ can be supernaturally in two places at once does not determine the conditions of His existence as present on the altar. For wherever He is, He should be there in His natural form and the absence of that form on the altar is not primarily ac-

counted for by its presence in Heaven, but by the physical impossibility of His having two forms, the form of bread and the form of man at the same time and in the same place. It is primarily *vi specierum* that Christ is deprived of His visible human form, and sent downward on the way toward nothingness from glorious human life to the condition of things inanimate, and this is certainly destruction to all practical intents and purposes. He cannot, does not, and never will walk and talk and act in the Blessed Sacrament as He did when upon earth. The effect of transubstantiation upon Christ is *quoad nos* the same as death.

"But," insists the Bishop, "our Lord made Himself impervious to the senses and disappeared from the presence of His apostles, and yet He was not destroyed nor sacrificed." Yes, but His disappearance then was not the result of a destructive action which forced Him to become present under the accidents of bread, where *vi specierum* His human form is torn from Him and He is clothed with the shroud of bread. When He disappeared from the sight of His apostles, He was free to reappear again at will; but in the Mass, *His presence is bound down to matter*, circumscribed by matter, and prevented by matter from seeing, hearing, speaking, acting, etc., as we naturally do.

"One hardly knows how to characterize a statement like this: The consecration effects the reduction of Christ's body and blood to the *state* of inorganic matter," exclaims the Bishop with a gasp. Although I did not say "reduced to matter" but "to the *state* of matter", his Lordship *affects* to believe that the words mean that Christ is absolutely turned into matter, and he also finds fault because "inorganic" is used as synonymous with "inanimate",—the first meaning given in the Century Dictionary. The words which the Bishop cannot understand are those of Cardinal de Lugo: "Reducere illud corpus *ad statum* cibi comestibilis fuit quasi occidere illud non physice sed humano modo."

"You quote Bellarmine with approval," argues his Lordship, "and yet he holds that living things in the Old Law were sacrificed by slaying." Bellarmine was cited to prove that *real* destruction is found in all the olden sacrifices and it was expressly stated that destruction by death was not required to express the sacrificial idea.

"This view would make the Mass a sacrifice independent of the bloody immolation on the Cross," concludes the Bishop. In the sense that the bloody immolation does not constitute the formal essence of the Mass, it is independent thereof, and has its own unbloody immolation, as the Council of Trent teaches. But the Mass depends on the Cross for the merits it applies, and has the same Priest and same Victim and is so performed that it gives a representation of the bloody immolation of Calvary. This representation is not something extrinsic, but intrinsic, because the double consecration which gives the representation is intrinsic.

The formal essence of the Mass then is in the Consecration in as far as it effects the reduction of Christ's body and blood to the state or form of inanimate matter, depriving them of their visible natural form and clothing them with the form of lifeless matter. This is the De Lugo-Franzelin theory with the modification that a sacrifice, being something visible, is apprehended directly and not reflexly, and therefore all the requirements of a sacrifice are fulfilled, without a philosophical examination, when we see that, according to the ordinary laws of nature, destruction in the realm of sense must have taken place. As soon as the faithful understand the Real Presence, they grasp at once, without further reasoning, that marvelous exinanition, between Christ in the beauty and majesty of His human form and in the form of bread, and they already have the sacrificial idea of the Mass, as explained by De Lugo, which is consequently common to all believers, although they may not comprehend its full significance. No priest can pronounce the words of Consecration without bringing that same stupendous exinanition clearly and vividly before his mind, thus daily apprehending the very essence of his sacrifice. This theory, moreover, as we have shown, is the only one which squares adequately with the Divine words of institution and expresses fully the mind of the Fathers of the Church and the Council of Trent. It deserves, therefore, to be put forward in the forefront of our explanations of the Eucharistic Sacrifice and a thoughtful discussion of its merits in comparison with the other opinions can only serve to bring out more clearly its manifest superiority and intrinsic truth.

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THE CROSS AND CRUCIFORMS.

CONSIDER the popularity and the universality of symbolism. How widespread is the tendency of the human mind to employ emblems. Whatever has touched the heart of man, moved his spirit, roused his enthusiasm, or knit him more closely to his fellow-man, has invariably been represented by some symbol. The love of emblems is innate to the human race, and the use of symbolism universal in human history. This feature in man's character may be strange, but it is none the less powerful; and it is the failure to fully recognize this trait which accounts for the fact that the Iconoclasts and Puritans have never been able to obtain more than a partial and transient victory.

EVOLUTION OF SYMBOLISM.

Of the several influences tending toward symbolism, among the earliest, and the most natural, must be regarded that of the family or tribal bond, carrying us back to the patriarchal age with all its simplicity. We find the use of symbolism among the divinely directed patriarchs of early Old Testament times. The bestowal by Jacob of his last blessing upon his sons affords us the earliest allusion to the family emblem. There we find reference made to the Lion of Judah, the Serpent of Dan, the Hind of Naphtali, the fruitful bough of Joseph, and the other symbols of the twelve ancestors of the human race. But this use of emblems is not restricted to Judaism; not confined to a divinely directed and divinely elected people. We find that the use of symbolism is variously in vogue also among the highly cultured and highly civilized pagan races in every stage of the world's history. In far-off China the flowers serve the same purpose. And, without multiplying examples, one might refer to the ancient Greek tribes. But a closer analogy to the use of the cross meets us when we recall how, in all ages, the gods have been suggested to their worshippers by signs and symbols: the thunderbolts of Jove, the lyre of Apollo, the caduceus of Mercury, and the hammer of Thor, are all obvious examples. But stranger still, perhaps, is the universality of the use of symbols among the quite unenlightened and savage aborigines. Indeed the custom of select-

ing some natural object to denote the idea of the family was well-nigh universal. A striking parallel to the emblems of the twelve tribes of Israel is found in the totems of the North American Indians. And the inhabitants of the East Indies are as familiar with the spirit of totemism as their brethren of the far West. In Africa, the Hottentot and the Bechuana, as well as the other tribes, distinguish their fellows by the figure of some animal. And among the aborigines of Australia the same practice obtained under the name of Kobong.

The next development of symbolism was the adoption of national symbols. This was but a natural and inevitable extension, consequent on the nation, and not the tribe, coming to be regarded as the political unit. Hence we have the Roman eagle, the white horse of the Saxons, the black raven of the Danes, and the numerous national emblems of more modern times. Consider, too, the parallel suggested by the heraldic crests of both medieval and modern times.

Many of the above-mentioned uses had their origin, no doubt, in the general illiterateness of the times. When the use of letters was almost unknown, the emblem expressed eloquently what written characters would have rendered meaningless. But what is significantly strange is that, while learning has spread, the popularity and employment of symbols has not decreased. Every year, the proverb "Time is money" becomes more and more true. And as each succeeding age grows more competitive and more scientific, the more will be the recourse to abbreviations and symbolisms. We find it in the increasing tendency to use symbols (shortened forms and formulæ) in expressing Euclidian results and mathematical truths and processes; and in the zodiacal signs used in Astronomy and Botany. The fact is that man gives a ready welcome to that which, by a few strokes or a simple outline, sums up for him the expression of a great truth.

Take as an instance the cross and ball, so universally marked on Egyptian figures. It is a circle and the Greek letter Tau (T). The circle signified the Eternal Preserver of the World, and the T is the monogram of "Thoth" (the Egyptian Mercury); and signifies wisdom. An adaptation of this cross and ball is the coronation orb: a sphere surmounted by a cross; and an emblem of empire introduced in representation of our

Saviour. In this case the cross stands above the ball, to signify that the spiritual power is above the temporal.

THE CROSS.

The cross is said to have been made of four different species of wood (the palm, cedar, olive, and cypress) to signify the four quarters of the globe.

And what figure is so expressive of the Christian's faith as the Holy Rood? To the ignorant, as clearly as the learned, the cross speaks of the sufferings which purchased our Redemption; of the life of sorrow, and death of agony, voluntarily undergone by the God-Man. The crucifixion of our Lord is an object-lesson on the life of self-abnegation, and the daily cross-bearing to which His followers are pledged. To the faithful it foretells also that flashing of the sign of the Son of Man across the heavens which shall announce the end of time. In the sacred sign of the cross is summed up and symbolized the Christian's faith, the Christian's life, and the Christian's hope.

PRE-CHRISTIAN USE OF THE CROSS.

We are accustomed to regard the cross as being wholly a Christian symbol, originating with the crucifixion of the Redeemer. This is quite erroneous. In ages long anterior to the birth of Christ—and even in the Christian era, in lands quite untouched by the teaching of the Church—the cross has been used as a sacred symbol. The Aryan tribes, who were the ancestors of most of the European nations, so regarded a cross of curious form, whose four equal arms were all turned midway at a right angle. The excavations of Dr. Schliemann, on the site of ancient Troy, have brought to light some discs of baked clay which had a cross stamped on each. Two such cakes (or buns) were discovered at Herculaneum.¹ The ancient Greeks also used the cross frequently on their sculptures. The Tau cross is found in Egyptian inscriptions; and was above referred to when speaking of the Cross and Ball. The Spanish conquerors of Mexico found the cross already an object of reverence among the Aztecs, who carved it on the walls of their temples, on their amulets, and on their pottery.

¹ Might not these be the origin of our Good Friday hot-cross-bun?

Among the North American Indians specimens of shell-work, engraved with crosses of various forms, have been unearthed from their mounds. The Bacchus of the Greeks, the Tammuz of the Tyrians, the Bel of the Chaldeans, and the Odin of the Norse, were all symbolized to their votaries by a cruciform device.

THE CROSS AN EMBLEM OF DEITY.

It is interesting to note, moreover, that the cross was with general frequency regarded as an emblem of deity. The Buddhists of Tibet see in it a mark of the footprint of Buddha. To the Egyptians the cross was a symbol eloquent of a future life. To the Aryans it spoke of fire—itsself emblematic of life. And the Mongolians lay it—drawn on paper—on the breasts of their dead. In all this the Christians of the Apostolic age would have rejoiced, regarding it as a universal prophecy of the cross of the Blessed Redeemer; just as they drew a similar lesson from the frequency with which the cross forms, more or less roughly, the shape of the ordinary implements of man's handicraft, and weapons of warfare, and symbols of dignity or office.

PRIMITIVE USES OF THE FORM OF THE CROSS.

In his Apology to Emperor Antoninus Pius, Justin Martyr says: "Consider all things in the world, whether without this form they could be administered or could have any community. For the sea is not crossed except that trophy which is called a sail remain safe aboard the ship. Nor is the earth ploughed without it. Diggers and mechanics do not their work except with tools of this shape. And the human form differs from that of the brute beasts in nothing but in being erect, and having the arms extended. The power of this figure (the cross) is even shown by your own symbols, on what are termed *vexilla* and trophies, with which all your processions are made, using these, even though unwittingly, as signs of your authority and dominion."²

In the Christian use of the cross some have tried to trace the mere survival of a heathen custom. In spite of a few parallels

² The *vexillum* was the standard, or military ensign; especially the red flag hoisted on a general's tent, as the signal for battle.

as curious as those above referred to, it is clear that such is not the case, from the fact that amongst Christians the cross symbolizes the Faith—not as an arbitrary or mystic sign, but as the natural expression of an historic fact.

A material representation of the cross was seldom (and never of the crucifix) used in the first and second centuries of the Christian era. The Christians of the first and second centuries seldom ventured to employ any material image of the Cross. And, under the circumstances, this is only what was to be expected. To have erected crosses in their houses, or to have worn them on their persons, without running great danger to themselves, or risking an insult to the holy sign, would have been impossible in times of heathen ascendancy. Furthermore, in days when crucifixion was still the most degrading of all forms of punishment, and the cross was to the world at large a more infamous figure than the gallows are now to us, it must have been very difficult, even for the followers of the Crucified Redeemer, to rise entirely above the common sentiment of their age. The intense horror suggested by the "accursed tree"—before the hallowing associations of Christianity ennobled it—is well illustrated by Cicero, in one of his Orations: "Let the very name of the cross be banished not from the bodies only, but from the eyes, the ears, the thoughts of Roman citizens!"

THE "GRAFFITO BLASFEMO".

The earliest known attempt to depict the crucifixion of our Saviour illustrates the fact that it was the worship of a Crucified Man which struck the contemporary heathen as especially incomprehensible. In the year 1857, a wall in the Palatine Palace at Rome which had been hidden from sight for centuries, was laid bare, and displayed a rude sketch which has been named the "Graffito blasfemo". It represents a human form, with an ass's head, extended on a cross; and a man standing before it, wearing a short tunic and with his arms upraised; while beneath, in very rudely formed Greek characters, is the following inscription: "Alexamenos adores his God". This rude sketch is scratched on the wall—doubtless by some palace slave in ridicule of a comrade—and is attributed to the close of the second century. It was undoubt-

edly intended as a blasphemous scorn at the manner of the Saviour's death, and alludes to the strange calumny first flung by the Gnostics at the Jews—and then hurled by the heathen at the Jews and Christians alike—that they paid divine honors to an ass.

At this period the faithful contented themselves with only a suggestion of the holy sign—such as the combined X and P, (the first two letters of the name Christ in Greek) ; sometimes indicating the X with a transverse stroke across the P. Nothing more definite than this, and dating from primitive times, is to be found in the many inscriptions in the Roman Catacombs, where the Christians worshipped, and buried their dead, down to at least A. D. 260.

But at private devotions, and also in public, when occasion demanded an open confession of their faith, they early adopted the habit of making the sacred sign. As is shown in the caricature just described, they prayed with their arms spread crosswise; and amid the tortures of martyrdom, when the savage uproar drowned their voices, or their failing strength denied them power to speak, their arms crossed above their heads bore mute, yet gloriously noble, testimony to the steadfastness and verity of their faith.

Writing in the second century, Tertullian says: " In every undertaking, on coming in and going out, on dressing or washing, at the bringing of lights, on going to bed—in whatever occupation we are engaged, we imprint our foreheads with the sign of the cross ". And to the universal use of this practice in the primitive ages of Christianity might be added the testimony of many of the most eminent of the Fathers, as St. Athanasius, St. Ambrose, St. Augustine of Hippo, St. Basil, St. Chrysostom, St. Cyril of Jerusalem, St. Cyril of Alexandria, St. Ephrem, and St. Lactantius; all of them writers flourishing in the fourth century.

Two important historical events greatly helped the increase in the use of the material cross. They were (1) the conversion of the Emperor Constantine, and the claim of St. Helena, the Empress-mother, to have found the true cross; and (2) the outbreak of the Crusades.

CONSTANTINE'S VISION AND DREAM.

Eusebius, the biographer and friend of the Emperor, has recorded the account of Constantine's vision as related to him by the Emperor himself. How, when Constantine was marching against Maxentius in 312 A. D., a vision of the Cross, with the words: "In this Sign conquer," was vouchsafed to him; and the dream that followed instructed him to inscribe the sacred symbol on the imperial banners. In compliance with the command, a superb banner was made. It was a cross-staff, from which was suspended a silken square, embroidered in jewels and bearing the sacred monogram; and under this standard (the Labarum) the army marched to victory.

Henceforth, not only was Christianity tolerated, but it was placed even under imperial protection. Moreover, the crucifixion ceased to be a form of punishment; and the cross began to be regarded with honor. Indeed, a cross (of gold and bejeweled) was, by Constantine's orders, placed in the chief hall of the palace; and the imperial coinage began to bear, with increasing frequency, the impress of the cross. Sometimes the Emperor is depicted, as in a coin of Constantine II, holding the Labarum in his hand; or, as in the coins of Jovianus, he carries an orb surmounted by a cross; while the later emperors stamped their coinage with the cross itself, often surrounded by a laurel crown.

Feeling that the danger of any insult to sacred places and religious emblems was now removed, the Christians commenced erecting churches more worthy of their holy rites and glorious faith than the Catacombs and rooms which they had been compelled formerly to use; and the cross began to take its appropriate place in the decoration of their churches. Be it also noted that, two centuries later, in the reign of Justinian (A. D. 527-565), it was ordered that every church was to be surmounted by a cross.

FINDING OF THE TRUE CROSS.

Closely connected with Constantine's conversion is the discovery of the Cross by St. Helena, his mother. In 325, the first general council met at Nicæa to condemn the Arian heresy. The same year St. Helena journeyed to Jerusalem in quest of the Holy Rood. Tradition had preserved the site of

the Crucifixion, so excavations were begun which first disclosed the Holy Sepulchre, over which—to conceal and desecrate the spot—a temple to Venus had been erected. Later on the excavations revealed, in an adjacent pit, portions of the instrument of our Redemption. These venerable pieces of wood—to one of which was still affixed a board with the inscription in Hebrew, Greek, and Latin—Christendom at once hailed as “the very Cross”.

No one can question the sincerity of St. Helena, or the fact that she actually did find the wood in the excavations she caused to be made. Still one cannot ignore the silence of Eusebius on the subject. He was in Jerusalem either at the actual time of the discovery or very soon afterward, and he could not fail to have been aware that the wood discovered was said to be the true Cross. All Jerusalem was then ringing with this claim. The fact that he never mentions it, is the more strange when we remember that in his *Life of Constantine* he records other works undertaken in the Holy City by the Emperor at the instigation of his saintly mother.

On the other hand, it is significant that (1) St. Cyril of Jerusalem, writing from that spot not more than twenty years later, refers to the event; and that most of the Fathers and chroniclers of the Church who followed St. Cyril also notice the fact. Both he and they evidently accepted as facts the important and serious claim made regarding the finding of those pieces of wood. (2) The great Arian controversy was at its crisis at the date which coincides with the alleged “Finding of the Cross”; and the eagerness of the heretics, in any and every way to discredit and attack the Catholics, must have presented almost insuperable difficulties toward any attempt to pass off so important and glaring a fraud upon Christendom. (3) It is not easy to see who, in the face of all the persons of authority, both in Church and State, who were then in Jerusalem, could have planned and executed so gigantic a deception. (4) Nor is the object discernible which the deception would be intended to attain. (5) Furthermore, it is noteworthy, and beyond question, that, at the time, all Christendom accepted the story as true and greeted the find with the unbounded enthusiasm befitting the Holy Rood.

THE CRUSADES.

A new chapter in the development of the Christian use of the Cross is opened by the Crusades. The major portion of "the true Cross" was kept in Jerusalem, in the church erected by Constantine, and which had been dedicated with great solemnity in 335. Subsequently gold and jewels were lavished upon its adornment, and it was exposed for the veneration of the faithful every Easter Day. In 614 (some three centuries later) Chosroes, the King of Persia, after victorious campaigns in Asia Minor and Egypt, descended upon the Holy Land, bringing a tumultuous horde of barbarians in his train. Jerusalem was taken and sacked, after 90,000 Christians had fallen in her defence; and the Cross was carried away in triumph by the infidel conqueror.

So daring and dangerous an attack, both on the Faith and the Empire, was not to be brooked; and at a great battle fought in 629 on the plains of Nineveh, the Persian power was destroyed by the Emperor Heraclius, and the Cross recovered. The sacred relic was borne back to its former resting place, surrounded by all the solemnity suitable to the occasion, the Emperor himself, with bared head and feet, carrying it on his shoulders into the city.

In 637 Jerusalem was once again taken, but this time by the new-born Mohammedan power. Nevertheless the Cross was, to the credit of the followers of Mohammed, be it said! left quite unmolested; and the holy sign was, for 400 years, the object of Christendom's special devotion—pilgrims from every country in Europe, and of all grades of society, coming in untold numbers to kneel before it, and in not a few cases to die within its shadow. But the tide turned when, in 1009, El Hakim, the Caliph of Egypt, invaded Palestine and captured Jerusalem; for to his fierce and fanatical spirit the toleration hitherto extended to the Christians was unbearably hateful. The churches built over the sacred sites by Constantine and St. Helena were totally destroyed, and the Cross even barely escaped the same fate. Faithful bands, however, succeeded in removing and concealing the hallowed relic; and for nearly a century the Cross was but rarely, and then most cautiously, exhibited.

THE FIRST CRUSADE.

At last, the trumpet call of Pope Urban II and the powerful preaching of Peter the Hermit of Amiens rang throughout the length and breadth of Europe. The immediate response was an enthusiastic army of ideal heroes, the noble army of Crusaders.

Whatever indiscretions and faults marred the actions of these Soldiers of the Cross, and however soiled by human ambitions and jealousies later expeditions were, the First Crusade was unquestionably inspired by a genuine and noble zeal for a cause that all held to be worthy and holy, viz. the rescuing of sacred spots from infidel desecration and, especially, the reinstating of the Cross in its former place of honor.

It was a Friday in 1099 (the 13th of July, to be exact) that the crusading armies of the Christians entered Jerusalem, and that the Cross, uplifted on Calvary, became the centre and the *raison d'être* of the new Kingdom of Jerusalem. It was not long, however, before the Cross vanished from sight. Godfrey, the first of that almost mystic kingdom, was buried on the right, and his successor Baldwin on its left; and the guardianship of the holy places had fallen into the hands of Saladin, who had invaded Palestine in 1187, and was wholly unconscious of or callous about the sacredness of the spots sanctified by our Saviour's life and death.

It was at Hattin that the Christians, under Guy, the unworthy successor of the early kings, made their last stand; and that the Holy Rood was borne into the camp to inspire the faithful with courage and devotion; but the old crusading spirit was dead, and the infidel was completely triumphant.

Five years later the Cross was still in Saladin's possession; and we hear of it being shown, by his permission, in 1192, to some privileged "pilgrims", the Bishop of Salisbury being among the favored few. After this it disappeared from history. The cross, which had so infused the imagination, moved the heart, and animated the actions of men, that thousands had braved the perils of the surging seas and Alpine passes to gaze upon it, and that myriads had readily and joyfully yielded their lives to protect it, now suddenly vanished from the eyes of men: whither, none can say.

RELICS OF THE CROSS.

Of this most highly prized relic the world has ever seen now nothing remains, save fragments of the wood still preserved in cathedrals and elsewhere throughout Europe. Besides these fragments of the cross there remain some of the nails, and the board with its tri-lingual inscription, used at the Crucifixion.

The oft-repeated sneer, now become a commonplace, that there exists of the true cross sufficient wood to build a man-of-war, reveals the ignorance of the would-be railer; for all the fragments are of the smallest dimensions—few as large as a pin, and many no larger than a pin's head.

The famous iron crown of Lombardy is said to enshrine a holy nail; and the board preserved in the church of Santa Croce at Rome is believed to bear the veritable inscription. And, whatever critics and sceptics may have to say about the genuineness of the latter, there can be no question that it is the identical board unearthed by St. Helena more than 1,500 years ago.

THE CROSS IN HERALDRY.

In the campaigns against the infidels the combination of so many knights from various countries and of different language gave an organized form, if not actually its origin, to the science of heraldry. The heraldic use of the cross was directly due to the Crusades. And the spirit which presided at the birth of Western or European heraldry may be gleaned from its vocabulary, which embodies a large variety of crosses; such as the Latin cross (that of our Saviour's suffering), the Greek cross (with its equal arms $+$), the St. Andrew's or "Saltire" Cross (an \times in shape), the Egyptian or "Tau" cross (a T in shape), the Maltese (or eight-pointed) cross, etc.

Every crusader, of whatever rank, had a cross stitched to his tunic; but the three great orders of knighthood that arose during the Holy Wars made it their peculiar badge, as they were preëminently the champions of the Cross. (1) The Hospitallers or, to give them their full title, the Knights of the Hospital of St. John at Jerusalem—also known as the Knights of St. John, the Knights of Malta, and the Knights of Rhodes—were founded in 1048, and were habited in black

mantles with a white cross on the left breast, scarlet surcoats with similar crosses on the back and front, and a golden cross suspended from the neck by a black ribbon. (2) The Brethren of the Temple at Jerusalem, or Templars, founded nearly a century later (in 1128), wore white mantles with a red cross, and carried banners that were black and white charged with a red cross. (3) The Knights of the Hospital of Our Lady of Mount Zion at Jerusalem, better known as the Teutonic Knights, assumed a black cross as their distinctive badge.

CROSS PROMINENT IN ORDERS AND DECORATIONS OF EUROPE.

It is instructive to note that the cross still holds the place of honor in the noble orders and coveted decorations of the great European nations. As regards the British distinctions, the decorations of the Orders of the Garter, the Bath, the Thistle, the Victoria Cross, and St. Patrick, all consist of or comprise a cross. The same is true of the French Order of the Legion of Honor; also of the Prussian Orders of the Black Eagle, the Red Eagle, and the Iron Cross; the Russian Orders of St. Andrew, of St. Alexander Newski, and of the White Eagle; the Austrian Orders of Maria Theresa and of St. Stephen; in Italy the Order of the Annonciade; in Spain that of St. James and of the Calatrava; and in Bavaria the Orders of St. Hubert and of the Fidelité of Baden.

Still more striking instances of the power of the cross, and of the honor paid to the sacred emblem, are the arms and ensigns of the great nations of Europe. Great Britain, Germany, Italy, Russia, Norway, Sweden, Denmark, Greece, and Switzerland, all display upon their arms or ensigns, or upon both, the sign of our Redemption. But the most conspicuous of them all is, perhaps, the Union Jack of England which bears the combined crosses of St. George of England, St. Andrew of Scotland, and St. Patrick of Ireland.

Further evidence in the triumph of the cross is found in the regalia of almost every Christian kingdom. A jeweled cross surmounts both the crown and sceptre of the monarch; stands upon the regal orb, and is engraven on the royal signet.

But there is no more conclusive proof of the conquest of the Cross than that afforded by the coinage of Christendom. We have already seen that shortly after the conversion of the

Emperor Constantine, the sacred symbol began to appear on the coins of Europe; and this practice became afterward quite general throughout Europe. There were no doubt two reasons to account for this: (1) a wish to testify to the faith of the sovereign and of his people; also (2) the hope that those who were tempted to deface or clip the coin might be deterred by the sight of the holy sign. The English "silver pennies" and "nobles" were almost all stamped with a cross on the reverse, reaching from edge to edge. The "deniers" of France, and the "pistoles" of Spain, were similarly marked. To cite, even approximately, all the instances that lend confirmation to this fact would be to enumerate a considerable portion of the mintage of medieval and some of modern Europe. But no more universal recognition of the honor paid to the Holy Rood is to be found than that supplied by the coinage of Europe.

It is highly significant, and remarkable in the extreme, that during the Puritanical period the cross still survived. Within the brief compass of the Puritan ascendancy, when the royal arms were discarded, and even the Church was overthrown, the crosses of the patron saints were retained, and from them were formed the shield of the commonwealth.

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THE BREVIARY HYMNS.

THE changes in the Breviary—changes which, like so many other acts of the present pontificate, must make us thank God that we have lived to see the day of Pius X—call attention indirectly to one feature of the Office which there has been no question of touching. The Psalter has been remodeled, and steps have been taken for the emendation of the text of the Scripture readings and for corrections and radical changes in the historical lessons and the homilies. But nothing has been said of emending the hymns.

The general history of the Breviary hymns is familiar. The principal hymns embodied in the Psalter are venerable alike for their antiquity, for the saintliness and learning of their authors, and for their intrinsic merit, especially for their

simple piety, beautiful imagery, and pleasing rhythm. For instance, the "Aeterne rerum Conditor" of St. Ambrose, in which the *Praeco dici* is so pleasantly celebrated and our Lord so aptly hailed and invoked as our Light. It is also a matter of general information that the hymns of the Breviary were subjected to a revision by Urban VIII in 1644 and were "corrected" with no sparing hand by the commission appointed for the purpose. The work of the revision was entrusted to four scholars of the Jesuit Order. According to Dom Cabrol in the *Catholic Encyclopedia*, 952 changes were made by them and were embodied in the Breviary by order of the Pope. The hymns thus modified are still part and parcel of our daily Office, and apparently there is no thought of subjecting them to any further change, not even in the ultimate reform of the Breviary now in slow progress of elaboration. It has not been suggested that the hymns are disfigured by any of the "squalor vetustatis", which the Holy Father picturesquely says must be wiped off from the bright edifice of the sacred liturgy.

Upon learning that nearly a thousand changes were made in the venerable hymns, and that some contemporaries of the innovation expressed their regret in the epigram, "accessit latinitas, recessit pietas", we are instinctively inclined to deplore the zeal for pure Latinity and classic prosody which brought about such a revision. It was the epoch when the spirit of classicism was at its height, the spirit which, as a poet has said, produced not "the Cathedral of Chartres, the Arthurian cycle of legends, the life of St. Francis of Assisi, the art of Giotto, and Dante's *Divine Comedy*", but instead gave us "Petrarch and Raphael's frescoes, and Palladian architecture, and formal French tragedy, and St. Paul's cathedral and Pope's poetry, and everything that is made from without and by dead rules, and does not spring from within through some spirit informing it". It is not surprising, then, that such a change should have been conceived and put into execution when the current of literary and artistic taste was so strongly set toward classic formalism.

It is the purpose of the present article to call attention to some of the modifications made by the revisers of Urban VIII, and to offer some appreciation of their work, not with any competence of an expert, but only as an amateur, reading to-

gether the hymns of our Breviary and the text of the old hymns in Quignon's Breviary of 1535.¹

As Dom Cabrol remarks, "the revision is now generally condemned out of respect for ancient texts". However, it must be stated that the changes made were not so radical and notable as the number might lead one to suppose. Some of the daily hymns were hardly touched. The revisers did not show an entire lack of respect for antiquity, nor did they proceed without self-restraint. The changes made in twenty-one of the most common and best-known hymns, from different parts of the Breviary, may be tabulated:

1. "Nocte surgentes", Sunday Matins, four words changed;
2. "Jam orto", Prime, one word changed;
3. "Nunc Sancte", Tierce, one word changed;
4. "Rector potens", Sext, one word changed;
5. "Rerum Deus", None, one word changed;
6. "Te lucis", Complin, two slight changes;
7. "Audi benigne", Vesp. in Lent, one strophe modified;
8. "Deus tuorum", Vesp. of Martyrs, one strophe modified;
9. "Aeterne Christi", Mat. of Apost., three words changed;
10. "Christo profusum", Mat. of Martyrs, no change of old text; the first strophe is an addition;
11. "Rex gloriose", Lauds of Martyrs, five changes;
12. "Creator alme", Vesp. of Adv., remodeled throughout;
13. "Aurora coelum", Lauds of Eastertide, remodeled throughout
14. "Exultet orbis", Lauds of Apostles, remodeled throughout;
15. "Iste Confessor", Vesp. of Confess., much changed and improved;
16. "Vexilla Regis", Vesp. of Passiontide, six or seven changes;
17. "Pange lingua", Mat. of Passiontide, six changes;
18. "Quem terra", Mat. of Bl. Virgin, one change;
19. "O gloriosa", Lauds of Bl. Virgin, three changes;
20. "Jam sol", Vesp. of Saturday, two changes;
21. "A solis ortus", Lauds of Christmas, four changes.

¹ Cambridge edition, 1888.

A glance at the above table may afford us the satisfaction of feeling that we can recite the daily Office without a sense of being defrauded of a great part of the piety and simple beauty that the old hymns contained. An examination of some of the changes made will rather confirm this impression.

We may begin with the "Rex gloriose Martyrum", which suffered five changes—rather many for a short hymn. The reader may follow the text in the Breviary. In the third line of the first strophe, the poetic form *terrea* is substituted for *terrena*, which is faulty in the line both metrically and rhythmically. In the second line of the second strophe, *appone* is replaced by *intende*, which is certainly better Latin and detracts nothing from devotion. In the first line of the third strophe, *inter martyres* takes the place of *in martyribus*, which is faulty metrically, but is otherwise better Latin and conveys a different and better meaning. In the next line, *parcendo* has been well replaced by *parcisque*, and in the fourth line *donando indulgentiam* by *largitor indulgentiae*. The writers of the old hymns seemed to pay no attention to the rule of prosody about the elision of a final vowel, or syllable ending in *m*, before an initial vowel.

The "Quem terra, pontus, sidera" in its present form has but one change from the old text: *sidera* in the new replaces *aethera* of the original text. It is ascribed to Fortunatus of the sixth century. The hymn at Lauds in the same Office of the Blessed Virgin, "O gloriosa Virginum", is a part of the same original, but it has suffered more changes, as will appear from the comparison.

OLD TEXT.	PRESENT TEXT.
1. O gloriosa Domina, Excelsa super sidera, Qui te creavit provide: Lactasti sacro ubere.	O gloriosa Virginum, Sublimis inter sidera Qui te creavit, parvulum Lactente nutris ubere.
2. Quod Eva tristis abstulit, Tu reddis almo germine: Intrent ut astra flebiles, Coeli fenestra facta es.	Quod Eva tristis abstulit, Tu reddis almo germine: Intrent ut astra flebiles, Coeli recludis cardines.

In the following strophe only one word is changed, *aula* being put for *porta*, no doubt to avoid the tautology of *janua*

and *porta* in successive clauses. To return to the first strophe, *Domina* was changed on account of the metre, and also *super* in the second line. The other changes were apparently to emend the grammar. Thus the strophe has gained in correctness of metre and style, without losing anything of devotion. It has lost, however, the pleasing effect of the weak rhyme in the original. The change in the last line of the second strophe corrects the metre and elevates the idea, though some may regret the loss of the figure in "*fenestra*". In Quignon's Breviary the hymn ends with a sweet little strophe which has been kept, in a corrected form, in the Little Office of the Blessed Virgin. The comparison will show that, though corrected in metre, it has lost some of its sweetness.

OLD TEXT.

Maria Mater gratiae,
Mater misericordiae,
Tu nos ab hoste protege,
Et hora mortis suscipe.

NEW TEXT.

Maria Mater gratiae,
Dulcis Parens clementiae,
Tu nos ab hoste protege,
Et mortis hora suscipe.

Two other beautiful hymns of Fortunatus are preserved in our Breviary, the "*Vexilla Regis*" and the "*Pange lingua . . . lauream*". The latter, in the trochaic measure, hardly needed correction as to metre, but its style was modified in a few places. In the second line *lauream* was substituted for *proelium*, no doubt on account of the redundancy of the expression "*proelium certaminis*". The second strophe has suffered two changes, whether with good reason or not the reader may judge.

OLD TEXT.

De parentis protoplasti
Fraude facta condolens:
Quando pomi noxialis
Morte morsu corrui:

PRESENT TEXT.

De parentis protoplasti
Fraude Factor condolens,
Quando pomi noxialis
In necem morsu ruit:

"Factor" is put for *facta*, so that the *ipse* in the last clause might refer to the Creator:

Ipse lignum tunc notavit
Damna ligni ut solveret.

That renders the statement more natural and correct. Why the fourth line was changed, perhaps the reader may see. The reason is not obvious and the change does not seem to be an

improvement. The third strophe is unchanged. In the fourth, the old text has *Caro factus* for *Carne amictus*. Here again it is not obvious for what reason the line was changed, unless it was thought that *Carne amictus* was a more poetic expression. In the fifth strophe, the line "Et Dei manus pedesque" takes the place of "Et manus pedesque crura", which was awkwardly redundant, but rather better in rhythm than the new text.

We may compare the texts of the "Vexilla Regis".

OLD TEXT.	PRESENT TEXT.
1. Vexilla Regis prodeunt, Fulget crucis mysterium: Quo carne carnis Conditor Suspensus est patibulo.	Vexilla Regis prodeunt, Fulget crucis mysterium, Qua vita mortem pertulit, Et morte vitam protulit.
2. Quo vulneratus insuper Mucrone diro lanceae: Ut nos lavaret crimine, Manavit unda sanguine.	Quae vulnerata lanceae Mucrone diro, criminum Ut nos lavaret sordibus, Manavit unda et sanguine.
3. Impleta sunt quae concinit David fidelis carmine: Dicens in nationibus: Regnavit a ligno Deus.	Impleta sunt quae concinit David fideli carmine, Dicendo nationibus: Regnavit a ligno Deus.
4. Arbor decora et fulgida, Ornata Regis purpura: Electa digno stipite Tam sancta membra tangere.	Arbor decora et fulgida, Ornata Regis purpura: Electa digno stipite Tam sancta membra tangere.
5. Beata cujus brachiis Saecli pependit precium, Statera facta corporis, Praedamque tulit tartari.	Beata cujus brachiis Pretium pependit saeculi, Statera facta corporis, Tulitque praedam tartari.
6. O Crux ave spes unica, Hoc passionis tempore: Auge piis justitiam, Reisque dona veniam.	O Crux ave spes unica, Hoc passionis tempore: Piis adauge gratiam, Reisque dele crimina.
7. Te, summa Deus Trinitas, Collaudat omnis spiritus: Quos per crucis mysterium Salvas, rege per secula.	Te, fons salutis Trinitas, Collaudet omnis spiritus: Quibus crucis victoriam Largiris, adde praemium.

The first strophe, but for one false quantity, would be much preferable in its old form: the double antithesis in the new

text has an air of affectation. The second strophe has gained nothing in the change, except the elimination of the weak *insuper*, and it has lost something of simplicity and clearness. A false quantity is corrected in the third strophe. The second line of the fifth corrects a false quantity by the change of position, but not without the rather strong license of making *pretium* a dissyllable. Likewise in the sixth strophe, the new text corrects the metre in the last two lines, but at the sacrifice of the pleasing rhyme of the original.

The beautiful Christmas hymn of Sedulius (fifth century), "A solis ortus cardine", has suffered but four slight changes; two for the sake of the prosody, one to improve the style and partly also the metre, and one to replace the unclassical expression *parvo lacte* by *lacte modico*.

The "Iste Confessor" has been considerably changed and much improved. Though the corrected hymn may not rise to a high level of poetry, it is more elegant and not less devotional than the old. We may be thankful to be spared the repetition of such a harsh form as *languentum*, such an unclassical and prosaic expression as *vegetavit artus*, to say nothing of several faults against prosody, and the curious pictures suggested by *coeli cacumen* and *mundi machinam*.

The greater number of changes are naturally found in the hymns which are frankly rhythmical, composed apparently without any attention to the rules of classic prosody. The Ambrosian hymns, both those which are certainly of the Saint's composition, and also such as are ascribed to him or written under his influence, have few lapses from correct prosody. Later on the writers of hymns, while keeping the same form, attended more to rhythm than to metre and came gradually to ignore the rules of prosody entirely. An instance is had in the "Aurora lucis rutilat", a beautiful hymn of Eastertide, which it will be interesting to compare with its present text "Aurora coelum purpurat".

OLD TEXT.

1. Aurora lucis rutilat,
Coelum laudibus intonat:
Mundus exultans jubilat:
Gemens infernus ululat.

NEW TEXT.

Aurora coelum purpurat,
Aether resultat laudibus,
Mundus triumphans jubilat,
Horrens avernus infremit.

- | | |
|---|---|
| 2. Cum Rex ille fortissimus,
Mortis confractis viribus,
Pede conculcans tartara,
Solvit a poena miseris. | Rex ille dum fortissimus
De mortis inferno specu
Patrum senatum liberum
Educit ad vitae jubar. |
| 3. Ille qui clausus lapide
Custoditur sub milite,
Triumphans pompa nobili,
Victor surgit de funere. | Cujus sepulchrum plurimo
Custode signabat lapis,
Victor triumphat, et suo
Mortem sepulchro funerat. |
| 4. Solutis jam gemitibus,
Et inferni doloribus:
Quia surrexit Dominus,
Resplendens clamat angelus. | Sat funeri, sat lachrymis,
Sat est datum doloribus:
Surrexit extincitor necis,
Clamat coruscans angelus. |
| 5. Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et almo Spiritu,
In sempiterna saecula. | Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna saecula. |

Here we may be permitted to regret unreservedly that the old hymn was not left just as it was. It made no pretension to prosody; whilst its rhythm was smooth and agreeable, its alliteration and assonance and rhymes were very pleasing. Why should it have been tortured into faultless iambic verse, at the expense of its pleasing rhythm and other graces? Its style, too, was unpretentious, its language simple, clear, and strong. In its emended form it may be more elegant, but it has lost its attractive simplicity and directness of thought and expression. Who can read the second strophe of the two texts without a feeling of disappointment? How prosaic the expression "Patrum senatum liberum"; how weak the thought and unfaithful to the original, confining the triumph of the Redeemer to the liberation of the souls in Limbo! The effect of the unrhythmical and strange line ending the strophe, "Educit ad vitae jubar," is almost bizarre. The word *jubar*, by the way, like *coelites*, seems to have been a favorite with the revisers.

It may be of interest to compare the texts of another hymn thus thoroughly remodeled by the revisers—the Advent hymn, "Creator alme siderum". Both this hymn and the preceding one have been ascribed to St. Ambrose, but are now not admitted as his. The disregard of prosody would indicate that they are of a later date.

OLD TEXT.	NEW TEXT.
1. Conditor alme siderum, Aeterna lux credentium, Christe Redemptor omnium, Exaudi preces supplicum.	Creator alme siderum, Aeterna lux credentium, Jesu Redemptor omnium, Intende votis supplicum.
2. Qui condolens interitu Mortis perire saeculum, Salvast mundum languidum, Dorans reis remedium.	Qui daemonis ne fraudibus Periret orbis, impetu Amoris actus, languidi Mundi medela factus es.
3. Vergente mundi vespere, Uti sponsus de thalamo, Egressus honestissima Virginis matris clausula.	Commune qui mundi nefas Ut expiaries; ad crucem E Virginis sacrario Intacta prodis victima.
4. Cujus forti potentiae Genu curvantur omnia: Coelestia, terrestria Nutu fatentur subdita.	Cujus potestas gloriae, Nomen cum primum sonat, Et coelites et inferi Tremante curvantur genu.
5. Te deprecamur, Agie, Venture judex saeculi: Conserva nos in tempore Hostis a telo perfidi.	Te deprecamur ultimae Magnum diei judicem; Armis supernae gratiae Defende nos ab hostibus.
6. I. aus, honor, virtus, gloria Deo Patri et Filio, Sancto simul Paracleto, In saeculorum saecula.	Virtus, honor, laus, gloria Deo Patri cum Filio, Sancto simul Paraclito, In saeculorum saecula.

The hymn is not metrical, as appears from the first word. Admitting that, who cares for the quantity of the syllables, and who would not prefer the original, with its smooth and regular verses, its simple diction and style, to the revised text, with its faultless prosody and its more elegant language? In the third strophe of the new text we miss the alliteration, the reference to the hour—*vespere*, the figure of the bridegroom, and the simple beauty of the expression

honestissima
Virginis Matris clausula;

while there is an uncalled-for reference to the cross, as it were to fill up the verse. The fourth strophe is likewise more striking in the original, and the lines smoother. The change gives place for *coelites*, one of the favorite words with the revisers.

The fifth strophe has also lost much in the change, although the use of *Agie*, in the first line, savors of affectation.

The comparison of the texts of the last two hymns makes one regret the attempt to reduce the prayerful verses of the old Breviary to the strictly classical form. As to the metrical hymns, offending here and there against prosody, no one can reasonably complain of their correction. To many it would be trying, not to say intolerable, to have to repeat daily syllables of false quantity in verses of classical metre. As the greater number of the changes are of this nature, and as the principal hymns, those of more frequent occurrence, have suffered but few corrections, we have reason to be grateful on the whole for the revision under Urban VIII. If it had been put off to our time, it would certainly have been done in a different spirit, according to present-day tastes; but it could scarcely have been done with the skill and scholarship so abundantly displayed in the work as we have it. Whilst on the whole it must be admitted that, as Dom Cabrol suggests, our Breviary "contains many hymns of inferior poetic worth, whose sentiment is perhaps commonplace," they are at least correct and dignified, and many of them are practically just as they came from their venerated authors.

WILLIAM L. HORNSBY, S.J.

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WHEN DOES THE INTELLECTUAL SOUL ENTER THE BODY?

I. BY THE BISHOP OF VICTORIA.

PRESS of other work prevents my giving to Dr. O'Malley's second article on this subject the attention that it deserves. I shall therefore confine myself to salient points.

First of all I wish to say that in adopting the theory of Aristotle and St. Thomas respecting the time when the rational soul is united with the body, I did not mean to commit myself to more than I put down, to wit, that the union takes place "sometime within the foetal stage of the embryo's development". This and this only is postulated by the general theory of the union of the form with the matter when the matter is proximately disposed, as well as by the Aristotelian concep-

tion of the soul as the substantial form of an organized body. The precise time of the union, I venture to say, is known only to God; we don't know it—at any rate, I don't.

I say “organized body”, i. e. a body possessing the organs proper to the human species. Neither Aristotle nor St. Thomas had the advantage of looking at the process of embryonic development through a microscope. But they had common sense, and they took a common-sense view of what is meant by organs. To them the heart, the brain, the stomach, the lungs, etc., were organs, as they are to us, and they knew quite well that these are not yet formed, but exist potentially, in the fertilized ovum. Hence they held that the rational soul is not present at this stage. Dr. O'Malley's treatment of the subject in the second paragraph on page 188 savors of quibbling.

As to the theory that there is first a principle of life that is only vegetative followed by a principle of life that is sentient, I do not know that it can now be maintained in the light of what the microscope has revealed to us about cell-life. The existence of cell-life in the body for some considerable time after death appears to me to be fraught with significance. It points unerringly to the conclusion that there is life in the body that does not proceed immediately from the rational soul, or depend intrinsically upon it; that each cell has within itself a principle of life, incomplete, dependent, subordinate to the life of the whole body, yet capable of subsisting so long as the nourishment that is provided for it lasts. And as the life that is in the cell survives the separation of the soul from the body, so we may infer that it preceded the union of the soul with the body. The first supply of cell-food is from both of the parent organisms, in the second stage from the mother only, in the last stage the rational soul becomes the active agent in furnishing the food. At this stage it is fitted out with the needful apparatus for manufacturing the food, if I may use the expression, viz. organs which do not as yet exist in the first stage, and it is not able to use in the second. But from first to last each cell has within itself a principle of life, for life essentially consists in immanent operation; and myriads upon myriads of cells come into being and cease to be in the course of an ordinary lifetime. Therefore the relation of the rational soul to the cell is not that of formal constituent principle; but,

being formal constituent principle of the whole organism, it is the active efficient principle or cause of the life that is in the cell. Hence it is, (1) that the cell may continue to live after the soul has left the body, which it could not, were the soul its formal constituent principle; and (2) that the cell does not long survive the separation of the soul from the body because the source whence it drew its life and food is gone.

I have asked for proof that the life in the embryo is from the rational soul. The burden of proof, I take it, lies with those who affirm this, for the old theory is in possession until it is disproved. It is no proof to say: "I might just as freely assert that the *generatio* is that of the intellectual soul." What the intellectual soul calls for is not a *generatio*, but a *creatio*, or *productio ex nihilo sui et subjecti*. I still hold that the life which is in the fertilized ovum is a continuation of the life that is in the primordial germ-cells. That life does not come from an intellectual soul in the case of plants and other animals. If you say it does in the case of man, you have to prove, not simply to assert.

I have never said nor suggested that an embryo in the two-cell stage is made up of two "independent organisms". No cell can be classed as an independent organism, but is essentially dependent and subordinate, being part of a whole. Neither have I said that each cell has an independent life. What I have said and must say still, until convinced of the contrary, is that each cell has within itself a principle of life, incomplete and of a low order, capable of being propagated by fission or division. That it is propagated in this way is admitted on all hands. And so my difficulty remains: How can the rational soul, which is divisible neither *per se* nor *per accidens*, be the formal constituent principle of a life that is propagated by fission? Closely bound up with which difficulty is another: How can this cell-life, which is propagated by fission, still continue to exist in parts of the human organism after the rational soul is gone? I am seeking, simply seeking, for the light of truth. If Dr. O'Malley can clear up these difficulties satisfactorily he will have gone a long way toward establishing his thesis.

In closing I must protest against the assertion, made by necessary implication at page 185, that Holy Scripture embodies

errors in matters of physical science. The truth is that Holy Scripture neither gives nor professes to give scientific explanations of physical facts. It does not deal at all in theories or "notions", but in facts, and describes these after a popular manner, "in language," as Leo XIII has reminded us, "that people could understand and were accustomed to". "Here," observes the writer, in commenting on the words of St. John (1: 13), "he expresses the erroneous Aristotelian notion that men are generated from the specialized blood of their parents". It seems safe to say that St. John knew nothing of Aristotle's theory. In any case, what he expresses is not a notion, erroneous or other, but a fact—the fact that the new birth is not of the blood, nor of the flesh, nor of the will of man. For these three sum up, in a general way, all that is in the natural man—blood, flesh, and spirit, whence is the birth that is in the order of nature. Moreover, blood is, in a true sense, the source of generation in animals, in that it is the aliment of organic life. If it is true that man in the order of nature is born "of the will of man", though the will is not the material out of which but the prime mover, it is likewise true that man is born of blood, though blood is not the immediate material, but only the aliment and instrumental cause of the life that is in both parents and offspring. So with Joshua's "thought it does". Joshua does not tell us what he thought, but what he saw. He saw a phenomenon—the sun standing in the sky for hours and hours in the same spot—and describes it faithfully. Perhaps Dr. O'Malley will tell us how he would describe the same phenomenon if he witnessed it to-day.

ALEXANDER MACDONALD, D.D.,
Bishop of Victoria.

II. REPLY BY DR. O'MALLEY.

In the foregoing remarks by Bishop MacDonald he says: "In adopting the theory of Aristotle and St. Thomas respecting the time when the rational soul is united with the body I did not mean to commit myself to more than I put down, to wit, that the union takes place 'sometime within the foetal stage of the embryo's development'". On p. 12 of his first article in the January number of this REVIEW he said my orig-

inal article "seems only to strengthen his conviction that the theory of Aristotle and St. Thomas respecting the time in which the human soul is created and united with the body is the only tenable one". On page 13 he says: "The soul is not introduced into the human body until the human body as such is complete, viz. within the third or foetal stage of the embryo's development." This last sentence tells us (1) the human body must be complete before the soul is introduced; and (2) this completion takes place within the foetal stage of the embryo's development: that is, sometime between the twenty-eighth day of gestation (the beginning of the foetal stage) and birth, the soul is introduced, but not till the body is complete. This is neither Aristotle's nor St. Thomas's theory, but a theory original with the Bishop; yet on page 12 he holds the theory of Aristotle and St. Thomas is the only tenable one.

St. Thomas said: "*Maris conceptio non perficitur nisi usque ad 40 diem, ut philosophus in 9. de animalibus dicit; feminae autem usque ad 90.*" There is the statement of the Thomistic-Aristotelian theory, or rather of the Aristotelian theory, which St. Thomas accepts without investigation.

In this present comment the Bishop continues: "I say 'organized body', i. e. a body possessing the organs proper to the human species. Neither Aristotle nor St. Thomas had the advantage of looking at the process of embryonic development through a microscope. But they had common sense, and they took a common-sense view of what is meant by organs. To them the heart, the brain, the stomach, the lungs, etc., were organs, as they are to us, and they knew quite well that these are not formed, but exist potentially in the fertilized ovum. Hence they held that the rational soul is not present at this stage."

Supposing that is what they held, then, if their position were true, a five-month-old foetus has no human soul, because it lacks these common-sense organs: which is profound nonsense. As to Aristotle's common sense—he said, according to St. Thomas, a male foetus is vivified at the fortieth day, and a female foetus at the ninetieth day. When even Aristotle makes a remark like this without any foundation whatever for it he is not showing common sense. At the fortieth day Aris-

tote could not differentiate sex at all—he could not tell whether the foetus he might have seen was male or female. At the eighty-fourth day sex can first be differentiated by a modern embryologist after a dissection of the foetus (I suppose he does not use a microscope, and is on the Aristotelian level). The sex can be distinguished by the external appearance only about the one hundred and twelfth day. When, therefore, Aristotle said the male foetus is animated at the fortieth day, he said so without any foundation whatever for his remark, and this looks much more like common foolishness than common sense.

The Bishop goes on in his last paper. "As to the theory that there is first a principle of life that is only vegetative, followed by a principle of life that is sentient, I do not know that it can now be maintained in the light of what the microscope has revealed to us about cell-life." That succession of vital principles, however, is the Thomistic doctrine, which, the Bishop said, is "the only tenable one". If there is no vegetative vital principle, nor a following sensitive vital principle, as the Bishop now says there is not, then there must be a rational vital principle, as I hold; and if there is, why all this dispute? The Bishop, however, maintains that a *quantum quid* remains. In this last article he says: "There is life in the body that does not proceed immediately from the rational soul, or depend intrinsically upon it; that each cell has within itself a principle of life incomplete, dependent, subordinate to the life of the whole body, yet capable of subsisting so long as the nourishment that is provided for it lasts. And as the life that is in the cell survives the separation of the soul from the body, so we may infer that it preceded the union of the soul with the body". This is an interesting statement: the soul is not the substantial form that gives *all* the life in the body; there is life beyond what the soul gives, since although it is incomplete (whatever incomplete life may be), it can survive after the soul has departed, and was there before the soul came. Whence is this incomplete, subordinate life derived if it existed before the soul came and exists after the soul departs? From the parents? St. Thomas says¹ it can not be so derived.

¹ 1, q. 118, a. 2, ad 2.

It is not derived from the soul of the subject because the Bishop supposes it exists before the advent of that soul. If it is "incomplete, subordinate, dependent", it is not substantial; therefore the Bishop's embryo gets along without any substantial form at all until the soul comes along; yet it lives and grows. If it is not incomplete, subordinate, dependent, but substantial, it is either vegetative, or sentient, or rational; but the Bishop has swept away all these. If it is substantial in any of these three degrees, it must be annihilated before the soul comes in; if annihilated, how does it so conveniently revive after the soul has departed?

The Bishop continues: "The first supply of cell-food is from both the parent organisms, in the second stage from the mother only, in the last stage the rational soul becomes the active agent in furnishing the food. . . . But *from first to last*² each cell has within itself a principle of life, for life essentially consists in immanent operation, and myriads upon myriads of cells come into being and cease to be in the course of an ordinary lifetime. Therefore the relation of the rational soul to the cell is not that of formal constituent principle, but, being formal constituent principle of the whole organism, *it is the active efficient principle or cause of the life that is in the cell.*"³

The body is made up of cells, and if the rational soul is the active efficient cause of the life that is in the cell, and if it is the active agent furnishing food, why did the Bishop say on page 116 of his original article that "the soul is not a builder, but a tenant: the real builder is the parent organism"?

By the way, the first supply of cell-food is not from both parental organisms: it is solely from the ovum. In the second, or embryonal stage, the supply of cell-food comes indirectly from the mother, and this supply is used by the living embryo. In the next, or foetal stage, the supply is the same as in the second stage.

The Bishop assures us he "never said, nor suggested, that an embryo in the two-cell stage is made up of two independent organisms". I did not directly say he did, but I say so now. On page 14 of his first article he tells us the life in the fertilized ovum "results from the fusion of two vital activities,

² Italics mine.

³ Italics mine.

neither of which is rational. Secondly—and to this I draw particular attention—it results in the formation by fission and differentiation of two distinct and separate living cells, each containing within itself a principle of vital activity”. If anything can contain within itself a principle of vital activity it must be an organism according to the Bishop’s contention throughout his article. At the bottom of page 18 he says if a single cell has a substantial vital principle it is one organism. To say, however, that the body grows by cell-division and differentiation is a very different statement from the assertion that the life in these cells divides like an amœba every time a new cell is added to the growth. I explained the unity of the cell-mass in my second article.

As the rational soul is whole in each part of the adult body in the totality of its essence and perfection, but not in the totality of its virtue, because certain organs are lacking in certain parts of the body, it is in the embryo, from the beginning, whole in the totality of its essence and perfection, but not of its virtue, also because certain organs are not yet formed. As the rational soul of an adult can not feel in an amputated foot because that organ is lacking, the same soul can not feel in the foot of the embryo because that foot is lacking. I showed in my second article that there is amply sufficient organism in the cells from the very beginning to be a receptacle for the soul.

The nature of any vital principle is that in which it finally issues. If it issues as a rational substantial form, as in man, it was rational from the beginning. If it was not rational in the beginning, it replaced a sensory vital principle, and that sensory vital principle replaced a vegetative—*generatio unius, corruptio alterius*, although the Bishop seems to misunderstand this use of the word *generatio*. In this last article he denies the procession of sensory and vegetative vital principles, owing to microscopic information, and supplies these by his own amœboid life theory. Aristotle introduced the soul at the third step, the Bishop at the second: the reason for these steps is the same—that the body at first lacks organs sufficient for immanent action. If this reason had any weight, I repeat, a baby six months after birth would have no rational soul because it certainly lacks requisite cerebral organs for any act

even remotely approaching what is rational. The human soul as the substantial form virtually contains vegetative and sensory faculties, and through these lower organic capacities it informs and animates the body. The form, and the matter governed thereby, do the vital acts of the composite man. The rational soul enters the body at the beginning, and first uses the vegetative faculty until the fœtus is far enough advanced to be a subject for the activity of the sensory faculty of the soul. Later, some months after the birth of the child, when the body is sufficiently formed, the intellectual faculty comes into certain phases of its use.

AUSTIN O'MALLEY.

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III. BY DR. E. J. HOWLEY.

In the November number of THE ECCLESIASTICAL REVIEW Dr. O'Malley seeks to prove from the facts of embryology that the rational soul enters the body at the moment of conception. In a previous number (September) he had expressed the opinion that "no one who has any knowledge of embryology at all denies this fact". Now I think that Dr. O'Malley will hardly venture to say that Cardinal Mercier is ignorant of embryology. Yet His Eminence in his *Psychologie*⁴ in dealing with this subject, says in answer to the question: "Est-ce à dire que l'âme *doive* être créée au moment de la *conception*?"—that it is no doubt possible that it *may* be so, and that from the beginning the life of the embryo may proceed from a rational soul. But, he continues, it is also possible that the soul may be created by God in the course of embryonic life only after a principle of organic life first, and then a sensitive soul, have in their turn conferred on the embryo the perfection which they were capable of communicating to it. "Les deux opinions," he writes, "peuvent se soutenir; mais, à notre avis, la seconde est la plus vraisemblable." His Eminence then shows conclusively by a quotation from Liberatore⁵ that the second opinion is that which is in conformity with the teaching of St. Thomas,⁶ and continues: "l'embryogénie confirme

⁴ 9th ed., Louvain, 1913.

⁵ *Du composé humain*, n. 289.

⁶ Cf. *Summ. Theol.*, 1a, q. 118, a. 2.

d'une manière frappante ces vues spéculatives des anciens scolastiques." It seems to me that Dr. O'Malley's difficulty about the transformation of a mass of vegetable or animal cells into a human being is answered by these words of Cardinal Mercier: " Il faut bien se garder de confondre cette conception d'une *succession progressive de formes spécifiquement différentes* avec la supposition incohérente de Leibnitz, reprise et formulée en thèse par Rosmini, d'une transformation d'âme sensitive en âme raisonnable." [†] (This was one of the Rosminian propositions condemned by the Decree of 7 March, 1888.)

Fr. M. Maher, S.J.,[‡] would also appear to favor the Thomistic view, although he admits that the rival theory " seems to have much in its favor ".

In view of the scholastic teaching, and of the opinions of two such eminent psychologists as Cardinal Mercier and Fr. Maher, it would appear that Dr. O'Malley is hardly justified in laying down so dogmatically that the rational soul enters the body at the moment of conception. And to my mind it is difficult to understand how the physical facts of embryology sustain his contention.

E. J. HOWLEY.

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IV. REPLY TO FOREGOING.

Dr. Howley, in the above note, quotes a passage from Cardinal Mercier's *Psychologie* in favor of the Thomistic notion on the time the soul is infused, and the Doctor tells us that the Cardinal uses the argument from Liberatore (*Institutiones Philosoph.*, Vol. III, n. 108). I have not a copy of Cardinal Mercier's book, but I am familiar with Liberatore. Liberatore took his argument from Vincenzo Santi.[§] This is an interesting supplement to the question at issue here, and, by the way, when Liberatore went off with that argument of Santi's, he did not commit even a venial sin.

AUSTIN O'MALLEY.

[†] Op. cit., II, p. 330, note. (Italics mine.)

[‡] *Psychology*, 6th ed., pp. 575 ff.

[§] *Della forma, genesi, corso naturali e modi dei viventi*, Perugia, 1858.



Analecta.

AOTA PII PP. X.

MOTU PROPRIO: DE ABOLENDIS COMMISSIONIBUS S. RITUUM
CONGR. ADIUNCTIS ET DE NOVO ORDINE CONSULTORUM PRO
RE LITURGICA INSTITUENDO.

PIUS PP. X.

Quanta semper cura Decessores Nostri advigilaverint, ut ea qua par est pietate, religione et magnificentia coleretur Deus atque laudaretur in Sanctis suis, facile deprehendat quisquis reputet quae templa ab ipsis excitata fuerint, quae leges ad sacra facienda sancitae, qui denique ritus divinatorum officiorum pro diversitate temporum praescripti. Quae ut integra manerent, vel sapienter et sancte temperarentur f. r. Sixtus V Apostolica Constitutione "*Immensa*" sacrorum Rituum Congregationem instituit, cui duplex praecipue demandavit munus, videndi statuendique de iis, quae ad sacros ritus latinae Ecclesiae spectant, et curandi quae ad beatificationem et canonizationem Sanctorum referuntur. Quae omnia Nosmet ipsi in Constitutione Nostra "*Sapienti consilio*" confirmavimus.

Quo autem facilius utriusque generis negotia expedirentur, et Consultorum inductus est ordo, praelatorum nempe et theologorum, qui praecipue in singulis causis beatificationis et canonizationis suffragium ferrent super virtutibus, martyrio et

miraculis Servorum Dei; et asciti sunt caerimoniarum magistri, a quibus sententia exquireretur de iis quae sacros ritus et caerimonias attingunt. Verum exortis quaestionibus et gravibus et arduis circa veteres Ecclesiae ritus et normas a patribus traditas, quibus et divina officia ordinanda sunt et concentus sacer regendus, itemque circa historias Sanctorum, cum caerimoniarum magistri ad omnia haud sufficerent, res ipsa postulavit, ut viri consulerentur rei liturgicae et christianae antiquitatis specialiter periti: quo factum est ut tres peculiares *Commissiones* sacrae Congregationi Rituum adiunctae sint, liturgica, historico-liturgica et pro sacro concentu,—de quibus in commemorata modo Constitutione mentionem fecimus—quae tamen essent tamquam externa instrumenta ad investigationem veri, non ipsius Congregationis membra; cum harum commissionum participes numquam in consultorum numerum relati sint. Quod si ad tempus hunc commissionum statum retineri placuit, iam integritas Congregationis exigit, ut illae funditus mutentur, atque ad ipsam roborandam expoliendamque Congregationem convertantur.

Quapropter, in consilium adhibitis aliquot S. R. C. Cardinalibus, nonnulla decernere visum est, quae nunc Motu-proprio observanda statuimus, edicimus.

Sacrorum Rituum Congregationis Consultores in duas classes seu sectiones sint divisi, alii ad suffragium ferendum in causis beatificationis et canonizationis, alii pro rebus ad liturgiam et reliquias Sanctorum quoquo modo pertinentibus. Sed nihil prohibet, quominus unus idemque Consultor in utraque sectione numeretur. Erit autem Cardinalis Praefecti eos Nobis proponere ad munus Consultoris assumendos, qui non solum vitae honestate, sed ea quoque scientia sint instructi, ut idonei ad suffragium in quaestionibus sibi commissis recte ferendum videantur.

Igitur qui in primam sectionem ascribendi erunt, doctrina, integritate spectati atque aetate proveci homines intelligant onus sibi demandari maximi momenti, in quo cauta diligentia ac magna maturitate procedendum est.

Ii vero qui in altera sectione erunt annumerandi, pollere debent in primis scientia liturgiae, tum rerum affinium, ut historiae, hagiographiae, cantus ecclesiastici et aliarum huiusmodi. Cum autem difficile admodum sit plures invenire qui in omni-

bus his excellent, curandum erit, ut nonnulli saltem sint, qui in aliqua ex doctrinis liturgiae finitimis vere sint excellentes.

Itaque, cum ex una parte volumus ut ii omnes, qui in praesenti numerantur Consultores, in eodem munere preeverent et primae sectioni maneant adscripti, tum ex alia parte omnes et singulas Commissiones quae Congregationi sacrorum Rituum hucusque fuerunt adiectae, hoc Nostro Motu-Proprio supprimimus et omnino suppressas declaramus.

Dilecto autem Filio Nostro Cardinali huius S. Congregationis Praefecto in mandatis damus ut quamprimum Nobis viros proponat, qui secundum praescripta Nostra possint a Nobis assumi ad munus consultorum sectionis secundae.

Hanc vero Nostrae voluntatis declarationem volumus et iubemus futuris quoque temporibus religiosissime in omnibus et singulis servari, constitutionibus, ordinationibus apostolicis, privilegiis aliisque contrariis quibuscumque, etiam speciali atque individua mentione dignis, minime obstantibus.

Datum Romae apud S. Petrum die XVI ianuarii anno MCMXIV, Pontificatus Nostri undecimo.

PIUS PP. X.

S. CONGREGATIO INDIOS.

I.

DECRETUM : FERIA II, DIE 26 IANUARIJ 1914.

Sacra Congregatio eminentissimorum ac reverendissimorum sanctae Romanae Ecclesiae Cardinalium a sanctissimo Domino nostro Pio Papa X sanctaeque Sede Apostolica Indici librorum pravae doctrinae, eorundemque proscriptioni ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio Apostolico Vaticano die 26 ianuarii 1914, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera :

MAURICE MAETERLINCK, *Opera omnia*.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus sanctissimo Domino nostro Pio Pp. X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 17 ianuarii 1914.

FR. CARD. DELLA VOLPE, *Praefectus*.

L. * S.

THOMAS ESSER, O.P., *Secretarius*.

II.

Karl Holzhey, Luigi Renzetti, Sebastian Merkle, Stephen Coubé Decretis huius S. Congregationis, quibus quidam eorum libri prohibiti et in Indicem librorum prohibitorum inserti sunt, se subiecerunt.

In quorum fidem, etc.

THOMAS ESSER, O.P., *Secretarius*.

SACRA CONGREGATIO RITUUM.

I.

DE BAPTISMO DOMI COLLATA.

Proposito dubio a Rmo Ordinario Bellunensi "An Baptismus de licentia Episcopi seu Ordinarii domi collatus, extra mortis periculum et urgentem necessitatem, cum omnibus caeremoniis Ritualis Romani sit administrandus", sacra Rituum Congregatio, audito Commissionis Liturgicae suffragio, respondendum censuit: *Affirmative*.

Atque ita rescripsit die 17 ianuarii 1914.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charyst., *Secretarius*.

II.

ADDITIONES ET VARIATIONES IN MARTYROLOGIO ROMANO.

Inter elogia Festorum mobilium, quae in titulo "Rubricae Martyrologii" inscribuntur, sequentes variationes inducendae sunt:

1. *Ante elogium* Festum sanctissimi Nominis Jesu *ponatur:*

Sabbato ante Dominicam, quae occurrere potest a die 2 ad 5 Ianuarii inclusive, et, ea deficiente, die 1 Ianuarii.

2. *Ante elogium* Solemnitas sancti Joseph, etc., *ponatur*:

Feria tertia ante Dominicam tertiam post Pascha.

3. *Ante elogium* Octáva Solemnitátis sancti Joseph, etc., *ponatur*:

Feria tertia ante Dominicam quartam post Pascha.

4. *Feria IV post Octavam Pentecostes sequens inscribatur elogium*:

Festum sanctissimi Córporis Christi.

5. *Deinde ponatur*:

Feria quarta infra Octavam sanctissimi Corporis Christi.
Octáva sanctissimi Córporis Christi.

6. *Ante elogium* Festum sacratissimi Cordis Jesu, *ponatur*:

Feria quinta in Octava sanctissimi Corporis Christi.

7. *Supprimantur singula clogia a Feria sexta post Dominicam tertiam Junii usque ad finem tituli.*

In titulo Lectiones Propriae de Tempore sequentes fiant variationes:

1. *Tertia Lectio sic inscribatur*:

In die Nativitatis Domini et per Octavam, Lectio.

2. *Quarta Lectio inscribatur*:

In Festo sancti Stephani Protomartyris et in die Octava, Lectio.

3. *Quinta Lectio inscribatur*:

In Festo sancti Joannis Evangelistae et in die Octava, Lectio.

4. *Sexta Lectio inscribatur*:

In Festo sanctorum Innocentium et in die Octava, Lectio.

5. *Septima Lectio inscribatur*:

Dominica infra Octavam Nativitatis Domini et in Vigilia Epiphaniae, Lectio.

6. *Octava Lectio supprimatur, et eius loco ponatur cum sua Rubrica Lectio de Festo sanctissimi Nominis Jesu, quae nunc habetur tertio loco inter Lectiones proprias in Festis per annum.*

7. *Ultimae duae Lectiones sic respective inscribantur*:

In Festo sanctissimi Corporis Christi, et per Octavam, Lectio.

Dominica infra Octavam sanctissimi Corporis Christi, Lectio.

In titulo Lectiones propriae in Festis per annum sequentes fiant variationes:

1. *Tertia Lectio supprimatur.*

2. *Pro inscriptione* In Commemoratione solenni sancti Joseph, Sponsi beatæ Mariæ Virginis, Lectio, *ponatur:*

In Festo sancti Joseph, Sponsi beatæ Mariæ Virginis, Lectio.

3. *Pro inscriptione* In Festo sancti Laurentii et per Octavam, Lectio, *ponatur:*

In Festo sancti Laurentii et in die Octava, Lectio.

4. *Pro inscriptione* In Solemnitate sanctissimi Rosarii beatæ Mariæ Virginis, Lectio, *ponatur:*

In Festo sanctissimi Rosarii beatæ Mariæ Virginis, Lectio.

In corpore Martyrologii sequentes fiant variationes:

1. Die 19 Januarii—*Elogium sancti Canuti ponatur secundo loco, praemisso verbo* Item.

2. Die 19 Martii—*Primo loco ponatur:*

In Judaëa natalis sancti Joseph, Sponsi beatæ Mariæ Virginis, Confessoris.

3. Die 20 Martii—*In elogio S. Joachim ponatur:*

... ejus festum agitur decimoséptimo Kaléndas Septémbris.

4. Die 24 Junii—*Primo loco ponatur:*

Vigília sancti Joánnis Baptistæ.

5. Die 24 Junii—*In elogio S. Joannis Baptistæ supprimantur verba:* ejus Festum, etc., *usque ad finem.*

6. Die 1 Julii—*Primo loco ponatur:* Octáva sancti Joánnis Baptistæ.

Secundo loco ponatur: Festum pretiosíssimi Sanguinis Dómini nostri Jesu Christi.

7. Die 15 Augusti—*In elogio S. Hyacinthi ultima verba sic edantur:*

... ejus autem Festum sextodécimo Kaléndas Septémbris celebrátur.

8. Die 16 Augusti—*Primo loco ponatur:*

Sancti Jóachim Patris beatíssimæ Virginis Genitrícis Dei Mariæ, ejus natalis dies refértur tertiodécimo Kaléndas Aprílis.

Deinde supprimatur elogium S. Hyacinthi.

9. Die 17 Augusti—*Secundo loco ponatur:*

Sancti Hyacinthi Confessoris Ordinis Praedicatorum, qui decimoctávo Kaléndas Septémbris obdormívit in Dómino.

10. Die 23 Augusti—*Supprimatur Rubrica*: Romae et ali-
quibus in locis, etc.

11. Die 24 Augusti—*Supprimatur Rubrica*: Romae et ali-
quibus in locis, etc., *cum sequenti indicatione Vigiliae*.

12. Die 25 Augusti—*Supprimatur Rubrica*: Romae et ali-
quibus, etc.

13. Die 15 Septembris—*Secundo loco ponatur*:

Festum septem Dolórum beatíssimae Vírginis Maríae.

14. Die 7 Octobris—*Primo loco ponatur*:

Festum sanctíssimi Rosáarii beátae Maríae Vírginis et com-
memorátio sanctae Maríae de Victória, quam beátus Pius
Quintus Póntifex Máximus, ob insígnem victóriam a christi-
ánis bello naváli, ejúsdem Dei Genitrícis auxílio, hac ipsa die
de Turcis reportátam, quotánnis fieri instituit.

Et supprimatur penultimum elogium, quod incipit: Eodem
die, etc.

Ssmus Dominus noster Pius Papa X, referente infrascripto
Cardinali sacrae Rituum Congregationi Praefecto, additiones
et variationes superius expositas et ad normam recentiorum
Apostolicae Sedis decretorum redactas adprobare dignatus est
atque in novis editionibus Martyrologii Romani suis locis in-
serendas suprema Sua auctoritate mandavit.

Contrariis non obstantibus quibuscumque. Die 26 novem-
bris 1913.

ROMAN OURIA.

PONTIFICAL APPOINTMENTS.

27 December, 1913: Mgr. Charles Brown, of the Archdiocese
of Westminster, made Private Chamberlain supernumerary.

3 January, 1914: Mr. Patrick Jos. Duffy, of the Archdiocese
of Westminster, made Knight of the Order of St. Gregory the
Great (civil class).

30 January: Mgr. Martin Howlett, of the Archdiocese
of Westminster, made Domestic Prelate.

11 February: Mr. Patrick Bernard Malone, of the Arch-
diocese of Westminster, made Knight of the Order of St.
Gregory the Great (civil class).

11 February: Messrs. Paul Dumais and Alfonse Drouin,
former Pontifical zouaves, of the Archdiocese of Ottawa, made
Knights of the Order of St. Gregory the Great (military class).

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

MOTU PROPRIO OF POPE PIUS X by which the three Commissions (Liturgical, Historico-Liturgical, and Sacred Music) attached to the S. Congregation of Rites are abolished, and a new body of Consultors on Liturgy is arranged for in their stead.

S. CONGREGATION OF THE INDEX announces that all the works of Maurice Maeterlinck are forbidden; also that Karl Holzhey, Luigi Renzetti, Sebastian Merkle, and Stephen Coubé, have made their submission to recent decrees affecting their works.

S. CONGREGATION OF RITES: decides (1) that when Baptism is administered at home with the Ordinary's permission, if there is neither danger of death nor urgency, all the ceremonies of the Ritual are to be observed; and (2) publishes a new list (26 November, 1913) of additions and changes to be made in the Roman Martyrology.

PARAPHRASE OF PSALM 72: "QUAM BONUS ISRAEL DEUS".

1. Iambic.

(Feria quinta. Tierce.)

How good the God of Israel
To those of upright heart!
I know it well, yet once it seemed
My trust in Him was gone!

My feet had almost lost their hold;
My steps had well-nigh slipped,
I watched and saw with envious eyes
How evil men succeed.

They seem at rest and coming death
Seems not to trouble them,
They dare the evil that befalls,
And face it firm and bold.

The common lot of feeble man
Seems not to be their share;
The many ills that scourge us all
Are never touching them.

Their inward pride does steel their heart;
Their very sinfulness
Is gaily thrown around as cloak
That softly covers them!

The shameful plenty of their wealth
Can find no vent but sin;
They wildly chase what mere caprice
Their evil heart conceives.

They think and speak iniquity;
Their boasts do reach the sky,
Defying heaven with brazen face
And earth with noisy tongues.

II. 1, 2, 3, Trochaic. 4, Iambic.

Hence the minds of men around me,
Being tossed with doubt, are brooding:
Days of plenty come to sinners,
But virtue lacks reward!

And within themselves they murmur,
Can God be aware of all things?
Do they heed high up in heaven
The lot of man on earth?

Only cast a glance around you,
Note the sinners how they prosper,
Count the riches they have gotten
And flaunt before the world!

To no good then have I ever
Kept my conscience pure and spotless,
And with those of blameless conduct
Kept clean my hands from sin.

So thought I; for endless sorrows
All thy grievous day did scourge me,
And my bitter chastening lasted
From early morn till night.

Had I said, complaining loudly,
I will tell my tale of grievance,
Then would I have been a rebel
And not among God's sons.

Thus within myself I pondered
Trying mysteries to fathom
And my mind in sorest labor
Found nowhere aught but doubt.

'Till into the hollowed stillness
Of Thy holy Place I entered
Where I grasped in all its horror
The sinner's final end.

III. Sapphic.

Vain and deceptive are their wealth and pleasures
For on a pathway where their feet must stumble
Has Thy hand led them, and on every rising
Back dost Thou hurl them.

Changed is their glory into desolation:
Look how overwhelming is their sudden ruin!
Perished for ever, on their sins receiving
Vengeance eternal!

As a mere dream goes when a man awaketh,
So the false glamor of their pride is over,
Fallen their image! and their name is no more
Known in Thy city.

Foolish the envy that inflamed my spirit
Changing the quiet of my inmost being!
Ignorance well-nigh made my mind distracted,
Dumb as the oxen!

Always however wert Thou with me, Master,
Holding my right-hand, in Thy loving-kindness
Leading me onward, and in endless glory
Taking me to Thee.

For without Thee, God, what have I in heaven?
What could I wish for on this earth without Thee?
God of my heart, Thou, and my sweetest treasure,
Thee do I long for!

No one can leave Thee, but he must in darkness
Perish forever and the faithless lover,
Breaking with Thee, God, for the world's allurements,
God's doom awaits him.

My choice is made, then, and my soul's good pleasure
 Is to be clinging to my God and Master
 Trusting Him always ; ye shall hear me praise Him,
 Gateways of Zion !

NOTES ON PSALM 72.

The Breviary has well divided this Psalm into three parts, corresponding to the three main lines of thought. The first is a scornful and bewildered description of the prosperity of the wicked ; the second describes the sad result which the sight of such prosperity has on the righteous, who compare it with their own continual sufferings ; the third solves the problem by foreseeing the inevitable just judgment of God, who delays but does not forget ; and the Psalmist ends by an act of utter abandonment to the kind Providence of God.

Verse 4: non est respectus morti eorum. The Hebrew word translated "respectus" occurs in only one other passage (Is. 58: 6), and its meaning is uncertain,—probably bonds, fetters, pangs. I suspect the Versions read *hasheboth* (cogitationes) instead of *harseboth*, and this underlies "respectus" of the Vulgate and "recogitaverint" of the Old Latin. Instead of *lâmôtham* (*morti eorum*) it is better to read *lâmô, tham*, in two words, and to translate: They have no pangs of sorrow ; full and rich is their strength. The Vulgate, following the Septuagint, instead of reading 'heylâm': their strength, read 'holyâm': *plaga eorum*; the present Hebrew has neither, but 'u(w)lâm, which reading is indirectly supported by Symmachus and the Old Latin, which read "their porches" ('ule-mâm). There can be little doubt that the rendering "their strength" is the best ; though it is possible that the Hebrew word 'û(w)l is the original and is a contemptuous term for body or belly and then we would have to translate: "hale and hearty is their body". The Hebrew for rich or hearty is merely fat.

V. 6, 7: It would be hard to render the almost brutal frankness of the Hebrew description here of the rich, disgusting in their sinful prosperity: Insolence hangs round their neck as a chain of office, brutality hangs round them as a robe of state, their fat bodies reek with sin, the imaginations of their evil heart seem to stare out and march around them !

V. 10: Ideo convertetur, etc. The Hebrew here is certainly in disorder and I would suggest the following emendation:

lâkhên yashub " ammi yillâhêm
yâmim mâle'ey mazzû lâmô

instead of lâkhên yashub " ammo halôm
umey mâlê yimmâzu lâmô

Hence my people are ever in warfare
And days full of strife are theirs.

V. 18: Verumtamen propter dolos posuisti eis. Hebrew: Verily in slippery places hast Thou set them. The Latin dative *eis* is due to a peculiarity of Aramaic and poetical Hebrew of substituting the dative for the accusative of object, as in Spanish. *Dum allevarentur.* The Latin by changing a diacritical point derives the word from "to lift up"; the true meaning is no doubt "in deceptions", parallel to "slippery places" just mentioned.

V. 20: in civitate tua imaginem ipsorum. The word *civitas* is probably a mistranslation for the infinitive "to rouse": when Thou rousest them, and the image spoken of is the empty fancy of a dream. As a dream on a man's awakening, so when Thou rousest them, wilt Thou despise their fancies.

J. ARENDZEN.

St. Edmund's College, Ware, England.

WITNESSES AT MARRIAGE "IN PERIOULO MORTIS."

A message comes to the rectory that Mr. X. is in danger of death. The pastor is not at home, but the assistant hastens to the bedside of the dying man. He finds that Mr. X. has been living with his present consort for twenty years without having been validly married. Marriage is to be contracted now; but they ask the priest not to call any witnesses as their neighbors do not suspect they are not married. The priest is satisfied and assists at the marriage without any witnesses. Is the marriage *valid*?

Before the *Ne temere* became law a marriage entered upon either before civil magistrates or contracted in private would have been valid, provided there were no other diriment impediments in the way. But I take the case to have happened

after 19 April, 1908, when the new marriage law went into effect.

The assistant priest thought himself justified in dispensing from the witnesses because of the faculties¹ granted to all priests when assisting at a marriage where one of the parties is in such danger of death that there seems to be no time to consult the Ordinary. These faculties permit any priest to dispense from all matrimonial impediments, except the priesthood and affinity in the direct line arising from lawful intercourse.

Another decree,² issued before the new marriage law was published, gives to the Ordinaries the same faculties as the decree of 1909 just mentioned, with permission to subdelegate these faculties to pastors or rectors of parishes.

Here two questions arise. First, is the faculty to dispense from the witnesses (the impediment of clandestinity) included in the faculties of 1909, given to all priests in cases of imminent danger of death? Second, are the faculties of the bishops and the pastors delegated by them, in virtue of the decree of 1888, still in existence, or are they to be considered abrogated, at least as far as the impediment of clandestinity is concerned?

Some authors, e. g. Mgr. Cronin,³ say that the faculties of 1888, so far as regards the dispensation from the two witnesses, are revoked, because article VII of the decree *Ne temere* insists absolutely on the presence of the two witnesses. Mgr. De Becker,⁴ in his commentary on the *Ne temere*, asserts the contrary, saying that these faculties, even as regards clandestinity, are not revoked by the new law. He adds, however, that the bishops and the pastors delegated by them in virtue of the faculties of 1888 can dispense when there is physical or moral impossibility to obtain witnesses. It was needless to add this, for the well-known principle of canon law should hold: *generi per speciem derogatur*; a general law is modified by a special law or by special concessions, and as the faculties of 1888 have not been expressly revoked they still exist. It does not matter that the general law was passed after the special con-

¹ S. Cong. de Sacr., 14 May, 1909. *Acta Ap. Sed.*, vol. I, p. 468.

² S. Off., 20 Feb., 1888 and further declarations 1 March, 1889, and 13 Dec., 1899. *Collectanea S. Cong. de Prop. Fide*, vol. II, nn. 1685, 1698, 2072.

³ The New Matrimonial Legislation (1909), p. 215.

⁴ *Legislatio Nova de Forma Substantiali* (1913), p. 50.

cessions had been made to the bishops. Therefore I hold that bishops and pastors delegated by them can dispense also from the impediment of clandestinity in danger of death in virtue of the faculties of 1888.

What is to be said of other priests, such as the assistant in the case under consideration? The late Cardinal Gennari, in his commentary on the *Ne temere*,⁵ held that the faculties given by the 1909 decree include the power to dispense from this impediment. I am of the opinion that priests cannot dispense from this impediment, for the decree reads: "His Holiness has deigned to declare and decide that any priest who can according to article VII of the decree *Ne temere* assist validly and licitly at marriage *in the presence of two witnesses*, in imminent danger of death, . . . can under the *same circumstances* dispense also from all impediments, even public ones, which invalidate marriage by ecclesiastical law, excepting only the order of the priesthood and affinity in the direct line arising from lawful intercourse." The use of these faculties is made to *depend on the conditions of article VII* of the *Ne temere* which is here repeated, and one of the conditions or circumstances is, *that the two witnesses be present*. Cardinal Gennari, in the seventh edition of his commentary, was not so certain of his opinion that any priest can dispense also from the impediment of clandestinity in such cases, for he says the priest can do so *when it is impossible to have the witnesses*, and adds that in case of impossibility to comply with a positive law where the salvation of a soul is at stake, the ecclesiastical law ceases to bind. This is evading the point at issue, for the principle alluded to has nothing to do with the explanation of the faculties of the 1909 decree. It is rather a common teaching of theologians that in cases of great necessity, moral or physical impossibility to comply with a law, the positive laws of the Church, even those invalidating an action, cease to bind.

That the 1909 faculties do not include the power to dispense from the presence of the two witnesses in danger of death may be gathered also from the schemata or drafts of the *Ne temere* proposed by the various consultors of the S. Congregation of the Council before the final text was adopted. Two

⁵ Breve Commento sugli Sponsali e sul Matrimonio (1910), p. 40.

of these drafts had it that marriage in danger of death should be permitted in the presence of a priest and *one* witness. The S. Congregation, however, in framing the law demanded *two* witnesses.

From what has been said it follows that the validity of the marriage in our case is at least *very doubtful*, and that the priest erred in dispensing from the two witnesses, as long as it was possible to get them, for in matters that affect the validity of a sacrament one may not follow a probable opinion.

FR. STANISLAUS, O.F.M.

EPISCOPAL ENDORSEMENTS OF ORIENTAL CLERICAL IMPOSTORS.

The New York Charity Association some time ago sent out a bulletin warning persons in the United States against a band of Oriental solicitors—Syrians, Chaldeans, and Armenians—who appeared to be part of an organized body of beggars going about collecting alms for fictitious institutions in their home countries. Among the evidences of fraud, obtained by the Bureau of Advice and Information of the Charity Organization Society, were criminal indictments of so-called “Eastern Missionaries” who carried bogus letters of commendation from bishops and patriarchs in support of stories of distress and persecution calculated to deceive the benevolently disposed. *The Survey* in one of its late issues gives the history of a supposed cleric who went about as “Deacon Joseph George” of the Greek Church, and obtained considerable sympathy and funds by presenting forged credentials. The writer also mentions the arrest in one of the Southern States of a group of Oriental missionaries from whom more than two hundred testimonials were taken. The surprising part of the matter was that some of these letters were genuine, and had been secured from “governors, college presidents, and others” who had allowed themselves to be deceived and then caused others to be deceived by becoming sponsors for the impostors.

From other sources it is clear that this sort of deception is not confined to the above-mentioned field. Bishops and priests are occasionally made the victims of ecclesiastical swindlers who come arrayed in purple, pectoral cross, and ring,

presenting foreign-looking documents with patriarchal seals and Arabic inscriptions, and who ask leave to say Mass, thereby gaining the confidence of the people whom they thus interest in the support of their mendicant enterprises. Under these circumstances we need hardly apologize for publishing the following letter from one of our American Archbishops. It sounds a note of caution to the members of the hierarchy in the United States.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you kindly allow me space in your excellent A. E. R. to direct the attention of some Ordinaries in the United States to the order issued by the Holy See quite some time ago, but never revoked, that the Bishops of America refuse to give faculties to Oriental priests, unless such priests are provided with a letter from the S. Congregation of Propaganda. According to this injunction a commendatory letter from an Oriental patriarch or bishop is not sufficient. If all our Bishops would strictly adhere to this rule, we should soon be rid of a large number of Oriental clerical beggars, some of them professional frauds. A short time ago a Syrian priest, bearing the name of the Rev. George Chanim (Garnim), presented himself to me, with some thirty or more letters from bishops in whose diocese he had been allowed to celebrate Mass. He had no letter whatever from the Propaganda, nor from any other Roman authority. Among his papers was a document from a Syrian bishop, which, I plainly saw, could have easily been forged, since it bore no indication of authenticity that could not have been supplied by an artificial rubber-stamp purchasable for twenty-five cents in any part of the country. If Oriental Bishops wish to give effect to their recommendations, we have a right to expect that they use a seal of solid steel or an embossed stamp which cannot easily be imitated. Some years ago a similar case occurred to me. An Oriental affecting to be a priest presented a letter bearing a rubber-stamp seal upon an official blank which at once aroused my suspicion. The written part of the document evinced such a combination of Catholic and so-called "Orthodox" or schismatic names and titles of bishop and see, that a glance at the Roman *Gerarchia* (*Annuario Pontificio*) and at an account of the respective schismatic see convinced me at once of an intended fraud. When I intimated this, my Oriental cleric took a hurried leave without further explanation. There is no doubt that our Catholic people have in this way been defrauded of large amounts of money, and that many priests have thus been induced to give stipends for Masses to persons who had absolutely no claim to them.

It may be asked who is responsible for this sort of thing? Surely not the priests, who are quite justified in relying upon the "celebret" or faculty given to these men by the Ordinary of the diocese. It appears to me that every bishop or vicar-general is bound to demand definite Roman credentials (such as the prescribed letter from Propaganda) before granting faculties to the above-mentioned Oriental priests. The mere fact that another bishop has given such permission is not sufficient proof of the applicant's standing. In conclusion I may say that I have been repeatedly sustained by the Apostolic Delegation at Washington in demanding such credentials under all circumstances.

For the guidance of Ordinaries we here reprint the portions of a letter issued by the S. Congregation "Pro Negotiis Ritus Orientalis" under date of 1 January, 1912, signed by Cardinal Gotti, Prefect.

1. Ordinarii in sua dioecesi nullum Orientalem admittant pecuniae collectorem cujusvis Ordinis vel dignitatis ecclesiasticae, etiamsi exhibeat authentica documenta quolibet idiomate exarata et sigillis munita, nisi authenticum ac recens praebeat rescriptum sacrae hujus Congregationis, quo facultas eidem fit, tum a propria dioecesi discedendi, tum eleemosynas colligendi.

2. Quod si neglectis hisce Apostolicae Sedis mandatis aliquis Orientalis ecclesiasticus vir . . . peragret regiones ad eleemosynas colligendas, Ordinarius loci in quo versatur, eundem moneat . . . eumque non admittat ad Missae celebrationem nec ad aliorum ecclesiasticorum munerum exercitium.

THE NEW BREVIARIES.

The typical edition of the new Breviary has been issued from the press of Fr. Pustet at Ratisbon. The various firms (Desclée, Mâme, Dessain, and Marietti) authorized to print the Breviary, receive the sheets directly from the Ratisbon printer, and are pledged to conform to the text, although they are at liberty to use their own devices as to form, type, and illustration. Meanwhile, the Vatican Press issues a "Totum" in convenient size and at a very low price (seven francs). In all the foregoing editions the "Appendix pro Aliquibus Locis" has been omitted, and is to be supplied by publishers of the different localities. Among other advantages of the new Breviary will be therefore the omission of what belongs dis-

tinctly to other countries, such as the "Officium pro Clero Romano", the local Offices, etc. The correction of the Lessons is still in progress and will not be finished for several years to come, so that there are no further changes to be expected for a long time.

ABOUT SIMPLIFYING THE CANONICAL OFFICE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the January number of the REVIEW (p. 80), Father Scheier, C.S.C., expresses himself every lucidly in his "Suggestion Anent the Reform of the Breviary". Though definite and comprehensive, he is rather "radical", because of his failing to make provision for certain elements in the feasts of our Blessed Lord and of His holy Mother and of other Saints whom the Holy Father wishes to see honored in a special and preëminent manner.

One may, *salva reverentia Sanctitati Suae debita*, be allowed to say that it would simplify matters delightfully enough, if the Psalms from day to day were *always* recited from the psalter. Likewise if each Commune Sanctorum were restricted to its invitatory, hymns, capitula, responsories and versicles; if, in other words, the Commune nocturns were blotted out, and all the lessons with their accompaniments put, without any "supplementum" or "folia separata," into the Proprium Sanctorum.

These things, which are in harmony with Father Scheier's plan, would reduce matters to an agreeable simplicity, but we must not overlook the Holy Father's "*salvis tamen pulchris accessionibus*".

To start at the beginning, but observing perhaps a less logical sequence, let it be said that on account of the striking fitness of the matter contained in the first nocturns of certain feasts, the matter "*de Scriptura occurrente cum Responsoriis de tempore*" could be inserted bodily into Prime, in place of the "*preces*."

For the feasts in Lent the third-nocturn lessons could be the ferial homily without any mention of the festal gospels, because the latter are explained at other times of the year. An exception would no doubt be made on 19 and 25 March, by

having the festal homily to supplant that of the feria, or by inserting the ferial matter in Prime of St. Joseph's or of Our Lady's day.

The feast of the Seven Sorrows, printed at the end of March, would not be out of place at "Feria sexta infra hebdomadam Passionis". A compromise or, better still, a welding could be made there with the homily on "Collegerunt pontifices". If this homily were made up in two lessons and added to the homily on "Stabat juxta crucem" cast into one; and if this enlargement were to crowd out the Te Deum and by concomitance the Gloria from a Mass in Passiontide, and carry with it a change of color from white to red, because our Blessed Mother is queen of Martyrs, no less than of Virgins, would there be anything revolutionary or in the least improper in such an alteration? Or would the violet of Passiontide be utterly out of order for *this* feast of our dear Lady? Or would it be considered more proper to lengthen the festal homily into three lessons followed by the Te Deum, and the homily on "Collegerunt pontifices" brought bodily into Prime after the Sunday psalms or even the feria sexta "Deus, Deus meus, respice in me," and Prime ended there with "Sancta Maria et omnes Sancti"? If all the feria sexta psalms were taken for the Little Hours of this feast, there would be no duplication of matter from the psalter. But to carry this point it might become necessary to raise the rank of this feast, or else exclude all others from Passiontide.

Mutatis mutandis the Solemnity of St. Joseph and the feast of the Sacred Heart might be transferred from the Proprium Sanctorum to the Proprium de Tempore, where each could be found with far less leafing about than is the case in their present location. Such a shift would bring these two feasts as eminently in orderly array as were those of the Precious Blood (1 July) Seven Dolors (15 September) and Holy Rosary (7 October) fittingly lined up in the Proprium Sanctorum by decree of 28 October, 1913.

The Holy Father having ordered the first-nocturn responses proper to St. Lucy, V.M., SS. John and Paul, M.M. and St. Clement, P.M., into the second nocturns of their feasts, would he be pleased to place the first-nocturn responses proper to St. Agatha, verbatim or modified, after the capitula of

Tierce, Sext, and None? All this, because she has proper responses for the second and third nocturn.

Taking our cue from Tierce of Pentecost where the hymn "Veni Sancte Spiritus" takes the place of "Nunc Sancte, nobis, Spiritus", would it be amiss to suggest that such hymns as "Coeli Redemptor praetulit", "Te, Mater alma Numinis", "O Stella Jacob fulgida", "Memento, rerum Conditor", might replace those that lead off the Little Hours, for the sole purpose of securing a greater variety?

Again, *if the present psalms are to be kept for feasts of the Blessed Virgin*, would it not be an advantage if in each "pars" of the Breviary one of her offices were, as a norm, written out in full from "Aperi" down to "Sacrosanctae"? Thus the Immaculate Conception could be chosen for "hiemalis"; the Annunciation for "verna"; the Assumption for "aestiva", and the Nativity for "autumnalis". Every other feast of hers in each volume would retain its distinguishing features, the more of them the better (e. g. the two "Septem Dolorum" feasts), while the psalms could be supplied from the norm office. Such an arrangement would, with the possible exception of the "scriptura occurrens" for Prime, put this norm office complete in one place, while in the other offices of hers it would cut down the old-time leafing around to a refreshing minimum.

Finally, *should there be no change in the psalms for the Apostles*, the same arrangement in their case would beget a similar advantage for their days as for those of the Blessed Virgin Mary. Thus St. Andrew could be taken for "hiemalis"; St. Mathias for "verna"; SS. Peter and Paul for "aestiva", and St. Matthew for "autumnalis". Moreover, each Apostle could have his own set of antiphons, capitula, etc. In this manner St. Thomas might be as richly provided for as St. Andrew, or St. Mathias as handsomely as SS. Philip and James. The matter could be drawn from the present Commune Apostolorum, unius martyris, plurium martyrum, in or out of Paschal time, confessoris pontificis and non pont. Thus in the celebration of one Apostle the responses could be made uniformly in the singular, and in the plural for two. A like modification in the responses for the Seven Founders in February, as also for SS. Cyril and Methodius in July would not be amiss.

The above arrangements would preserve the "beautiful accessions" which the Holy Father will retain; the Commune Apostolorum and the Commune Beatae Mariae Virginis would be blotted out, and the Commune matter for the other Saints cut down to a very small amount indeed. Simplicity and ease of use, with but little fumbling around, would be secured, and let us hope a more devout recitation of the Divine Office follow. *Quod Deus bene vertat!*

Will some one tell us what shall become of the beautiful hymns of suppressed feasts? Shall they simply disappear from the scene, or shall a place of usefulness be found for them? May they form parts of remaining offices? Shall they be collected in a supplement as spiritual reading? Or might not some of them augment the beautiful matter in the Praeparatio ad Missam, or the Gratiarum Actio post Missam?

VINCENTIUS.

THE ALTAR WINE QUESTION.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Reading in your current issue (March, p. 337) "The Altar Wine Question", I write to ask if you are aware of the fact that the Barnston Tea Company, long advertised on page two, is a Jewish concern? To substantiate my statement suppose you inquire of Benziger, Pustet, or Christian Press, on the same street. There was once, I believe, a nominal Catholic associate as a blinder, but owner and manager is a son of Israel. Happening into the store last fall on returning from the Holy Land, I spoke of conditions in Jerusalem, and soon discovered I was talking to a Jew. In defence of race he expressed himself as pleased with confidence of Jesuits; that he had 1,200 priests on his list, but suffered some persecution. I told him a Jew had my last order. At Christian Press I learnt that the Jesuits of Tampa, Florida, were getting their altar wine at Christian Press. Kindly investigate. As Fr. Peschong said in his article, the matter of altar wine is serious. It was on the strength of your advertisement that I purchased at Barnston Tea Co.

F. B. MANLEY.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read Father Peschong's communication on "The Altar Wine Question", and your comment thereon.

It is true, as you suggest, that the matter ought to be considered settled by this time, but anyone who broaches the question in a company of priests will find that the facts are against such assumption. It would seem, however, that commendatory letters and testimonies based upon chemical analysis are doomed. These should never have been given. Character testimony is valuable, but only when it includes every person party to the transaction.

It seems extraordinary that in a matter of such supreme importance we should still be so much at sea. I might add that, as the question could be easily settled, the present situation is without excuse.

Let me suggest a remedy. Take the Altar Wine business out of the hands of private parties altogether. Let it be a Church work, with its profits going to the Propagation of the Faith or the Church Extension; with agent eliminated and advertising unnecessary, the profits would be quite considerable. Proper arrangements could be made with vested interests.

If this were done, the question would be definitely settled for all time. Surely the importance of the matter should prompt immediate and effective action.

H. P. SMYTH.

If Father Manley will be good enough to look at the advertisement of the Barnston Tea Company referred to, he will see that it states, under the signature of the Superior of the Jesuit Fathers of the Sacred Heart Novitiate, that they

1. ship their altar wine with the greatest care, sealed in presence of the Superior, and conveyed to the agent under personal supervision;

2. furthermore, that they assure themselves that their wines will be distributed in the same absolute purity as when it was consigned to the agent;

3. and that not only is the advertisement renewed with each shipment of a carload of wine, but that each new Superior appointed to the Jesuit Novitiate signs it in his own name with date affixed, so that the guarantee given by the advertisement is not simply due to the benevolent confidence of a single responsible priest, but as a matter of business justice comes from each successive Superior.

Now in view of these facts it can make little difference who acts as agent; that is to say, who carries the barrels and bottles, and who collects the bills. The agent may have a

creed or not; he may be a Catholic, good or bad, or a Turk or a Jew; his creed is not likely to affect the purity of the wine any more than the creed or piety of our butcher affects the quality or age of his meat, if the meat that comes to him from the farm or the slaughterhouse is good.

It may be asked: What guarantee has a priest who buys this wine, that it is not adulterated by the agent? Simply this, that it would cost the agent more to adulterate, reseal and label the wine than if he sells it as it is received by him. He could dilute it with water, since that is cheapest; but then everybody can tell a watered wine, and the complaint is not that. Moreover, we are assured that among the safeguards adopted by the Jesuit Fathers who ship this wine, to prevent its being tampered with by the agent, is to keep a list of the purchasers; and from time to time to request one or another of them to send them a small sample of the wine sold by the agent as altar wine, in order to test whether there has been any substitution.

Better guarantee in this day of business-like transactions no priest could obtain, even if he sent his sexton to watch the making and shipping of it from first to last. Hence we accept the advertisement, whereas we positively refuse others, even from clerics, in case they act merely as agents for a concern which they cannot control.

As for Father Smyth's admirable suggestion that the Altar Wine business be taken out of the hands of private parties altogether, and that it be made a Church work, with its profits going to the Propagation of the Faith or to Church Extension, it is ideal—not practicable. If it were, the Catholic Church, with its wonderful channels of control, its organized interdependence in the hierarchical order, its magnificent resources of freedom, experience, varied talent, and with its numbers who readily follow the path traced out for them by their leaders in all matters of religious concern, would be able to extend its beneficent influence in every domain of letters, art, business, politics, the press, and in every other sphere of public activity, in which at present she lets herself be overpowered and controlled by politicians, newspaper reporters, contractors, literary vampires, and the thousand other agencies in public life which turn the Catholic multitudes in our large

free cities into a submerged majority, that may shout but not direct.

Are there no Church centres to take up this work? Surely the Jesuits in California whose advertisement is here complained of, would be only too glad to supply the clergy in larger numbers; so would Rochester Seminary; so would many other religious institutions throughout the country, where wine is made on the premises. Why do they fail to do so? The answer to this question will indicate what prospect there is of a Church establishment being able practically to deal with the problem. We could, if there were a right comprehension of the worth of it, and unanimity, have central sources of supply under the control of the Church in the United States for the furnishing of flour for altar breads, pure linen and the proper stuffs for ecclesiastical vestments, lumber for the building of churches and schools, pure gold and silver utensils for the altar, correct books to make sure that we teach at least a uniform catechism as our fundamental doctrine, not to speak of school-books in general. We could have a central news-bureau or own a majority of shares in the Associated Press to halt the foul and false reports about Catholic doings, if not throughout the European world, at least here in our own land. We could have a Catholic University that would set the pace for every highest intellectual, literary, social, and religious movement. We could have a federation of societies that would make men in high places tremble to do wrong. All this were possible if it were not for the many heads and hearts that have, each, their own interests, feelings, animosities, associations, with a proportionate authority and control that can frustrate the designs of their neighbors. So we have forever camps within camps. One says the wine is good; the other says it is bad; they say both in Barclay Street. And back of them are the good-natured churchmen who have their own likes and dislikes, and who say, if you want to know the truth go to so-and-so; I like him, etc. Nay, the world is round, and our paths wont be straight—even in the churchyard—not until we reach heaven.

DO THE "NE TEMERE" REGULATIONS EXTEND TO CATHOLICS OF GREEK RITE IN AMERICA?

Qu. Lately there has been some dispute here as to whether the *Ne temere* has been extended to Oriental Catholics, such as the Roumanians who are still under the Latin Bishops. What about it?

Resp. By decree of the S. Congregation of the Council (1 February, 1908) Catholics of Oriental rites are not comprehended under the *Ne temere* legislation. (Cf. ECCLES. REVIEW, April, 1908, p. 431). Roumanian Catholics come under this head of Orientals.

A marriage contracted by a Catholic of the Latin rite with a Catholic of the Oriental rite is subject to the *Ne temere*. However with regard to Ruthenian Catholics, who in the United States are under the jurisdiction of a separate bishop, it may be necessary to remember marriages contracted in the Gallician provinces come under the *Ne temere* while those of Hungary are exempt, like those of the German empire.

THE VISIT "AD LIMINA" OF AMERICAN BISHOPS.

Qu. Are our Bishops obliged to make *personally* their visits "ad limina" this year? Some appear to think that it suffices to send the Report of the Diocese this year, and then make the visit within the five-years' term after that.

Resp. Canon IV of the Decretum S. Congreg. Consistorialis (3 December, 1909) reads:

1. Omnibus et singulis pariter praecipitur ut, quo anno debent relationem exhibere . . . ad Urbem accedant, et Romano Pontifici se sistant.

2. Sed Ordinariis qui extra Europam sunt permittitur ut alternis quinquenniis, id est singulis decenniis, Urbem petant.

3. Huic obligationi Ordinarius vel ipse per se, . . . vel justis de causis a S. Sede probandis, per idoneum sacerdotem . . . satisfaciat. (Cf. ECCL. REVIEW, March, 1910, p. 328.)

MASS OF EXPOSITION AT FORTY HOURS' ADORATION UNDER NEW RUBRICS.

177
We learn from the 1915 Roman Ordo published under the direction of a member of the S. Congregation of Rites, that the rubrics referring to the Solemn Masses of Exposition, "pro pace", and Reposition will remain unchanged under the new rubrics for next year. Hence the Mass of solemn Exposition may be said on Sundays as well as on feasts, except such as are of the first and second class. Among the Sundays of the first class are included all Sundays in Lent.

ST. PASCHAL'S GUILD.

In connexion with our reference to Rose-colored Vestments in the last number of the REVIEW, our attention is directed to an association, in the city of Washington, the special object of which is to promote purity and correctness of taste, and perfect conformity with the liturgical prescriptions, in the making of ecclesiastical vestments. The members of the association devote their time and labor to the work without any charge except that of cost of material. The rules of their society oblige them to employ only the best of stuffs and designs which have the sanction of liturgical law and artistic precedent; their embroidery is done entirely by hand. It would be well to communicate with this Guild in order to secure what is proper in church vestments. The Secretary is P. J. Wilcox, 1743 Rhode Island Avenue, Washington, D. C. There is a similar association in New York, attached to the parish of Our Lady of Lourdes.

THE CANON SHEEHAN MEMORIAL.

The opening of a subscription list for the Canon Sheehan Memorial has met with a ready and generous response from priests in all parts of the country. Some of the subscriptions are accompanied by expressions such as this, from a Pittsburgh priest:

I feel I owe a deep debt of gratitude to Canon Sheehan for the many hours of real enjoyment which his works have given me.

Under the guidance of his unique pen one seems to wander again amid the scenes of childhood and youth, to breathe anew the fragrant air of our native hills and valleys, to hear the songs of the lark and the thrush, and dearer still, the voices of loved friends long since hushed forever. He was a writer of whom all priests, but especially those of Irish blood, should feel proud.

Following are the names of subscribers whose contributions have been received at this Office to 17 March :

ECCLESIASTICAL REVIEW	\$50.00
The Most Rev. Edmond F. Prendergast, D.D., Archbishop of Philadelphia .	25 00
The Rev. Michael C. Donovan, Philadelphia, Pa.	25.00
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The Rev. T. J. Leonard, Southampton, N. J.	5.00
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The Rev. A. R. Coopman, Anaconda, Montana	5.00
The Rev. P. J. Lydon, Duluth, Minnesota	5.00

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Pauline Studies. 1. *Protestant Commentaries.* The first volume of the *Readers' Commentary*, a brand-new addition to the manifold and multiform English Protestant editions of the Bible, is Dr. Grey's "Romans".¹ The general editors of this new series of commentaries are Dr. Dawson Walker and Dr. Guy Warman. The English Revised edition is printed at the top of the page. The foot-notes are brief and aim to give information to Protestant Sunday-school readers and teachers. Nothing scientific is purposed by the editors.

The *Interpreter's Commentary*² is another new venture in the field of Protestant interpretation of the New Testament. Dr. J. E. McFadyen contributes the first volume,—that on the Epistles. The Authorized Version is the text interpreted and it is printed at the top of the page; below this is the editor's translation in black-letter type to distinguish it from the commentary.

A third new Protestant commentary is the *Westminster New Testament*,³ which is not to be identified with the Catholic *Westminster Version*.⁴ Dr. Alfred E. Garvie, Principal of New College, London, is general editor of this Protestant *Westminster New Testament*. The volume containing Galatians and Romans with introduction and notes is by the Rev. W. Douglas Mackenzie, President of Hartford Theological Seminary, U. S. A. He uses the Authorized Version; and refers in notes to variants in the English Revised. The exegetical annotations are not critical but expository and purpose to meet the needs and ideas of teachers, lay preachers, and such like. Now and then a discriminating use of these notes will prove stimulating to a priest in his homiletic work. To each editor is given such liberty as results in a lack of uniformity in the various volumes, but free expression of his own individuality by each editor. We hope our own *Westminster Ver-*

¹ *St. Paul's Epistle to the Romans*, by H. G. Grey, London, Robert Scott, 1913.

² Hodder and Stoughton, London, 1913.

³ London, Andrew Melrose, 1912.

⁴ New York, Longmans.

sion will not attempt to crush into one mould of style and treatment the work of the various contributors thereto.

The latest additions to the *Smaller Cambridge Bible for the use of Schools* are H. W. Tulford's I and II Thessalonians, Timothy, Titus,—packed full of information; S. C. Carpenter's I and II Corinthians; and Dr. Walpole's The Revelation of St. John the Divine,⁶ which follows closely the commentary of Dr. Swete.

Dr. Plummer and the Bishop of Exeter have edited the most recent Pauline study of the *International Critical Commentary*,⁶ I Corinthians. In the very illuminating introduction, is an interesting chronological table giving the schemes adopted by Harnack,⁷ Turner,⁸ Ramsay,⁹ Lightfoot,¹⁰ Wieseler,¹¹ Lewin.¹² The period from the conversion of St. Paul to his second arrival in Corinth, is set by Harnack as A. D. 30-53, 54; by Lewin, as A. D. 37-57, 58; by Wieseler, as A. D. 40-58; by the others, as sometime between the extremes. Harnack and Clemen¹³ and those who assume so early a date as A. D. 30, 31 for the conversion of St. Paul, fail to take note of the Aretas date. Its coins show that Damascus was under the Roman Empire so late as A. D. 34; and the city seems without doubt to have remained so until the death of Tiberius, 37 A. D. Only thereafter was the ethnarch of Aretas in charge. The escape of Paul¹⁴ was, then, 38 A. D. at the earliest; and his conversion, 35-36 A. D.

2. *St. Paul's Boxing Match.* The Bishop of Exeter has done some excellent and very exact exegetical work in this commentary, and yet has utterly missed the sense of St. Paul's boxing match.¹⁵ Old Protestant commentators of St. Paul inclined to Luther's exaggerated idea of concupiscence as an

⁶ Cambridge University Press, 1913.

⁶ *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians.* By the Right Reverend Archibald Robertson, Bishop of Exeter, and the Reverend Alfred Plummer. New York, Scribner's.

⁷ *Chronologie der Altchristlichen Literatur.*

⁸ *Hasting's Dictionary of the Bible*, s. v. Chronology.

⁹ *St. Paul the Traveler*; also *Expositor*, 1896, p. 336.

¹⁰ *Biblical Essays*, pp. 216-233.

¹¹ *Chronologie des Apostolischen Zeitalters.*

¹² *Fasti Sacri.*

¹³ *Paulus, Sein Leben und Wirken*, Giessen, 1904, Vol. I, p. 411.

¹⁴ II Cor. 11:32; Acts 9:24, 25.

¹⁵ I Cor. 9:26-27.

almost Manichean, diabolic production in the soul, which force perforce drags poor human nature down to the very depths of the slough of sin. Modern Protestant commentators fight shy of concupiscence as they do of the supernatural in St. Paul's theology; it is hard to explain in terms of rationalistic Protestantism that which is either above or below the nobility of human nature as we see it. Hence Dr. Robertson here thinks, "It is perhaps too much to say that St. Paul regards his body as an antagonist." Why, if his body is not his antagonist, with whom is the great Apostle boxing? The bishop does not say. Let us see. The Greek passage, translated literally, runs thus: "I so box as not to hit air; but I give a blow under the eye to my body, and lead it about the arena as my slave; lest while I herald it unto others, I myself be heralded as vanquished."

The right interpretation of this figure of speech is most important in Pauline exegesis. St. Paul is writing to a Christian community of cosmopolitan origin yet Hellenic culture. They had the Hellenic love of beauty and brawn. The spirit abode among them which deified Bellerophon's horse Pegasus, and expressed poetic gratitude to the bounteous hoof that smote Akrocorinthus and thus produced the clear waters of the still refreshing spring of Peirene. The spirit also abode among them which deified the athlete, and expressed poetic admiration of his brawn in the odes of Pindar. Near by was Isthmos with its wondrous stadium. Paul, born orator that he was, brings them in fancy to the arena during the Isthmian games. The boxing match is on. Paul is boxing with his foe. Who is that foe? His body,—σῶμα, σάρξ. The constant battle between the flesh and the spirit,—πνεῦμα and σάρξ,—is one of the most characteristic elements of Pauline theology. Πνεῦμα is the spirit, without the hindrance of concupiscence; it is man's reason grace-led and will grace-driven, conceived as free from the shackles of concupiscence. Σάρξ is the flesh, without rule of reason, will and grace; it is man's sensitive appetites, spurred on by the goad of concupiscence, conceived as running riot without let or hindrance of the lash of right reason, the leash of strong will, and the mighty hand of God guiding by grace.

Some of the Corinthian Christians had fought this battle ill; *σάρξ* had been the victor; *πνεῦμα* had been vanquished. And Paul had soundly berated them for their sins of the flesh. So now he cheers them by picturing himself fighting the self-same "good fight" of the faith in the self-same way as they. Do they feel the spur of concupiscence? So does he! It is as if a sharp, pointed stake were prodding him on to ill.¹⁶ So fierce is the onset and onslaught of the foe,—the "messenger of Satan that buffets" him,—that he cries to the Lord, he fears he is outmatched, he begs to be relieved; and back comes the assuring answer—"My grace is enough for thee".

It was really a battle Paul had to fight. Later on, in similar frankness, he tells the Romans¹⁷ of this humiliating struggle. He feels that "there is within his members another law, contradictory to the law of right reason, and down dragging him the way of the law of sin that is in his members." So uneven seems this battle between the spirit and the flesh,—that is, between right reason grace-led and the emotions concupiscence-led,—that the great soul of Paul quakes with fear and he cries out in anguish: "Who will deliver me from the body of this death?" And back comes the answer to his inner consciousness: "The grace of God by Jesus Christ our Lord." There can be no doubt whatsoever that St. Paul's boxing match was a real fact; and that his foe was his flesh, his body,—his emotions rebelling against reason, will, and grace.

See how detailed is the picture he draws; how artistic the whole setting; how clear the application. Using his reason well and in accord with God's grace, he so boxes as never to hit the air. He keeps his eye on the foe and the foe within reach; he choseth the spot for each blow, and lands each blow on the spot chosen,—he never hits the air. In the end he gives the knock-out blow,—a blow under the eye; he is the *victor*; his body is the *vanquished*. It is all in the Greek text, and clearly so. *Ἐπωπιάζω* σου τὸ σῶμα. Analyze that verb; it occurs only twice in the New Testament,—the second time in Lk. 18: 5. Luke may have got the word from Paul's preaching; and so may have been led to express in Greek the resolution of the unjust judge: "Even though I fear not God nor have regard for any man, yet because that widow is giving me

¹⁶ II Cor. 12: 7.¹⁷ Rom. 7: 23.

trouble, I will avenge her, so she may not in the end come and give me a blow under the eye"—*ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με*. The fear of the judge, in the fancied picture of our Lord, is that the woman will come to him so often about her case, he may as well yield at once; else she will in the end conquer him anyhow by her talk. In both passages we have translated the verb *ὑπωπιάζω* literally. It is made up of the intensive and iterative termination *-άζω*, added to the diminutive form *ὑπόπιον*; this is from *ὑπό* plus the root *οπ*, *the eye*, plus the ending of the diminutive,—and means “the little spot just under the eye”. *Υπωπιάζω*, then, means “to hit hard and often just under the eye”, “to give a black eye”, “to give a knock-out blow”, “to vanquish”. Modern science has discovered more effective blows; in those unscientific days, the *black eye* seems to have been the *ne plus ultra* of scientific delivery in the ring.

There are other details of Paul's picture. The Isthmian *victor* of the boxing match marches around the arena with head erect and after him comes the *vanquished* with a hang-dog look of shame, the while the *herald* shouts to all the assembled crowd the names of both. Having conquered his body, the *victor* (*δόκιμος*) Paul goes about the arena of all the civilized world and shows what control he has over the flesh: “I lead it about the arena as my slave” (*δουλαγωγῶ*). Now with the quickness of Pauline imagery, the figure changes a bit. Paul is no longer the boxer but the *herald*; he announces the names of the *victors* and of the *vanquished*. He was a fearless and a clear-voiced *herald* in bidding the Corinthians to excommunicate some of the members of their church. Referring to that fearless frankness, he suggests one of the reasons why he gave the knock-out blow to his flesh—“lest while I herald it to others, I myself be heralded as *vanquished*.” This athletic word, *ἀδόκιμος*, *vanquished*, is used by Paul eight times;¹⁸ its opposite, *δόκιμος*, the *victor*, occurs six times in Paul's letters.¹⁹ Besides, the allied word *δοκιμάζω*, *to be the victor*, is used by Paul seventeen times; *δοκιμασία*, *proving the victory*, once; *δοκιμή*, *victoriousness*, seven times. These are only one instance of an athletic idea which permeates the theology of St. Paul

¹⁸ Rom. 1:28; I Cor. 9:27; II Cor. 13:5, 6, 7; II Tim. 3:8; Tit. 1:16; Hebr. 6:8.

¹⁹ Rom. 14:18; 16:10; I Cor. 11:19; II Cor. 10:18; 13:7; II Tim. 2:15.

through and through, and often gives the only accurate clue to his meaning.

A remarkable passage of Seneca ²⁰ fits in well here :

Athletae quantum plagarum ore, quantum toto corpore excipiunt? Ferunt tamen omne tormentum, gloriae cupiditate; nec tantum quia pugnant, ista patiuntur, sed ut pugnent; exercitatio ipsa est tormentum. Nos quoque evincamus omnia, quorum praemia non corona nec palma est, nec tubicen praedicationi nominis nostri silentium faciens; sed virtus et firmitas animi et pax in caeterum parta, si semel in aliquo certamine debellata fortuna est.

We have here St. Paul's athletic phase of piety,—the training, the contest, the herald, the crown that fades not,—but bereft of the glow of Christianity and unattractive in the chill of its Stoicism.

3. *St. Paul's Infirmary.* While the out-and-out rationalistic exegetes go on villifying St. Paul, others there are who treat him with at least the respect they have for Julius Cæsar and Titus Livy, and try decently to solve,—though without an appeal to the supernatural, and by purely natural hypotheses,—the time-honored difficulties which occur in his letters.

R. P. Berg follows the *Los von Paulus* move of the neo-Tübingen school,²¹ villifies and takes Paul to task for having "perverted the pure Gospel of love that Jesus had preached". At the same time, Dr. Menzies gives us his rationalistically respectable and respectful commentary of II Corinthians.²² It is refreshing to find any save a Catholic defending the integrity of one of St. Paul's letters. Dr. Menzies does not at all allow that the last four chapters were earlier than the rest of II Cor. He has none of the reverence for higher criticism which leads Dr. Peake ²³ to accept as inevitable the divisive criticism of II Cor. And yet even Dr. Menzies fails, as most modern Protestant commentators fail, to understand and ac-

²⁰ "Epistolae Morales," lxxviii, 15, ed. Ruhkopf (Turin, 1828), p. 481.

²¹ *St. Paul's Misconception.* By R. P. Berg, London, 1912.

²² *The Second Epistle of the Apostle Paul to the Corinthians.* Introduction, text, English translation and notes. By Allan Menzies, D.D., professor of Divinity and Biblical Criticism, St. Mary's College, University of St. Andrews. London, Macmillan, 1912.

²³ *A Critical Introduction to the New Testament*, by Arthur S. Peake, M.A., D.D., Professor of Biblical Exegesis in the University of Manchester. New York, Scribner's, 1912, p. 36.

cept the supernatural elements of St. Paul's theology,—the whole scheme of the fall of man, consequent original sin and concupiscence, and grace to offset the effects of the fall.

Take St. Paul's infirmity as an instance. In writing to the Galatians (4:13), he calls this sickness ἀσθενειαν τῆς σαρκός, "a weakness of the flesh", and πείρασμον ὑμῶν ἐν τῇ σαρκί μου, "a trial of you in my flesh". The meaning is obvious. Some bodily sickness or other, it matters little which, took hold of Paul; and throughout this sickness he preached the Gospel to the Galatians, who received him cordially despite the trial his illness was to them. There is question here of bodily sickness. And yet this passage is cited by Menzies to explain the "thorn in the flesh" which St. Paul mentions in II Cor. 12:7—"And that I should not be exalted by the exceeding greatness of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me. On this account thrice I begged the Lord that it might leave me; and He said to me: My grace is enough for thee." The thorn in the flesh is not at all the infirmity of which Paul speaks to the Galatians. Menzies and other Protestant commentators, together with some Catholics, as, for instance, Fr. Prat, S.J.,²⁴ assume, yet do not prove, that there is in both letters question of one and the same infirmity. The assumption is gratuitous; the very opposite to it may with good reason be assumed.

The disease referred to in Galatians is *bodily*; the "thorn in the flesh" is a disease of the *soul*. The language in regard to the former differs very much from that which sets forth the latter. The Galatian disease was of such nature as to make Paul an eyesore to his followers; such a trial to them (πείρασμον ὑμῶν), that he naturally would have thought they might cast him out as a pest. It is to their credit that they "despised not nor cast out"²⁵ this pest; that they not only did not receive him as an eyesore, but "if it had been possible, would have plucked out *their* own eyes and given them to" Paul, whom they received "as an angel of God, even as Christ Jesus". What was this bodily disease? We know not. Numerous are the ventures to diagnose it. Such explanations as baldness, earache, haemorrhoids, *animalcula capitis*, have

²⁴ *La Théologie de S. Paul*; Paris, Beauchesne, 1908, Vol. I, p. 217.

²⁵ The Greek οὐδὲ ἐξέπρῳσσε means "nor did ye spit out".

all been proposed by Protestants who felt obliged to give out something new in the line of interpretation. Findlay blames hysteria. Acute ophthalmia is hit upon by Howson, Lewin, Farrar, Plumptre; epilepsy, by Ewald, Hausrath, Lightfoot, Schmiedel; malarial fever, by Ramsay. Menzies²⁶ goes to great lengths to show that the disease of both Gal. 4: 13 and II Cor. 12: 7 was Malta fever. What the disease was which St. Paul suffered in Galatia, we cannot surmise; but we know enough of its bodily symptoms to separate it entirely from the infirmity of II Cor. 12: 7.

This trial was to Paul; the other to the Galatians. This was given that he "should not be exalted by the exceeding greatness of his revelations", and so was a suffering to the soul; the other trial was a suffering to the body. The "thorn in the flesh" is called in the original text *σκόλοψ*. The word is *σκολοψ.* in the New Testament; but is defined by the ancients. According to Hesychius, it is *ξύλον ὠξυμένον*, and *ὄρθα καὶ ὄξεα ξύλα*—"a sharpened stake," and "straight and sharpened stakes". Phavorinus makes the verb *σκολοπίζω* mean "*to impale*". Hence the trial of which St. Paul wrote to the Corinthians was as it were a sharp stick that constantly prodded his soul. True, *σκόλοψ τῇ σαρκί* means a thorn to the *flesh*; but we must remember what is *σάρξ*, the *flesh*, in the theology of St. Paul. As we have explained, *σάρξ* is the complexus of man's sensitive appetites, spurred on by the goad of concupiscence, conceived as running riot without let or hindrance of the lash of right reason, the leash of strong will, and the mighty hand of God guiding by grace. The prod, the goad, the spur, the pointed stake, *σκόλοψ*, is ever inciting these sensitive appetites of the great Apostle's soul. And what is the remedy God offers? Not one for the body,—not a febrifuge, for instance; but grace, a gift to the soul, God's dynamic which raises the forcefulness of the soul to a higher order of activity and helps reason and will to withstand the prodding of concupiscence. So much for the first figure, with which St. Paul pictures his infirmity to the Corinthians,—"*the thorn to the flesh*". Another illuminating figure immediately follows.

This trial to Paul is "a messenger of Satan to buffet" him. This picture, too, is more descriptive of concupiscence than of

²⁶ *Expository Times*, July and Sept., 1904.

bodily infirmity. Concupiscence is an effect of original sin most closely connected therewith; and is very readily pictured as a "messenger of Satan", by whom sin came into the world with all its effects. It is the soul of the Apostle that is buffeted, not his body. For grace is given to counteract the effects of the blows; and such a remedy to bodily disease is scarcely conceivable. The buffeting by this messenger of Satan is another form of the boxing match we have described as going on between *σάρξ* and *πνεῦμα* in St. Paul's soul. It is the very same struggle which caused Paul later to cry out: ²⁷ "Who will deliver me from the body of this death?" And the very same answer is given here as was given there, a cure not for the body but for the soul,—“The grace of God by Jesus Christ our Lord”.

This interpretation is not that of the early Fathers generally; they give no unanimous interpretation of these passages. Yet St. Gregory the Great ²⁸ certainly, and probably St. Augustine, ²⁹ interpreted the *stimulus carnis* as concupiscence; and this is the common view of theologians since St. Thomas,—thus Estius, à Lapide, Nicholas of Lyra, Bisping, etc. Against them stand such scholarly exegetes as Knabenbauer, ³⁰ Prat, ³¹ etc.

The goad of concupiscence which we think was probably St. Paul's trial does not mean wilful carnal longings. Menzies misunderstands when he writes: ³² "The monkish and ascetic explanation is that it was due to carnal longings"; and calls this opinion "an outrage on the great Apostle". ³³ Nor do he and Dean Stanley ³⁴ rightly appeal to I Cor. 7: 7-9 as a claim of the *charisma* of continence; the passage may mean continence by grace *gratum faciens* and not grace *gratis data*; moreover, even though the *charisma* of continence were granted to St. Paul, it would not imply freedom from the battles incident upon the attacks of concupiscence.

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²⁷ Rom. 7: 23.

²⁸ *Moralia*, VIII, 29.

²⁹ In Ps. 58, Sermo 2: 5.

³⁰ *Cursus Scripturae Sacrae*, Lethielleux, Paris, 1892; in loc.

³¹ *Théologie de S. Paul*, Vol. I, p. 217.

³² *The Second Epistle to the Corinthians*, p. 94.

³³ *Expository Times*, June, 1904, p. 470.

³⁴ *The Epistles of St. Paul to the Corinthians*, by Arthur Penrhyn Stanley, London, 1882; in loc.

Criticisms and Notes.

THE POHLE-PREUSS SERIES OF DOGMATIC TEXT-BOOKS: VOL. 6. MARIOLOGY. A Dogmatic Treatise on the Blessed Virgin Mary. Appendix on the Worship of Saints. Herder, St. Louis. 1914. Pp. 185.

HISTORY OF DOGMAS. By J. Tixeront. Translated from the Fifth French Edition, by H. L. B. Vol. II (From St. Athanasius to St. Augustine. 318—430.) Same publisher. 1914. Pp. 530.

Seminarians—and we might add, priests—of the present day have a bookish advantage over those of previous times which can hardly be exaggerated. They have splendid works on philosophy and theology written in their mother tongue, a possession unknown until quite recently. Perhaps all do not recognize the value of this new approach to the shrines of the queenly and divine sciences. Theology and philosophy alike should be mastered through a Latin medium, it will be argued. Unquestionably, the traditional language of the Church and the School should be the primary and the technical vehicle. But reading the same truths in the additional medium of the vernacular brings them into an intimately personal relation with the student which is altogether unique. The Latin expression appeals chiefly to the abstractive and formulating intellect; the mother tongue quickens and colors the imagination. The two united mutually coöperate to a complete presentation of truth.

The two volumes above introduced are portions of a theological equipment which is a supplement in the manner just indicated, and at the same time the classes of theological literature to which each belongs complete one another and thus become a new enforcement. The systematic theology of doctrine presented in the one type of literature is exhibited in the historical genesis thereof in the other. Science and life, the abstract and the concrete, the tree and the soil, are thus brought into objective connexion, and the student visualizes both the dogma and its growth. Of Mr. Preuss's excellent rendition of Dr. Pohle's *Dogmatik* we have spoken repeatedly in praise, as each portion of the undertaking came to hand. Professor Tixeront's *History of Dogma* we have also strongly recommended at the appearance of the first volume of the translation some three years ago. It will suffice to add here a few words regarding the particular scope of each of the two volumes before us.

The doctrine of the Church concerning the Blessed Virgin is systematically unfolded in Dr. Pohle's treatise, with admirable solidity and close consecutiveness and perfect clarity. The Divine Motherhood of Mary once established, her prerogatives are shown to follow by inevitable necessity. Her negative privileges—the Immaculate Conception, her sinlessness, perpetual virginity, Assumption; her positive privileges—her mediatorship and the cult of the Blessed Virgin—these are the capital points. Familiar of course they are; it is the solidity of the foundations upon which they rest and which are succinctly established in the volume at hand that gives the intellectual impressiveness of their supreme reality. Contrast for instance the theology of Our Lady's Virginity with the empty vaporizings of recent Protestant speculation on the subject, and the force of this statement will be obvious.

The period in the history of dogma studied by Professor Tixeront in the second volume before us opens with A. D. 318 and closes at 430—the *anti-Nicene period* having been treated in the former volume. It occupies thus the first portion of the Patristic age, a period of incessant theological activity, in which the fundamental mysteries of Christianity were passing through the fires of controversy and receiving their intellectual formulation. Arianism, Macedonianism, Apollinarianism; the Greek, the Syriac, the Latin writers, orthodox and heretic—the mere mention of such titles will suggest to the reader the immense fields of historical research and speculation covered by the century. The theology, moreover, of St. Augustine and the Pelagian heresy—these alone indicate subjects large enough for a large volume. But they are all unfolded, not only outlined, and treated with sufficient roominess to let one easily into the reality and with that perfect luminosity which belongs to the French scholar, be he theologian or savant. The method, as was noted in the preceding volume, is synthetic, the author seizing from above the salient outlines and features, whether of a system or a writer, and limning them in bold relief, so that one readily visualizes the totalities. Thus in the chapter on St. Augustine one sees the whole of his theology in perspective from its sources—its *loci*—to the Trinity, Creation, Christology, Ecclesiology, Grace, Sacraments, Eschatology: it is all there in total organism. Through spatial limitations, the treatment of St. Augustine's controversial work stops with Pelagianism. This of course is in one sense an inconvenience, but it was unavoidable. The third volume will take up the suspended thread with Semi-Pelagianism.

When the two great works before us shall have been completed, the student will be in a position to follow the development of dogma

from the beginning—to trace the doctrinal truths, presented systematically in a work like that of Pohle-Preuss, along the lines of their historic growth, by the aid of Tixeront's *History*.

BETROTHMENT AND MARRIAGE. A Canonical and Theological Treatise with Notices on History and Civil Law. By Canon de Smet, S.T.L., Prof. Semin. of Bruges. Revised and greatly enlarged by the author. Vol. II. Translated from the French edition of 1912 by the Rev. W. Dobell. Charles Bayaert, Bruges; B. Herder: St. Louis, Mo. 1913. Pp. 445.

The first volume of this erudite contribution to the *Tractatus de Matrimonio* in the light of the *Ne temere* decree has already been recommended in these pages. The second volume, completing the work, deals with the impediments to marriage. After discussing the impediments, prohibitive and diriment, as is customary with theologians, in their different aspects as arising from the absence of either consent, capacity, or the required formalities, the author dwells at length upon the more practical matrimonial difficulties that confront the priest in his pastoral ministration. These are the treatment of Mixed Marriages and the disabilities arising from the new legislation. We note particularly that Canon de Smet deals exhaustively with the interpretation to be given to the exemptions for Germany and Hungary in deference to the civil power and a long-standing tradition. Throughout there are copious notes. Whilst the chief place is given to the consideration of Belgian conditions, as we noticed in speaking of the first volume, there is a careful reference in the Appendix to the legislation of England, the United States, Germany, and Canada. Indeed pastors will find this volume most serviceable in practice for the valuable suggestions it contains touching the examination, by the parish priest and by the confessor respectively, of those about to marry; again, for the directions regarding the instruction to be given to parties engaged to marry. Fully two hundred pages are devoted to the question of Dispensations and the revalidation of marriages. This is a distinctly helpful feature of a book for priests in English-speaking countries, especially America, who have to deal with immigrants of different types. Some additions have also been made which refer to the first volume, such as the omitted decrees on the "Defectus Formae" and on civil marriages. The bibliography has likewise been considerably enlarged. The fact that the work is written in English will commend it to many priests who find the subject of marriage legislation a trying part of their pastoral studies.

COMPENDIUM THEOLOGIAE DOGMATICAЕ. Auctore Christiano Pesch, S.J. Tomus IV: De Sacramentis. B. Herder, Freiburg Brig. et St. Louis, Mo. 1914. Pp. 306.

With the present volume Father Pesch completes his *Compendium of Dogmatic Theology*. Having already dwelt upon the merits of the work as the several preceding portions came into his hands, the reviewer need do no more here than recommend this, the roof and crown, to the attention of professors and students of dogma. As has been previously observed, Father Pesch is master of the art—which does not always go with mastery of science—of condensing without mutilating; of being brief, yet not obscure. His work is a compendium, not a synopsis. The organism is all there, compact, robust, well knit, healthy. The work has a special point in its favor in that it is related to the author's more voluminous *Praelectiones*. Not that it is a digest of or an excerpt from the latter work—on the contrary, it is a distinct and separate production—but that the two works having emanated from the same mind, the higher and wider synthesis will be found to illumine the more restricted conspectus. The *Praelectiones* will therefore immediately serve the functions of the professor, or in the hands of the student who uses the *Compendium* will be an auxiliary supplement.

It is hardly necessary to add that the present completing volume expounds the traditional doctrine and the scholastic theology of the Sacraments in general and of each of the seven Sacraments in particular.

DIE CHRISTOLOGIE DES HEILIGEN IGNATIUS VON ANTIOCHIEN.
Von Dr. Michael Rackl. B. Herder: Freiburg and St. Louis, Mo. 1914. Pp. 450.

Those who are familiar with the long and acrid controversy existing among scholars relative to the authenticity of the Ignatian Epistles may regard a work such as is here introduced as simply the entrance of a new voice to swell the Babel of hopeless wrangling. And indeed many who have kept only fairly informed on the progress of the controversy may deem such a work rather belated, seeing that the erudite researches of Lightfoot (whose "Apostolic Fathers", by the way, even Harnack has declared to be "without exaggeration the most learned and careful Patristic monograph which has appeared in the nineteenth century") had proved beyond all reasonable questioning the authenticity and genuinity of the epistles of the great martyr-bishop of Antioch. And has not Harnack himself,

revoking in this his earlier opinion, placed on record the judgment that "whoso holds the Ignatian Letters to be unauthentic has never studied them thoroughly"? Bardenhewer maintains the "evidence for their authenticity to be simply overwhelming", while Batiffol declares that "the Seven Ignatian Letters, in their first Greek text, are unanimously held to be authentic". Were the latter statement to be taken literally, much of the work done by the Eichstätt professor in the monograph before us would be indeed superfluous. For has not Völter in Germany recently revived the controversy and in his *Polykarp und Ignatius* claimed to have given the deathblow ("ein definitives Ende bereitet zu haben") to the commonly prevailing opinion which accepts the Ignatian Epistles as genuine?

It will not be necessary to discuss the grounds upon which Völter bases his definitive settlement. This is all done thoroughly and objectively in the work before us. It is not for this alone, or chiefly however, that the book has a claim on the attention of students of theology. As, from a spatial standpoint, about one-fourth of the volume is devoted to a critique of the newest attack upon the Ignatian authorship, and the other three-fourths to the contents of the Epistles themselves, so from the standpoint of value the author's constructive exposition of the Ignatian Christology deserves by far the foremost place.

A close study of these Epistles, such as is here exhibited, a study of their contents, their sources, and their historical setting, proves to demonstration what the faith of St. Ignatius was, not simply as an individual believer but as an official witness and a teacher of the authoritative doctrine of the Church at the opening of the second century—the doctrine, namely, that Christ was at once truly the Son of Man and the real personal Son of God—the Word made Flesh. It is this testimony to the faith of the early Church that gives the Epistles their unique theological and apologetical importance. But St. Ignatius was not simply a teacher of doctrine; his was a soul that loved because it believed and whose love and faith alike stood the supreme test of death. As food for devotion that springs directly from the *truths of faith* his words make a powerful appeal to the heart as well as the mind. As Vizzini concludes in his observations on the Ignatian Epistles in the *Bibliotheca Patrum*: "Ex hisce apparet quanti momenti sint Epistolae Ignatii, ut veritates dogmaticae roborentur. Sed praetereunda non est vis quaedam mirifica ad pietatem fovendam, quae sacrorum alumnis non minus quam doctrina interest. Nocturna igitur diuturnaque manu epistolae Ignatii versent ut eximium illum spiritum hauriant, quem sanctissimus Martyr ex corde profudit."

It should be noted that the present monograph belongs to the well-known *Freiburger Theologische Studien*. Like its predecessors in the series, it is a scholarly production, one that goes to the roots of its subject, and is fully abreast with the literature pertaining thereto. The bibliographical elenchus occupies eighteen pages and includes—what is not always the case in similar productions—the pertinent works in the English language, including herein some published even in Buffalo and Chicago!

TRACTATUS DE CASIBUS RESERVATIS neonon de Sollicitatione et Absolutione Complicis. Auctore Aloysio de Smet, S.T.D., ecol. Brugensis Canonico et in majori Seminario Brugensi Professore. Brugis: 1914. Pp. 221.

Dr. de Smet, whose treatise on Marriage we have above commented upon, furnishes the theological student with an important tract which may be regarded as an adjunct or complement to Lahousse's *Tractatus de Poenitentia*. In explaining the conditions requisite for incurring canonical reservation, the author has specially in view the circumstances of the Belgian clergy, in particular those of Bruges. But to the canonist the indications given are of universal application. The norm laid down for imparting absolution, and the distinction necessary in each case, particularly in the matter of the "absolutio complicis," are drawn out with clearness and precision. There is an alphabetical index to facilitate the practical handling of the well-printed volume.

MAJOR ORDERS. By the Rev. Louis Bacuez, S.S., author of the "Divine Office". B. Herder: St. Louis, Mo. 1913. Pp. 484.

The books of M. Bacuez are well enough known among theological students not to need much advertising. Some time ago the Cathedral Library Association of New York published a translation of the author's *Priestly Vocation and Tonsure*. The present volume is a continuation of that work and completes the series of instructions on the preparation for the sacred ministry. It is a combination of instructions on the obligations of the subdiaconate, the diaconate, and the priesthood. Each part is followed by eight meditations. These are all of a practical character, as pointing to the immediate and official duties of the sacred offices. In the final part there is a number of biographical sketches including lessons from the lives of our Lord, St. Paul, St. Vincent, St. Francis de Sales, St. Alphonsus, St. John de la Salle, and the Blessed Curé of Ars. The volume is well printed and neatly bound.

TRUTH AND ERROR. A Study in Critical Logic. By Aloysius J. Rother, S.J. B. Herder, St. Louis, Mo. 1914. Pp. 130.

The booklet before us is another illustration of the healthy development of our growing scholastic literature. To have English translations of the great philosophical classics is an obvious advantage. To have expositions in English of the main constituents of our philosophical system is no less desirable. It is such a work that is here introduced. The author has previously produced a similar exposition of *Certitude*. Here he treats simply of conceptual truth and error. The subject of truth, its degrees; the corresponding aspects of error; the relation of the will to error; to what degree error is inevitable—these are the subjects discussed. They will be familiar to any student of our Latin manuals. Father Rother sets them forth in plain straightforward English, according to scholastic plan and method. The positive theses are elucidated and established, difficulties being supposed to be thus indirectly solved. The author has probably in mind to treat the other questions of Critics, the criteria, in similar fashion. Although the book adds nothing new to the average Latin manual, it will facilitate the young student's labors by a more familiar medium, while for those to whom Latin is quite a dead tongue it will be a useful substitute.

LIBER USUALIS [MISSAE ET OFFICII pro Dominicis et Festis I. vel II. classis cum cantu Gregoriano ex Editione Vaticana adamussim excerpto et rhythmicis signis in subsidium cantorum a Solesmensibus monachis diligenter ornato. Romae, Tornaci: Desolee & Socii. 1914. (No. 780 of Catalogue).

One is surprised, on noticing the number of pages (xviii-1605) in this volume and its stout binding, that it is not bulkier in appearance. Including the binding, it measures only one inch and one-half in thickness; but the great thinness of the paper is at no expense of its opaqueness. The page presents a clear appearance, for the deep black of the printing and of the notation does not shine through from one side of the paper to the other. Everything about the page is attractive—the neatness of the engraving, the clearness of the impression, the convenient size.

One is not surprised that so many pages should be required for the contents; for the volume is a handbook intended to serve all needs both for Mass and for Vespers and Complin on all the Sundays of the year and on all Feasts that can be celebrated on a Sunday. In addition are given Lauds and the Little Hours for Feasts of the first class, the Lauds of Feasts of major rite, the Matins of Christ-

mas, the offices of Ash Wednesday and of Thursday, Friday and Saturday of Holy Week, and of Easter Sunday, and various other desired offices and chants, as well as a number of chants for Benediction of the M. B. Sacrament, etc., so that all the needs of larger churches and of seminaries may be met by this one volume. It is therefore a *multum in parvo*, making other volumes unnecessary. One very helpful inclusion is the printing of the Vesper psalms to all the tones in which they may be sung, with a scheme of italic and clarendon type for indicating the apportionment of syllables of the text to the melodic mediations and final cadences of the psalm-tones. Ninety pages of the volume are well devoted to this purpose.

H. T. H.

Literary Chat.

Daily Reflections for Christians by Father Charles Cox, O.M.I., is not a meditation book in the conventional form; but it is perhaps an excellent substitute for the regular meditation book in the case of those who find it difficult to do their thinking and resolving in a methodical way. Certainly there is good matter compressed in three pages for each day of the year in these two volumes. The work is to be recommended especially to laymen who may be able to devote ten minutes each day to fixing in their mind some spiritual thought that may become a safeguard against temptation and lead them into reflecting periodically on the one thing necessary in life. It is a good investment to purchase a work like this and keep it on the bedroom table for regular daily use. (Washbourne, London; B. Herder, St. Louis.)

It is not customary with the REVIEW to give any formal account of books whose contents have already appeared in the periodical press. We do, however, wish to direct attention to an attractive collection of short papers entitled *Twilight Talks to Tired Hearts* by W. W. Whalen, a priest of the Harrisburg diocese, and the author of several well-known volumes of fiction.

They are little treasuries of golden thoughts,—fair gems neatly chiselled and chased. Thoughts that will grow in the quiet spirit and fructify in the hour of its trial. The book is one that can be picked up at odd moments—one of Cardinal Manning's "Five Minute Books"—and put down with the consciousness that something worth while remains in the mind and the heart. The volume is fittingly published, fittingly in more senses than one, by the Society of the Divine Word (Techny, Ill.). A few, a very few, faults of the types have been left over; for instance "crush" for "crash" in the quotation from Cato (p. 114); and it might be well to note that the soul at the judgment following its departure from the body does not behold "the unveiled face of God" (p. 110). The Beatific Vision is the subsequent reward of the just.

A neat little volume entitled *Jesus Amabilis* by Francesca Glazier is just what its subtitle claims for it, "a book for daily prayer"—prayer that may start from the mind and go to the heart and there grow strong, till it break forth into word and deed; or prayer that kindles devotion through expression. Each little chapter is made up of neatly divided paragraphs consisting of prayers or devout reflections, many of which are drawn from Holy Writ or other sources of pious thought and feeling. Helpful as points for private

meditation, the reflections, not being very subtle or profound, may be easily adapted to the devotion of the Holy Hour.

Christian Science is an insidious thing that steals easily into the mind in which the light of true faith has gone out or grown dim. How alien, or rather contradictory, it is to real Christianity is graphically shown by Dr. Thomas Coakley in a brief pamphlet recently published in a second edition by the Catholic Truth Society, Pittsburgh, under the title *Christian Science and the Catholic Church*. In columns side by side the truths of Christian faith are compared with statements drawn from the pages of Mrs. Eddy's *Science and Health*. The "parallel" becomes thus visibly a "deadly" one and ought to deter any sane human being from having aught to do with a "science" so manifestly inconsistent. The pamphlet should be widely spread.

Eliminating the exaggeration injected by Socialists into the principle called "economic determinism", or, much worse, the materialistic interpretation of history in the light of exclusively economic agencies, everybody recognizes the necessity of interpreting history under the inclusive light of those agencies. And perhaps this necessity is particularly imperative as regards the history of the United States. It may have been an idealistic sense of political freedom that actuated the founders of our national independence to frame the great "Declaration", and to establish our fundamental law, but it was the pressure of taxation without representation that quickened the sense to its practical expression—and the dumping of British tea into Boston Harbor.

Several laudable attempts have been made to write the economic history of the United States, but they have not reached beyond a relatively elementary stage. Recently, however, the Department of Economics and Sociology of the Carnegie Institution of Washington has projected a series of studies looking toward a thorough comprehensive economic history of the nation. The field of inquiry has been divided into twelve sections, and in the one of these allotted to finance and taxation a monograph has just been published under the title *The Financial History of New York State from 1789 to 1912*, by Don C. Sowers. It deals with the methods of acquiring and the purposes and manners of expending revenues adopted by the State of New York, and as these three elements have passed through evolutionary or rather revolutionary stages which are in a general sense typical for other States, the description of the processes by Professor Sowers possesses more than a local interest. (The Columbia Studies, No. 140. New York, Longmans, Green, & Co.)

The immediately preceding issue of these "Studies" treats of the *Civil Service of Great Britain*, by Robert Moses, Ph.D. The plans introduced by Macaulay as far back as the middle of the last century have since been developed, and the reforms more recently introduced are suggestive and not without value as imitable in this country.

A small brochure entitled *The Relations of the Catholic Church to Education, Arts, and Sciences*, by the Rev. Dr. Raphael Huber, O.F.M.C., contains within its sixteen pages a fair summary of facts relative to the large field covered. Having passed within a year through four editions, it has apparently been spread extensively. It is a pity for this reason that a number of grammatical blunders have been allowed to remain uncorrected. They are obvious enough, however, to do no harm, though they are sadly out of place in a brochure bearing the title indicated. A priest called upon at short notice to speak on the subject will find the little summary serviceable. (Pustet & Co., New York.)

A reprint by the Manresa Press (Roehampton) of Cardinal Allen's "True and Sincere Defence of English Catholics that suffer for their faith both at home and abroad, against a false, seditious and slanderous libel", is very

opportune at this moment, when American Catholics are being vexed with slanderous folders of the *Menace* type. The reprint deals of course with a period long past, and was first published in 1584. But it has its lesson for serious-minded people in that it answers, in a few pages, the charge that Catholics in adhering to, and even giving their lives for, their faith, are disloyal to their country and its government. History by analogy tells the true story of to-day's hostilities against the Church. (B. Herder.)

In connexion with the above we would note the publication of a new volume (second series) of the *Lives of the English Martyrs*. The present volume includes the martyrs declared Venerable and covers the years from 1583 to 1588. There is a general historical introduction, which gives the authorities and the decree declaring the martyrs Venerable. Then follow the biographical sketches of the sixty-one martyrs in chronological order. The present volume by Dr. Burton and Father Pollen continues the *Lives of the English Martyrs* under the reign of Henry VIII and part of Elizabeth's declared blessed by Pope Leo XIII. The volume completing the reign of Elizabeth is still in preparation. (Longmans, Green & Co.)

Benziger Brothers have issued a new volume of Henry Joly's Saints Series, *Blessed Margaret Mary*, by Monsignor Demimuid. The translation is made by A. M. Buchanan, and, as in the case of other volumes of the series, it is well done; and in this case wholly orthodox.

The Divine Eucharist, "extracts from the writings and sermons of the Ven. P. J. Eymard," published by the Fathers of the Blessed Sacrament is the first of a series, and deals with the mystery of the Real Presence. It is a manual of instruction rather than of devotion. The mechanical make-up of the book is "economical", which, we venture to say, is commendable only as an evidence of holy poverty, not as a recommendation for a book intended to sell and do good to those who make no profession of poverty.

Funk and Wagnalls' *Concise Standard Dictionary* is a valuable adjunct to the library desk. It contains much information of a practical sort (Appendix), besides giving the meaning and the pronunciation of words. Probably W. H. P. Phye's *18,000 Words often Mispronounced* (G. P. Putnam's Sons), which points to 6,000 additional mispronunciations since its earlier edition, may act as a stimulus to studying the *Standard Dictionary*.

Faith, by Mgr. de Gibergues, Bishop of Valence, is a series of six sermons, beginning with the Psychology of Faith and ending with Belief in Jesus Christ as the Author and Finisher of Faith. It is a book rather for the student than for use in popular preaching, though we are fast approaching the time when such sermons will be appreciated by the middle class of those who frequent our churches. (P. J. Kenedy and Sons.)

Goliath is a pretty romance in which Olaf (Goliath), who is poor, seeks to win for himself Margit, whose father resents the alliance of his beautiful child to the poor but good and strong swain. The story is enhanced in the telling, and comes from the great modern German poet Frederic William Weber, who leaped into fame by his *Dreizehnlinden* epic. The translation is by Marie Buehrle (Techny Mission Press).

Priestly Practice is the title of a book of familiar essays on clerical topics now in press by Father Arthur Barry O'Neill, C.S.C.

Paul Feyel's *Histoire Politique du Dix Neuvième Siècle* (Bloud et Gay, Paris) is in a sense a model of concise historical statement, and brings the work to completion with the second volume. Whilst its proposed scope is the

nineteenth century, it draws conclusions of value for the student of contemporary politics and outlines in a closing chapter the territorial situation of the political world in 1913. It states, too, the present position of political questions. The author considers that the United States, in having entered the domain of world politics, has conditionally at least abdicated the Monroe doctrine. The bibliography at the end of each chapter is very helpful to further orientation in matters political.

The *Imitatio Christi* has been translated into most modern languages, and has even been rendered into a Latin style which transforms the simple rusticity of the original into the more urbane elegance of a classical model. There has recently appeared in French a book entitled *Introduction à l'Union intime avec Dieu*, by Père Dumas, S.M., which exhibits what may be called the philosophy of the *Imitation*. What the *Summa* of St. Thomas is to scholastic theology that the *Imitatio* is to mystical theology. With the insight of a master of mysticism Père Dumas has seized the dominant idea of the work (union of the soul with God) and he follows that idea as it unfolds itself through its gradual stages from the very beginning onward to complete unitive perfection. The teaching of à Kempis which to the average reader appears a but loosely connected catena of spiritual admonitions, is thus seen to be a closely knit organic tissue logically, because vitally, unified throughout. Those who love the *Imitation*—and who does not?—will be helped to a deeper, more intelligent comprehension of the great classic of the spiritual life by a study of P. Dumas' systematic and at the same time beautiful interpretation. The volume contains likewise a French translation of the original. (Paris, Téqui, 1913.)

The Council of the Vatican declares that miracles are among the "certissima signa divinae revelationis" (Denzinger, n. 1639). It is this aspect of the miracle, its significative value as a motive of credibility, that engages the main attention of the apologist. There are, however, many other aspects that deserve consideration. While miracles possess intrinsically and logically a probative power, as a fact and in the concrete many souls are led to the faith independently of them, Providence supplying the immediate supernatural illumination and inspiration and motive. This aspect, or rather this transcendent supplement, suggests the title of a recent French work: *Le Miracle et ses Suppléances*, by Père E. A. de Poulpique, O.P. (Paris, Beauchesne), in which some of the many motives that *suaviter* though *fortiter* lead souls to God are analyzed. Other aspects of miracles are likewise studied, such as their relation to the determinism and contingency of natural laws, their social aspect, their religious finality, their relation to the supernatural order. On all these topics the learned Dominican writes in that incisive, luminous style which characterizes his masterly work on Apologetics—*L'Objet intégral de l'Apologétique* (Paris, Bloud et Cie), of which some account has previously been given in this REVIEW.

The translation of St. Thomas's *Summa Theologica* in the hands of the English Dominican Fathers is making remarkable progress. The second volume devoted to the *Tertia Pars* has just appeared, within much less than a year after its predecessor. The "questions" herein embraced extend from the twenty-seventh to the fifty-ninth. The uniform excellence of rendering which we have repeatedly remarked as characterizing the difficult undertaking is maintained in the portion before us. A noteworthy feature of the volume is the editorial preface which exhibits in outline the teaching of St. Thomas on the Immaculate Conception of Mary. Those students to whom this matter has been more or less of a difficulty will welcome the graphic schema and the editorial explanation which bring out with unmistakable clearness the mind of the Angelic Doctor as "witnessing to the expression of the faith of his time." (New York, Benziger Bros.)

Whatever view may be taken regarding the attendance of our Catholic youth at secular universities, the fact that such attendance confronts us in growing frequency must be faced, and provision made to meet the situation. This our Bishops are doing by appointing special chaplains whose sole duty it is to provide for the religious needs of the Catholic young men residing at such institutions; so that many of our secular universities are now thus supplied.

A position of this nature calls for special gifts. A thorough, zealous priest, the university chaplain ought to be an all-around man—a man with a well-cultivated mind and of personal address; a man who can represent the Church intellectually and socially as well as in a truly priestly manner. All this goes without saying, but the saying here is easier, as always, than the doing.

The foregoing thought has been suggested by a recent small volume in German entitled *Christus der König der Zeiten*, which contains a series of discourses delivered by the author, Dr. Ludwig Baur, before the Catholic students at the University of Tübingen. The discourses are based on the Epistle of St. Paul to the Philippians and constitute therefore an exposition of the doctrine and the religious life exhibited in the Apostolic letter. Inspired by the spirit of the original the thought is elevated without being inflated, doctrinal without being didactic, emotional though not sentimental, clear yet beautiful in expression. A book full of suggestiveness for those who have to address young men of education. A book to stimulate thinking, though not one that can be preached. The style is personal and could hardly be transferred to another speaker. The work is somewhat similar in tone and thought to a preceding volume containing academic sermons delivered by Professor Baur and a colleague, Adolf Remmele, based on the Epistle of St. James. (St. Louis, B. Herder; pp. 229.)

Books Received.

THEOLOGY AND DEVOTION.

LETTERS AND INSTRUCTIONS OF ST. IGNATIUS LOYOLA. Vol. I, 1524-1547. Translated by D. F. O'Leary. Selected and edited with Notes by the Rev. A. Goodier, S.J. Manresa Press, London; B. Herder, St. Louis. Pp. 117. Price, \$0.30.

MEHR ERNST. Eine Anleitung zur Gewissensforschung. Von Mgr. von Mathies. Fr. Pustet & Co., New York. 1913. Pp. 76. Price, \$0.50.

COMPENDIUM THEOLOGIAE DOGMATICAE. Auctore Christiano Pesch, S.J. Tom. IV: De Sacramentis. Cum Approbatione Archiep. Friburgensis et Superior Ordinis. B. Herder, Friburgi Brisg. 1914. Pp. 298. Price, \$1.60.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part III. Literally translated by Fathers of the English Dominican Province. Second Number (QQ. XXVII-LIX). Benziger Bros., New York. 1914. Pp. x+463.

LIVES OF THE ENGLISH MARTYRS. Second Series of the Martyrs declared Venerable. Vol. I: 1583-1588. Edited by Edwin H. Burton, D.D., and J. H. Pollen, S.J. Longmans, Green & Co., London and New York. 1914. Pp. xxxix+583. Price, \$2.50 net.

PRIÈRES DU JEUNE CATHOLIQUE D'ACTION. Par Charles-J. Alleaume, Chanoine Honoraire de Rouen, Supérieur du l'École Fénelon d'Elbeuf. P. Lethielleux, Paris. 1913. Pp. 135. Prix, 1 fr.; 1.10 franco.

CHRISTUS DER KÖNIG DER ZEITEN. Vorträge ueber den Philipperbrief. Von Dr. Ludwig Baur. B. Herder, Freiburg Brisg. Pp. 220. Price, \$0.90.

DIE CHRISTOLOGIE DES HL. IGNATIUS VON ANTIOCHIEN. Nebst einer Voruntersuchung ueber die Echtheit der sieben Ignatianischen Briefe, verteidigt gegen Daniel Voelter von Dr. Michael Rackl, Prof. theol. Eichstaedt. B. Herder, Freiburg Brisg. Pp. 416. Price, \$2.20.

MINOR WORKS OF ST. TERESA. Conceptions of the Love of God, Exclamations, Maxims, and Poems of St. Teresa of Jesus. Translated from the Spanish by the Benedictines of Stanbrook. Revised with Notes and an Introduction by the Rev. Fr. Benedict Zimmerman, O.C.D., of Wincanton Priory. Benziger Bros., New York. 1913. Pp. xl-278.

PICTORIAL INSTRUCTION FOR CATHOLIC CHILDREN. Containing all that a Child should know before First Communion. With illustrations after Masterpieces of art. P. J. Kenedy & Sons, New York. Pp. 36. Price, \$0.50.

DE SACRIFICIO MISSAE. Tractatus Asceticus continens praxim attente, devote et reverenter celebrandi. Auctore Joanne Bona, Presby. Card. Ordin. Cisterciens. Cum tribus appendicibus. Approbatus. Fr. Pustet & Co., New York. 1913. Pp. 451. Price, \$1.00.

PHILOSOPHY.

CONTINUITY. The Presidential Address to the British Association for 1913. By Sir Oliver Lodge, author of *Life and Matter*, etc. Supplemented by Explanatory Notes. G. P. Putnam's Sons, New York and London. 1914. Pp. iv-131. Price, \$1.00.

THE FINANCIAL HISTORY OF NEW YORK STATE. From 1789 to 1912. By Don C. Sowers, Prof. University Oregon. New York: Columbia University (Longmans, Green & Co.) Studies in History, Economics and Public Law, edited by the Faculty of Political Science of Columbia University. 1914. Pp. 356. Price, \$2.50.

HISTORY.

REVUE LACORDAIRE. Organe et Annexe de l'Edition des Œuvres de Lacordaire publiée par les Dominicains de la Province de France. Tome I. P. Lethielleux, Paris. 1913. Pp. 416. Prix, 6 fr.

LA SACRATISSIMA OSTIA CHE SI VENERA IN OFFIDA. Storia e Documenti. Roma: Tipogr. De Gregori. (35 Essex Str., Lawrence, Mass.) 1913. Pp. 141.

DIE STATIONEN DES HL. KREUZWEGES IN JERUSALEM. Von P. Hildebrand Hoepfl, O.S.B., Prof. Colleg. S. Amselmo, Rom. B. Herder, Freiburg Brisg. Price, \$0.55.

MISCELLANEOUS.

HOSSFELD'S NEW PRACTICAL METHOD FOR LEARNING THE FRENCH LANGUAGE. By A. P. Huguenet, Officier de l'Instruction Publique, Membre de la Société Nationale des Professeurs de Français en Angleterre, French Instructor, Royal College, Greenwich, etc. New edition, revised and enlarged with a Vocabulary, by H. J. Weintz, author of *Hossfeld's Japanese Series*, etc. Peter Reilly, Philadelphia; Hirschfeld Bros., London. 1914. Pp. xxix-478. Price, \$1.00.

HOSSFELD'S NEW PRACTICAL METHOD FOR LEARNING THE PORTUGUESE LANGUAGE. With Portuguese Proverbs and Idiomatic Phrases; English and Portuguese Chrestomathies; Paradigmatic Treatise of Portuguese Verbs; Typical Commercial Letters; Commercial and Literary Abbreviations; a Chapter on "French and Portuguese Compared"; a Complete Treatise on the Etymology of the Portuguese Language and "A Gíria Portuguesa" or Portuguese "Slang" Terms, etc. By Frank Thomas, Professor of Modern Languages at Blackburn Grammar Schools and Blackburn Municipal Technical Schools; author of *A Phrase-book of Commercial Spanish*, *A Phrase-book of Commercial French*, *A Phrase-book of Commercial German*, *Shipping Clerks' and Correspondents' Handbook of Spanish Business Terms*, etc. Peter Reilly, Philadelphia; Hirschfeld Bros., London. 1914. Pp. xv-355. Price, \$1.00.

HOSSFELD'S NEW PRACTICAL METHOD FOR LEARNING THE GERMAN LANGUAGE. By C. Brenkmann. Revised and enlarged by Louis A. Happe, Army Tutor and Instructor in Modern Languages at the Dover Municipal Technical Schools; Late Senior Master of Modern Languages at Dover College. New and revised edition, with a vocabulary. Peter Reilly, Philadelphia; Hirschfeld Bros., London. 1914. Pp. xx-453. Price, \$1.00.

THE PILGRIMS OF GRACE. A Tale of Yorkshire in the Time of Henry VIII. By John G. Rowe, author of *The Romance of Irish History, For his Father's Honor, In Nelson's Day*, etc. With fifteen illustrations by F. S. Eden. Benziger Bros., New York. 1914. Pp. x-324. Price, \$1.25; \$1.37 *postpaid*.

YEAR BOOK WITH PROCEEDINGS OF THE FIFTY-THIRD ANNUAL CONVENTION OF THE UNITED STATES BREWERS' ASSOCIATION. Held in Atlantic City, N. J., 3 and 4 October, 1913. U. S. Brewers' Association, New York. 1914. Pp. xiv-311.

GOLIATH. A Tragic Love Tale of the North. By Frederick Wm. Weber. Translated by Marie C. Buehrle. Mission Press S. V. D., Techny, Ill. 1914. Pp. 92. Price, \$0.65.

EIGHTEEN THOUSAND WORDS OFTEN MISPRONOUNCED. A Carefully Revised, Greatly Enlarged, and Entirely rewritten Edition of "12,000 Words Often Mispronounced". A Complete Handbook of Difficulties in English Pronunciation, including an Unusually Large Number of Proper Names and Words and Phrases from Foreign Languages. By William Henry P. Phyfe, author of *The School Pronouncer, How should I pronounce?, 5000 Words often Misspelled, 5000 Facts and Fancies, Napoleon: The Return from St. Helena*, etc. 114th thousand. G. P. Putnam's Sons, New York and London. 1914. Pp. 774. Price, \$1.50 *net*.

DIE FUERSTIN VON GAN-SAR (Maria Magdalena). Eine Erzählung aus den Tagen des Herrn. von Andreas Klarman. Nach dem Englischen mit zwei Abbildungen. 1914. Regensburg, Rom, New York und Cincinnati: Fred. Pustet and Co. Pp. 590. Pr., \$1.25.

ROMANCE ON EL CAMINO REAL. Reminiscences and Romances where the footsteps of the Padres fall. By Jarrett T. Richards, LL.B. Illustrated by Alexander F. Harmer, Santa Barbara, Cal. St. Louis, Mo. B. Herder. Pp. 538. Price, \$1.35.

BACK HOME. By Charles Phillips. P. J. Kenedy and Sons: New York. Pp. 42. Price, 60 cts.

NORDISCHE WANDERFAHRT. Von Johannes Mayrhofer. Fr. Pustet & Co., New York. Pp. 249. Price, \$1.00.

WALDBAUERN. Roman von Anton Schott. Fr. Pustet & Co., New York. Pp. 312. Price, \$0.70.

ZAUBER DES SUEDENS. Reisebilder. Von Johannes Mayrhofer. Fr. Pustet & Co., New York. Pp. 118. Price, \$0.65.

TWILIGHT TALKS TO TIRED HEARTS. By W. W. Whalen, author of *Ill-Starred Babbie, The Lily of the Coal Fields*, etc. 1914. Mission Press of The Society of the Divine Word, Techny, Illinois. Pp. 176. Price, \$0.60.

FRUEHMITTELALTERLICHE MOENCHS UND KLERIKER-BILDUNG IN ITALIEN. Geistliche Bildungsideale und Einrichtungen vom VI bis IX Jahrhundert. Von Dr. Georg Heinrich Hoerle. B. Herder, Freiburg Brsg. 1914. Pp. 87. Price, \$0.55-

THE TREASURE. By Kathleen Norris, author of *Mother, The Rich Mrs. Burgoyne, Poor, Dear Margaret Kirby*, etc., etc. The Macmillan Co., New York. 1914. Pp. 186. Price, \$1.00 *net*.

MEN AND MATTERS. By Wilfrid Ward. Longmans, Green & Co., New York and London. 1914. Pp. xi-451. Price, \$3.50 *net*.

INITIATION. By Robert Hugh Benson, author of *Come Rack, Come Rope*, etc. Dodd, Mead & Co. (P. J. Kenedy & Sons), New York. Pp. 447. Price, \$1.50.

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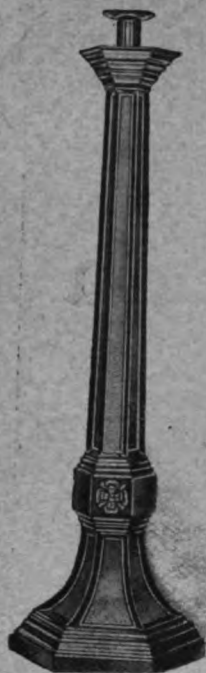


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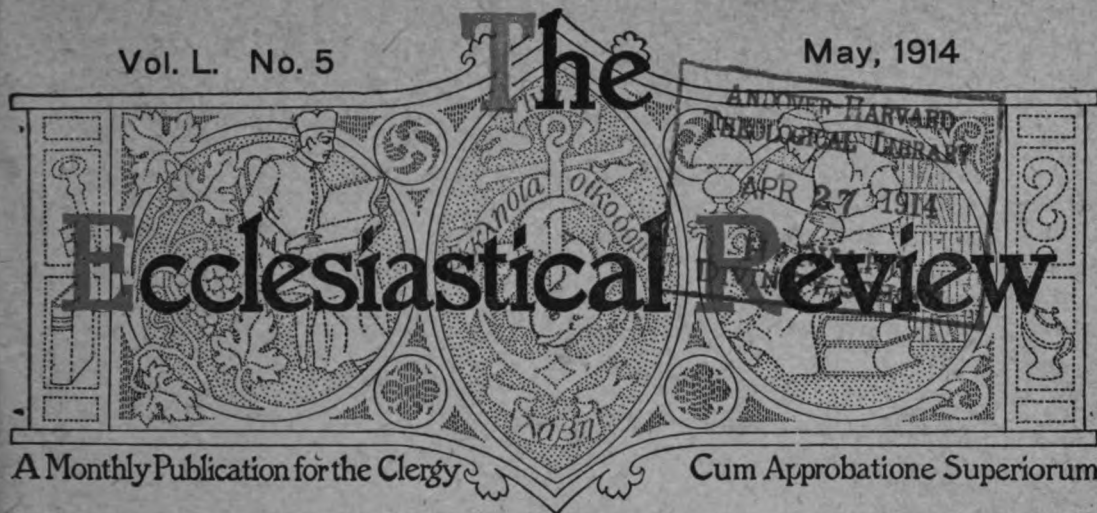
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CONTENTS

BIOGRAPHERS v. BOY SAINTS	513
The Rev. JOSEPH P. CONROY, S.J., Chicago, Illinois.	
FATHER FABER AND THE FIRST ORATORY HYMN BOOK	527
Dr. W. H. GRATTAN FLOOD, Enniscorthy, Ireland.	
SACRAMENTS OF THE OLD LAW	544
The Rev. HENRY B. TIERNEY, Trenton, Missouri.	
SOCIALISM OR FAITH. I. The Cross on the Hill	551
The Rev. RICHARD AUMERLE MAHER, O.S.A., Havana, Cuba.	
THE RECITATION OF THE WHOLE PSALTER WITHIN THE COURSE OF EACH WEEK.	565
The Rev. H. MEULEPAS, American College, Louvain, Belgium.	
WITHIN MY PARISH. Notes from the Day Book of a Deceased Parish Priest	573
Edited by JAMES LOOMIS, M.D.	
IS THE SACRIFICE OF THE MASS THE SACRIFICE OF THE CROSS?	585
The Rev. C. WIERZ, Lancaster, England.	
THREE PRACTICAL CASES OF RESTITUTION	598
A MARRIAGE CASE THAT NEEDS DISPENSATIONS	602
MAY PASTORS REQUIRE CONFESION AND COMMUNION BEFORE MARRIAGE?	603
THE CHARACTER OF SPONSORS AT BAPTISM	604
SUBSCRIBING TO THE BUILDING OF A MASONIC TEMPLE	605
The Rev. Fr. STANISLAUS, O.F.M.	
JURISDICTION FOR HEARING CONFESSIONS OF NUNS	609
THE ALTAR WINE QUESTION	610
A PLEA FOR FAIR DISCUSSION	611
The Right Rev. ALEXANDER MacDONALD, Bishop of Victoria, Canada,	
THE CANON SHEEHAN MEMORIAL FUND	613
ST. PAUL AND THE PAROUSIA. A Reply to Fr. Lattey, S.J., and Dr. Moulton	616
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.	

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW

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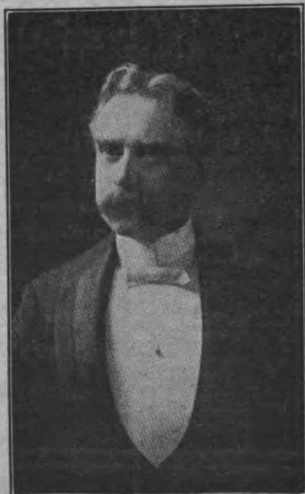
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FIFTH SERIES.—VOL. X.—(L).—MAY, 1914.—No. 5.

BIOGRAPHERS V. BOY SAINTS.

BOYS sometimes have difficulties with boy saints. Grown-up saints the boy will accept unhesitatingly and trust unreservedly; partly because they *are* grown-ups, experienced souls, able out of sheer strength to afford needed protection; and partly because, if there is an obscure side to their lives the boy will readily concede that youth lacks the insight for a full appreciation of age. He will rest content with appreciating the grown-up saint from a single point of view, and, satisfied with his protector on one essential point, will judge that all the others proportionally measure up to it.

When it comes to the boy saint, however, the case is different. Here the boy feels himself more capable of an all-round estimate. He is not awed by superior age, or size, or manly prowess. The round of life covered by the boy saint is one with which he is himself familiar. Home life, studies, games, boyish adventures, temptations, the sacraments and prayer, companions—all of these are the very tools the boy himself works with. It is a familiar atmosphere to him, and he feels accordingly that here at least he need take nothing for granted. Here he can approach the saint from many points of view.

He chooses out some particular boy saint and studies him with the intention of becoming his close friend. And then the unexpected happens. He comes away bewildered, discouraged, disappointed, and with the half-rebellious feeling away inside of him somewhere—a feeling he doesn't like to acknowledge—that there are no such things as boy saints.

"He may be a saint all right," a boy once grumbled to me, "but he never was a boy."

In fact, we find the average boy often fastening on the idea that a boy saint is a sort of pious image, with nothing to bother him, and with no temptation of any sort to ruffle the serenity of his marmoreal attitude; a being aloof from real life, at least from real boy life; a stranger to hard knocks and noisy games; a dry, uninteresting, bloodless being, oblivious of all human ties, human ideas, human loves. "Wooden!" is perhaps the one unspoken word he feels that best hits off his internal conviction about boy saints.

Now he gets this conviction from two sources principally—from pictures and from books. In the picture he sees the saint with heaven-rapt or downcast countenance; hair closely cropped; wearing a surplice; skull and crossbones on his right; a prince's crown pushed away on his left; the saint's gaze irrevocably fixed upon a crucifix; and the boy says: "This is very grand, and very high. But too high for me." The picture dismays him.

Of course, he does not reflect that the picture may not at all be the likeness of the saint, or that the saint was never in such an attitude in his life. He does not realize the necessarily limited scope of a picture; that the painter is here trying to accomplish that most difficult of artistic tasks—symbolizing; that the attitude and the paraphernalia are not intended to represent realities. He does not see that the painter is trying to give a likeness, not of the body, but of the soul. He looks for reality, and suspects no mystic meaning. The allegory of the picture escapes the boy, and its mysticism puts the painting over his head in more senses than one. It requires a Raphael or a Murillo to paint for boys.

Then the books about saints, the boy's other source of information. A far more fertile source, since the author has much more room for detail than the painter, and can view the saint from many sides successively. Nevertheless, the percentage of satisfactory lives of the saints remains astonishingly low. It is, of course, a platitude to say that the life of a saint is the very hardest biography that can be attempted. Because the real asset the saint's biographer must possess is, not the power of research, but the faculty of spirit-

ual insight. And this faculty is as rare, we surmise, as the saints we write about. For saints have such a clever way of hiding their good qualities, they double on their tracks so noiselessly, they "cover up" with such a perfect instinct of holy duplicity, that it is difficult for the most skilful pursuer to find them out at all; while the less experienced author, baffled in the effort to discover the saint at his inner shrine, is always tempted to overdo the external side, in order to suggest, at least, what he knows is a wonderful interior.

Now it can happen in the life of a saint that even this external side is lacking. And it does happen in the life of every boy saint. And then the amateur biographer really is in trouble. The grown-up saints do concrete things that in spite of all reticence come out before the world. They travel afar, or preach, or care for the sick and the poor, or live out long lives in deserts or caves, or are misunderstood, persecuted, imprisoned, die as martyrs. But the boy saint? His external record, for biographical purposes, is mostly a string of zeros. He has not had the chance to do any of these great things. In his life there is nothing to lay hold upon.

Still the biographer feels that a fairly large book ought to be written on a canonized saint. He writes it, with a sense all the while that he is grasping at the air. And the reader, especially the boy reader, on finishing the book ("laying the book aside" might perhaps be more accurate), feels on his part that the author's air-grasping has been entirely successful.

From a book of this kind the boy comes away with the impression that the life of a boy saint is compounded in equal parts of an elaborate family tree, a voluminous, and very vague, enthusiasm over the mortification of the senses, and a résumé of the theological and moral virtues, considered serially. All this, spiced with edgeless anecdotes, dotted at measured intervals with mechanical historical facts, and sprinkled over with a long recital of the miracles wrought through the saint's intercession, congeals into a confection that the normal boy is sure to pronounce indigestible.

Just what kind of boy this boy saint was at the heart of him, just what dominant trait characterized him, what special inspiration urged him on, what individual virtue shone out of his life—all these things are left to the guess of the bewil-

dered boy reader, and of every reader. One is forced to follow after a mirage vision of unapproachable goodness over an exhausting desert of rhapsody. To the mature reader this may prove merely discouraging; but to the young it is dangerous. Inevitably the boy leaves the hot-house atmosphere of one of these books with the suspicion that this boy saint was a "goody-goody"; a kind of plaster image in a glass case; a creature without real push, heartiness, fighting blood in him; a portable statue into which the breath of life was never breathed.

"No wonder he could be good. Everything was easy for him. He was machine-made," is a criticism I once heard from a boy.

The reason why many saints' lives make dull reading is because they are not saints' lives, but worthless imitations. And this arises from the failure to grasp two simple, yet co-ordinate, ideas. The first of these ideas is that no two saints are alike; and the second is, that every saint is like every other saint. No two saints are alike in age, location, opportunity, character, offered graces. Every saint is like every other saint in one great thing—namely, what a boy terms "pluck". The biographer who fails with a saint is the one who emphasizes the first idea, namely, the *difference* between his saint and every other mortal. The biographer who succeeds is the one who insists upon the likeness of the saint to all other saints, considering his differences entirely as a foil to that likeness. And the one likeness that runs through all differences in saints' lives is their uniform pluck.

And what do we mean by pluck? Perhaps the incident which first indelibly impressed it upon my own mind may serve to suggest its meaning.

One Sunday afternoon, in my early boyhood, I found myself venturing into a section of Chicago where it was dangerous to wear Sunday clothes; into a region where clean linen was an apparition; collars an insinuation; cuffs a challenge, and anything like elegance of dress an open insult, containing grounds for a neighborhood riot. As I drew near to the stronghold of this anti-soap district, brave of footstep, but with a heart, as I recollect, that skipped a beat or two every few seconds, I suddenly and simultaneously observed—first,

on a street corner, a dark and fairly thick cloud of juvenile hoodlums, buzzing like a swarm of bees; and second, approaching the cloud, and about to pierce it like a shaft of sunlight, two handsome, elegantly dressed boys, one of about fifteen, the other ten years of age. Brothers evidently—golden-haired, bright-faced, clear-eyed, light-stepping lads both, jauntily attired in knickerbockers, sailor blouses, broad immaculate collars and streaming bow ties—they sailed ahead like two racing yachts, canvas spread and pennants flying.

"This is no place for those kids," I remember saying, with a dimly pleasurable sensation of safety, as being now less attractive metal.

The two lads were evidently making a short cut from one part of the town to another, and were altogether unsuspecting of the rocks ahead. They quickly became conscious of them, however. A sudden hush in the gang, followed by a louder buzz than before, indicated that the prey was spied. As the two approached, jeers, gibes, growls, snarls, the pungent street-corner wit, rose into a confused chatter. The lads were startled a bit, blushed, answered nothing, but kept ahead, the older boy seizing the younger's hand. The crowd scattered a little and opened to let them in. Then some jostling, some pushing, until one particularly imaginative urchin reached into the gutter, scooped up a ball of soft mud and shied it with the careless accuracy of long practice. It hit the smaller boy exactly on the ear, and swept across his face. The older boy quickly turned, saw the smudge, dropped his brother's hand, with a few swift steps made his way to the gang leader, shot out his fist and knocked him down.

Then he went into that crowd. And the light brigade, in comparison, had nothing to brag of. Fists, head, feet, knees, elbows, he used them all, and they all found their mark. A savage whirlpool of attacking arms, legs, plunging, thrashing, kicking, swallowed the boy up, and he was lost to view. It would have gone hard with him had not the gang leader, who had been down in a dazed condition, gathered himself up, and leaping into the crowd head foremost, began to tear them apart. The outer crowd broke, thinking perhaps that the police had arrived, until they saw it was the leader stopping them. They tore the others from the boy and he came

out, a smear of blood, mud, and rags. He wiped the grime out of his eyes, and looked defiantly at the gang again. He was ready for more!

"Let him alone, fellers!" commanded the leader, his good streak showing. "He's had enough."

The boy nodded at the leader, and looked about for his brother. "Come on, Jim," he said, and walked away even more jauntily than before.

Battered and torn up as he was, to me he looked like Nelson and the North, Horatius at the bridge, and the six hundred at Thermopylæ, all in one. The gang watched him disappear down the street in a kind of religious silence.

"Say, he *could* fight, couldn't he?" one of them said, in an awed voice. They were beaten, not by the boy's physical prowess, but by his invincible pluck.

It is precisely this pluck, this fighting power, that the boy reader, indeed every reader, must see in any character before he will admire it, and once seen he will admire it as much in a rustic youth in a backwoods hut, as in a Washington crossing the Delaware. Battlefields and mountain passes, polar ice and storms at sea are but the stage scenery and the stage thunder accompanying and setting off the central and controlling force—pluck.

Every dramatic situation must have pluck as its pivot, its very heart. And every real biography is nothing more than a longer or shorter dramatic situation.

The biographer, therefore, must show us the pluck that is in his saint. How shall he do it?

It is here he meets his test difficulty, which is really two difficulties in one. St. Paul indicates what these difficulties are. "For our wrestling," he says, "is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armor of God, that you may be able to resist in the evil day."

This is the work the saints set us the example of, and a little consideration will show that it is not an easy work to appreciate, still less to explain.

For though St. Paul talks about battle, close hand-to-hand fighting (he calls it "wrestling", coming to grips with the

enemy), yet it is not against "flesh and blood". Not, therefore, out in the open, as with our little friend, where every movement of the combatants can be easily noted and described. It is nevertheless of a more dreadful import than any battle of "flesh and blood", a battle with tremendous spirits of evil, principalities, powers, giants of darkness, enthroned demons of wickedness. So gigantic a battle, in fact, that it is above our natural forces and calls for the help of a third force, St. Paul's "armor of God", divine grace, without which the soul cannot win.

But, it will be objected, this is an invisible combat between divine grace and the spirits of darkness. Where does the pluck of the saint show itself?

The pluck of the saint is revealed in the single word "take". For this "taking" implies a giving up. A giving up of what? Of everything except that "armor of God"—grace. This is the decision that tries the heart of the saint and searches it with fire. For with this decision he throws aside upon the spot every other earthly consideration, and barehanded of every weapon that the voice of nature so insistently urges him to seize, takes unto himself God's help alone, and advances forth upon the field. It is this agony of rejection of everything dear to him, save God, that gives the key to the determined pluck of the saint and to every deed of his after life. And if we do not touch this starting-point of his career, we shall never understand the saint at all. It is the agony in the garden that gives us the key to Christ's Passion. There we see Him making His first great decision, as man, to go through with this infinite humiliation. He writhes on the ground, moans, weeps, begs not to be compelled to do it—then says He will do it since the Father wishes it. He gropes about half-blindly, even seems momentarily to think that human aid can avail, finally lets everything human go, but with that effort falls in a kind of swoon, sweating blood. Later, in His Passion, He shows a perfectly-poised, unfaltering strength, and were it not for the agony in the garden, we should never know what the Passion really cost Him.

Now every saint at some period in his life, generally at his first complete surrender to God, undergoes, as his Master

did, a parallel to the agony in the garden. The great external deeds of his life appear after this, but they all flow from this first great struggle, and are contained in it. And, therefore, they can never be understood until we see and realize the agony that forewent them. We shall never understand Magdalēn's confession at the feet of Christ until we feel what agony of soul she endured in coming to that decision of emptying her soul of every last sweetness to which it had clung. We shall never know Paul until we comprehend the agony of his three days' blindness, without food or drink, battling for strength enough to cast aside his olden power and personal influence, and to reach out and take unto himself the armor of God. And so with all the saints. Until we study them and know them from the center outward, their lives will ever be a mystery to us, in spite of all the exterior detail we can gather. That first agony must be assimilated, that initial price he pays to take God's armor must be accurately valued, for there is the heart of his heart and the final explanation of all his power.

This is the biographer's first difficulty—to reach this central point. How shall he reach it? Christ was alone in His agony, and it is only inspiration that provides us with the facts. Paul, too, was alone; and Magdalēn, as far as we can know. Indeed, in all crises of the soul, and pre-eminently in this extreme crisis, human nature cries out to be alone. How, then, shall the biographer penetrate the veil?

The answer is, he must use strategy. He must execute what we may term the flank movement of induction. He must accumulate circumstantial evidence; sift out the saint's life down to the minutest grain; coördinate apparent divergences; compare clues, cautiously, painstakingly, until he finds himself beneath the walls of the inner citadel. And then he must possess the spiritual power to throw himself across that wall, and the spiritual insight and skill to light exactly in its center. Not before this can he speak to us of the saint with authority.

And right at the beginning of this process of induction arises the second difficulty—namely, of gathering together a sufficient number of characteristic facts to open a path in one definite direction. The saint moves so unostentatiously, con-

ceals his importance so deftly, that he is continually working under a disguise. His inner heart he shuts to us; his outward deeds he causes to elude us. He is tremulously shy of dramatic situations; he detests posing; he eliminates scenic effects. Observation worries him; applause stuns him; pursuit catches up with him only at the vanishing point. As an advertiser of personal prowess the saint is a total failure. Because his work is done for God, and he forgets everything besides. Hence, though he moves about in the world, he merely passes his hand over it, as it were, in an absent-minded way. If he works—and he works unflaggingly—it is noiseless, not explosive work. If he sacrifices himself—and he is always sacrificing himself, down to the last atom—we have to “catch him at it”. If he performs wonders—and wonders grow under his hand—he accomplishes them in so detached, impersonal, innocent a fashion, that we are thrown off the track and tempted to think that somebody else must have done it. Somebody else *has* done it, is the saint's idea, and that somebody else is God.

The casual biographer, of course, knows all this in theory, but in practice he never suspects that *his* saint shall escape his hands. Lacking the spiritual shrewdness and penetration that should tell him that his task is one full of dangerous pitfalls, he confidently starts in with not much more than his personal piety and a good intention; gathers together some dry bones of facts with no attempt to articulate them; narrates what he considers the necessary number of pious incidents, pointless under his treatment, and incoherent; talks ahead garrulously, perhaps a little patronizingly, about the saint, until even he gets the misty suspicion of what the initiated reader was long certain of, namely that the saint has made a gentle little detour, and has left him. He gropes around in this blind alley for a while, and at last comes to the conclusion that saints are essentially inaccessible, and that the only thing that can be done in such emergencies is to provide an imitation.

Accordingly he introduces us to—a statue; cast, cap-à-pie, from his own imagination. And in order to reconcile us to the substitution, he hangs scenery about it; provides the slow music of a rhodomontade style: searches out wonderful anecdotes,

marvelous traditions, unusual incidents to decorate it as with ropes of gems: considers the saint, in fine, as a merely passive object, whose glory is artificial, and added from without, and not as a being of divine and incalculable energy working its wonders entirely from within. He pretends, it is true, to make an interior study of the saint, but it is all a pretence. He gives the saint what is known in the newspaper trade as "patent insides". For the devoted and fallible mind, he substitutes that very different thing, the perfect judgment; for the high, sustained, yet fallible will, he tries to put off on us a flawless faculty, uniformly triumphant, the gift of no saint except the Blessed Virgin Mary. He practically believes that a saint makes no mistakes, and his best proof of this is in the rigid and automatic exterior he invariably bestows upon his subject. His saint must not be criticized—even for his grammar. And with a kind of childish petulance, he busies himself in chiselling off and smoothing away whatever unevenness of surface may threaten to appear. He has no suspicion of the volcanic inner power that throbs beneath these, to him, baffling irregularities. And the upshot of such a work is a figure of cold, smug, and stony sanctimoniousness, into which the breath of life has never been breathed.

Now, the very opposite of all this is the truth. Saints are not flawless. They do make mistakes. They are set up to be criticized. They invite criticism—and they defy it. But they defy it successfully only at a certain point, and that point is deep within them, the very last thing we come to, their steady, aggressive, unconquerable attitude of will. They waver, but they recover their balance. They stumble, they fall, but they get up again. Because that will of theirs forces them. That is the inner shrine where resides their pluck, the spot where they first take unto themselves the armor of God, and from that spot proceeds the driving power that carries them through every vicissitude. And until we get to this, we shall know nothing about any saint.

The true biographer realizes this fact at the very outset. Every move he makes is aimed directly or indirectly at that hidden circle. Especially does he analyze, dissect, and microscopically examine the saint's mistakes; because he knows that mistakes are important clues to character, just as shadows

tell the position of the sun. They are stumbles, indeed, but stumbles that suggest personal energy, and this is what he seeks at the last. He will erect for us no impassive statue, modelled after a previously selected formula and labelled: "This is what the saint must have been." But he takes up action after action, singly and in relation to other actions; scrutinizes, weighs, coördinates, advancing always until he has, bit by bit, re-created for us the real man of flesh and blood, still defective at his best, but penetrated and palpitating with Divine energy.

Nor does he underestimate the saint's good qualities, nor the struggles that won them. He observes and notes the intense watchfulness, and the wistfulness of the man; his alertness in grasping up and using the tiniest stirrings of grace; the tremendous blows he deals himself; the relentless "Heaven-at-any-cost" cry that goes up from his whole life. He realizes that the saint's passivity is not the inertness of a log, but the repose of a lion. He feels intimately that the final serenity of the saint upon the mountain peak with God has been won only after a stern and bloody climb, battling every inch of the way, the mists of doubt and damps of despair clinging insistently about him. Nor does he forget that the very mountain upon which he stands, was not placed there for him, but was heaved up, rock by rock, by the saint himself, out of his own inspired and fortified soul; that it is upon one dead self after another he has risen, and that every rise involved the unflinching output of every ounce of his will power, together with the sacrifice of every alluring hope, or desire, or ambition that might keep him down. The genuine biographer will lead us in the end to the saint at the gate of heaven, but he will infallibly lead us over a trail of blood.

Now, with the older saints it is relatively easy to follow this trail that terminates in the inner heart of sanctity. They give us a larger opportunity to know them. They live longer, do more things, develop their natural characters through successive tangible stages, take a more appealing, a more romantic part in the work of God; they are formally constituted teachers and exemplars of virtue, and so are under the obligation of revealing their deeper lives by word and deed. But with the younger saints, this advantage of our study is absent.

These live but a few years, quiet years, without much color or motion; years given mostly to preparation for work, to development of character. They do very little in the way of visible achievement. In their exterior life there is not the hint of the great cry to battle. They have not as yet felt the call to any special vocation, and they occupy the place of the taught rather than of the teacher.

From the investigator's point of view, consequently, few roads open into their lives; and these few, out of a proper modesty, they guard closely. What do come to the surface, however, and come easily, are the normal deficiencies of youth—its hyper-enthusiasm, its lack of perspective, its straining intensity, its characteristic impulse to battle with wind-mills; so that at first blush there seems nothing but a debit side for the biographer to cast up. Yet underneath these mistakes, these necessary shortcomings, this unavoidable narrowness, lies that unchanging, ineffaceable likeness to all other saints. In these budding lives, too, the terrible agony of irrevocable surrender has been enacted, and has begun to make itself felt through all the labyrinthian ways of the growing soul. Its violent seizure upon the kingdom of heaven, and its equally violent overmastering of mantling passion have been once for all decreed, and the young saint is now girding himself to stamp that decree upon every thought and word and action of his life.

And paradoxical as it may seem, it is in the mistakes of young saints that we have the surest clue to their worth of character. They aim at the sun; but lacking the steady eagle gaze of the veteran warrior, they are dazzled, and break into zigzags in their flight upward. They take up the heavy spear and hurl it, but with a frantic impetus that throws them down. They run eagerly in the race, but with so desperate a burst of untamed speed that they dash past the mark and against the stone barrier beyond it, and awkwardly pick themselves up, bruised, it may be, and bloody. But the spirit is there; the heart is there, undismayed, ready to do it again, and a thousand times again. To lead us understandingly through these mistakes, these blunders of tact and inexperience into the stronghold of that youthful, generous heart is the delicate and hazardous task of the biographer. If he feels that, by ever

so little, he will fail to take us surely over this perilous ground, let him beware of putting even a foot upon it.

For to fail here by the smallest margin, is to miss the saint altogether. It is to plunge into a maze from which there is no escape, to attempt a problem for which, after this first error, there is no possibility of solution. And it is this type of overconfident and reckless biographer, juggling with facts, setting up false ideals, creating an unreal atmosphere, that does such insidious harm to the youthful reader; causes him to become dissatisfied with saintship, discouraged with himself, suspicious of the sober truth of facts, even impatient with God for setting him a standard that bewilders him by its strangeness or appalls him by its inaccessibility.

Contemplating the saint in this false perspective, the boy comes to one of two extreme conclusions: he is either a kind of superhuman, non-sentient, iron personage that nothing could possibly affect, or he is a "goody-goody", a candy figure that would melt in any heat, which is accordingly carefully excluded. He sees the golden-headed, faultlessly dressed lad, wearing a consciously beaming, yet sacrificial, countenance, primly moving with painful precision into the harum-scarum world of boys with whom he feels a secret kinship, and he instinctively says to himself: "This is no place for that boy to be." But he never suspects that this is only the biographer's dream he is looking at. He never sees the thrilling plunge, the speed, the high temper, the smashing hand-to-hand battle that golden-headed lad can put up when he is forced to it. For just at this point the biographer contrives suddenly to shut off the lights. Thus it is that boys will catalogue Stanislaus (we have heard them) as the saint with the winning smile, who "smiled" his way through difficulties; Aloysius as the gaunt, gloomy saint, who never had a temptation, and whose father was a nobleman; Berchmans as the smoothly operating automaton who followed a rule first, and lived afterward. Cruelly wrong conclusions, every one of them. But who can blame the boy? One overmastering impression, true or false, is the result of every biography. And too often it is the case that owing to the superficial, exclamatory biographer, boys are repelled by the most attractive saints. Deep, and dreary diggings around family trees; rambling

researches into ancient homes and town sites; the Procrustean method of chopping the saint to fit the author's a priori concept; skin-deep considerations with the boresome undertone of admonitory warning droning through them; a touch of the Chadbandian attitude toward the boy, with the encouraging "O-that-you-could-understand-the-saint-as-I-do-but-you-never-will" wail, recurring at measured intervals, like the refrain in a threnody; a self-conscious, made-to-order style, in which the "holy tone" prevails; a style rocky with falsetto platitudes when it is not swampy with a hectic admiration—these are some of the pitfalls into which many a biographer has fallen and dragged in with him the reluctant boy reader. Luckily for the boy, he has the agility to climb out again. But unluckily for him, he is apt to bound away from the saint as fast as his legs will carry him, and always thereafter, from a safe distance, to contemplate him with something like a resentful suspicion that he has been imposed upon.

The simple, manly character of the saint; his brotherliness; his essential approachableness; his pulsing, romantic nature; his admirable power to solve, but only as a chum would solve, all a boy's troubles; his unaffected love of fair dealing, of purity, of God; the genuine pluck, the warrior spirit at the heart of him, in short, is decisively sealed from the boy's eyes forever. Yet, boys really love all this, and it is withheld from them. And with the unerring keenness of young minds they hate surface work, posing, patronizing, affectation of every kind. Yet, these things are often given them. Boys are critical, downright, independent. They have in their own keeping the treasure of a life to spend, and they do not want to be trapped into investing that treasure where it will show no returns. The world, and the flesh, and the devil are after the boy, and they lure him in order to fool him. The incompetent biographer of saints fools him in order to lure him. In either case the event is fraught with peril.

"The kingdom of heaven suffereth violence and only the violent bear it away." Show the boy this divine, this triumphant violence of the young saint, and he is won. Trick him with the dumb show of a futile sanctimoniousness, and he may be lost. And the biographer may count the reckoning.

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FATHER FABER AND THE FIRST ORATORY HYMN BOOK.

THE centenary of the birth of Father Faber, which falls due on 28 June of the present year, naturally affords an opportunity to review some of the many activities connected with the name of the saintly Oratorian. It has occurred to me that a study of the original *Oratory Hymns and Tunes*, issued in 1854, may prove of interest to the increasing number of students of hymnology, and therefore I propose to examine the first collection of hymn-tunes incorporated in this now scarce book—the first English Catholic tune-book compiled by Father Faber. It is outside my province to touch on the hymns themselves, for most of them are classics; but I shall endeavor to trace the sources of the tunes wedded to the hymns. Before doing so, however, it may be of interest to give a very brief note on the career of Father Faber up to the date of publication of his *Oratory Hymns and Tunes*.

Frederick William Faber was born at Calverley Vicarage, Yorkshire, 28 June, 1814, and studied at Bishop Auckland Grammar School, at Shrewsbury, at Harrow, and at Oxford. He obtained a Fellowship at University College, in 1837, and took priest's orders 26 May, 1839, after which he acted as private tutor for a time and thereby gained the advantage of a Continental tour. He accepted the Rectory of Elton, in Huntingdonshire, a College living, in April, 1843, and in December of the same year he formed a choir, with a marvelously clever little boy of fourteen—William J. Pitts—as organist. In 1844 the musical services at Elton attracted considerable attention, such that the local Methodist church was almost deserted. Mr. Faber published six lives of English Saints, and revised his poem "Sir Lancelot" between the years 1843 and 1845, and on 17 November of the latter year he was received into the Catholic Church at Northampton by Bishop Wareing, as were also Mr. M. T. Knox, Mr. W. J. Pitts, and six of the Elton congregation. Faber then founded at Birmingham a little community called the Brothers of the Will of God, and in September of 1846 he accepted the munificent offer of Cotton Hall, near Alton Towers (the residence of the Earl of Shrewsbury), as a residence for the new community. Among the first to join the Wilfridians at Cotton

Hall, early in 1847, was Frederick Fortescue Wells, an admirable amateur musician, who became a novice under the name of Brother Alban. On Holy Saturday of the same year Faber was raised to the priesthood, and on Easter Sunday he celebrated his first Mass. On 25 April, 1848, St. Wilfrid's, Cotton Hall, was dedicated, and in June Father Faber went to Scarborough for a change of air. His visit to Scarborough was memorable inasmuch as in one night, at the request of Father Hutchinson, he wrote his first two hymns, namely, "Mother of Mercy" and "The Blessed Sacrament". Previously, on St. Valentine's Day, the whole Wilfridian Community had become Oratorians, receiving the habit at the hands of Father Newman. In the following October the whole establishment of Maryvale removed to Cotton Hall, but again returned to Birmingham in 1849. Father Faber opened the London Oratory on 31 May, 1849 (the music of the Mass being arranged and composed by Mr. J. M. Capes), and initiated congregational singing. Before leaving Cotton Hall he had published a tiny book, containing eleven hymns, for the use of the congregation of St. Wilfrid's. This was followed by *Jesus and Mary, or Catholic Hymns for Singing and Reading*, in the autumn of the same year. A second edition was issued in 1852, containing twenty additional hymns. Then came the *Oratory Hymns*, in 1854.

In the Preface to *Jesus and Mary* (1849) Father Faber gives his reasons for the publication of a Catholic hymn-book suitable for congregational singing, adding apologetically: "Although [in view of the need of a suitable "collection of English Catholic hymns fitted for singing"] at the same time the Author's ignorance of music appeared in some measure to disqualify him for the work of supplying the defect." From the same work we learn that "eleven of the hymns were written, most of them, for particular tunes, and on particular occasions, and became very popular with a country congregation." These were the eleven hymns written for St. Wilfrid's, Cotton Hall—now known as St. Wilfrid's College, Oakamoor—six of which are still in general use, namely: "Mother of Mercy", "Jesus, My Lord", "Hail, Jesus, hail", "Hail, Holy Joseph, hail", "Dear Father Philip, holy Sire", and "Dear Angel ever at my side". Other still popular

hymns are to be found in the first edition of *Jesus and Mary* (1849), such as "Ah! dearest Lord, I cannot pray", "Dear Husband of Mary", "How shalt Thou bear the Cross that now", "Joy, joy, the Mother comes", "Dear Little One, how sweet Thou art", "O turn to Jesus, Mother, turn", and "Sing, sing, ye Angel Bands".

Although Father Faber wrote many books, e. g. *All for Jesus, The Creator and the Creature*, and various lives of English Saints, it is as a hymn-writer that he will live. Out of 150 hymns, more than half are still in common use—a striking tribute to their merit. Canon Julian, the Protestant Editor of the *Dictionary of Hymnology* (revised edition, 1907), thus writes: "Amongst the original hymn-writers Dr. Faber takes the highest rank. His hymns, sung at the Oratory, are often remarkable for true poetry. Among these may be mentioned 'Jesus is risen', 'The Immaculate Conception', 'To our Blessed Lady', 'The Will of God', and the 'Evening Hymn'. Faber has done more than any other Englishman to promote congregational singing amongst the Roman Catholics in Great Britain. The congregation to which he was attached entered into his hymns fervently, and from them they spread to others. He certainly perceived and appreciated, as a scholar, and from his standpoint as a Roman Catholic, the double advantage possessed by a Church which sings both in an ancient and modern tongue, making two-fold melody continually unto God. He did not prize the less the magnificent hymns of Christian antiquity in Latin, because he taught congregations to sing in the English of to-day."

After this rather lengthy preamble we come to the consideration of the *Oratory Hymns and Tunes* (1854). Faber himself was responsible for the selection of the tunes, but he submitted them to Father Alban Wells and Mr. W. J. Pitts, who was organist of the Oratory from 1849 to 1902.

The book issued in 1854 was in reality two separate tiny volumes bound in one, with separate title pages. The Oratory Hymns are ninety in number, while the Oratory Tunes are seventy-nine. Of the ninety hymns seventy-eight are by Faber; one by Father Bittleston, and the remaining eleven are Latin hymns, namely "Adeste Fideles", "Ave Maris

Stella", "De Profundis", "Litany of Loreto", "Magnificat", "Miserere", "O Salutaris Hostia", "Salve Regina", "Stabat Mater", "Tantum ergo", and "Te Deum".

In the course of a very short Preface or "Advertisement" it is stated that, "when the work was in the press, it was discovered that one or two of the tunes were copyright in this country, and, therefore, they have been unavoidably omitted. However, as so many inquiries were being made for the hymn-book, it was thought better not to delay the publication by seeking for other tunes to supply their place; and a few pages of blank music paper have been added at the end of the book, to enable those who wish it to enter in MS. these tunes, and any other additional tunes that may be found suitable to the Hymns."

All the hymn tunes are printed without any name of composer, or indication as to the sources whence they are derived. Hence it is no easy task to locate the provenance of some of the tunes, although in a few cases no difficulty is presented, inasmuch as the melodies are still in popular use. Not more than two or three are original, and the rest are adaptations. On the whole the tunes selected are a tolerable "fit" for the hymns, but the unsuitability of many of them is evidenced in their being discarded in the 1870 edition. The most objectionable feature is the mating of really beautiful hymns to operatic selections and secular airs such as "The Girl I left behind me", "The Old Mill Wheel", and trivial melodies by Tom Moore, G. H. Rodwell, and Stevenson. In each case the melody only is given, and no harmonized arrangement or accompaniment is attempted. My present intention is to locate the sources of the tunes that I have so far been enabled to trace with certainty, leaving to another occasion the elucidation of the remaining adaptations.

No. 1. "The Holy Trinity" ("Have Mercy on us, God Most High") is adapted to a melody by Haydn to which it is eminently suitable. Strange to say, in the *Westminster Hymnal* (1912), Dr. Terry selects for Faber's verses the Protestant hymn tune known as "St. Flavian", first printed by John Day in 1562, being the first half of the tune of Psalm 132. Faber's adaptation (as given below) was taken from

- Tom Moore's setting of Haydn's melody to "Oh! Thou who dry'st the Mourner's Tear", published in *Sacred Songs* in 1816.

NO. 1. THE HOLY TRINITY.



Have mer - cy on us, God most High! Who
lift our hearts to Thee; Have mer - cy on us
worms of earth, Most Ho - ly Tri - ni - ty. . . .

No. 3. "Jesus Crucified" ("O come and mourn with Me awhile") is set to a tune in the *Mainz Gesangbuch* of 1661.

No. 4. "The Precious Blood" ("Hail, Jesus! hail!") is a fine melody composed by Vincent Novello. Faber's hymn is a translation of the Italian "Viva, viva Gesù, che per mio bene" (*Raccolta di Orazioni*) and is happily wedded to Novello's tune. Novello (1781-1861) was organist of the pro-Cathedral at Moorfields (London) from 1840 to 1843, and composed much music for Catholic services. The popularity of this hymn tune may be seen from the fact that it finds a place in the *Westminster Hymnal* and in Dom Ould's admirable *Book of Hymns with Tunes* (1913).

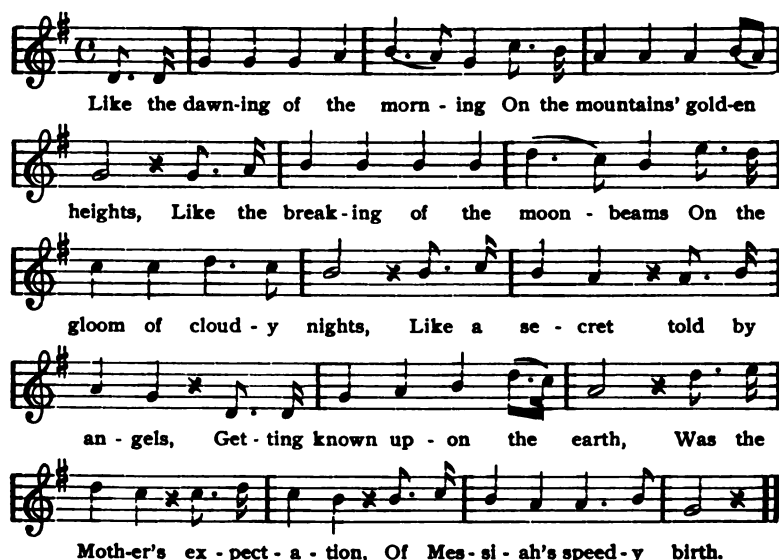
No. 5. "St. Philip's Converts" ("Sweet St. Philip, thou has won us") is an extraordinary adaptation to a tune composed by Thomas Bilby, or Bielby, originally set to "Here we suffer grief and pain".

No. 6. "Daily, daily, sing to Mary" is set to a hymn tune "Maria zu lieben" in the *Paderborn Gesangbuch* of 1765, but in a corrupt form. Dr. Terry, in the *Westminster Hymnal*, incorrectly ascribes the hymn to Father Faber, and repeats the legend that it is a translation from St. Casimir. Although he prints the tune in its two forms he gives no clue to its source. The hymn was really the work of Father Henry Bittleston, who joined the Oratory in March, 1850,

and is a translation from a cento of the poem "Ut jucundas cervus undas, aestuans desiderat", written by St. Bernard of Cluny, though some favor the authorship of St. Anselm. Father Bittleston gave a copy of his translation to Father Faber, but he also published it in the Birmingham Oratory Hymn Book of 1854. The appearance of the tune in *Arundel Hymns* (1905) is a sufficient answer to carping critics.

No. 7. "The Expectation" ("Like the Dawning of the Morning") is a setting, in a slightly varied form of "Gelobt sei Jesus Christus" in the St. Gallen hymnbook of 1769. Some writers have ascribed the melody to Mozart. I here subjoin the hymn tune as printed by Father Faber.

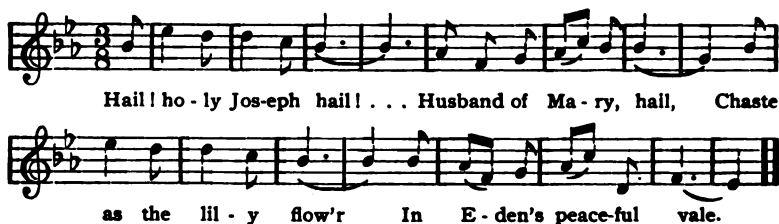
NO. 7. THE EXPECTATION.



Like the dawn-ing of the morn - ing On the mountains' gold-en
heights, Like the break-ing of the moon - beams On the
gloom of cloud - y nights, Like a se - cret told by
an - gels, Get - ting known up - on the earth, Was the
Moth-er's ex - spect - a - tion, Of Mes - si - ah's speed - y birth.

No. 9. "Hail! Holy Joseph, hail!" is set to the second part of the Sicilian melody, now better known as "Home, Sweet Home". Of course there is a change of rhythm, and a slight alteration of notes, but the disguise is very thin. Here is the melody as adapted by Father Faber.

No. 9. HAIL! HOLY JOSEPH, HAIL!



No. 10. "Mother of Mercy" is attributed to Henry F. Henry, the compiler of that egregious work known as *The Crown of Jesus Hymn Book*. He was for many years Professor of Music at Ushaw College and he published in 1851 a little music book entitled *Easy Hymn Tunes for Catholic Schools*. The tune is still popular.

No. 11. "The Immaculate Conception" ("O Purest of Creatures") is adapted to a charming air from Mozart's "Nozzi di Figara", and was also included in the edition of the *Oratory Hymn Tunes*, by W. J. Pitts, in 1871. Needless to add, such adaptations from operas, especially comic operas, are to be deprecated.

No. 13. "The True Shepherd" ("I was wandering and weary") is adapted to the bird-catcher's song in *Il Flauto Magico* by Mozart; but though the melody is charming, the same objection holds good as in No. 11. However, No. 79, the last printed tune in the book, gives an original melody for the same hymn, composed by Father (subsequently Cardinal) Newman.

No. 14. "Faith of our Fathers" is by Rousseau, and is taken from his pantomime *Le Devin du Village*. In 1811 it first appeared as "Rousseau's Dream", and was previously known as a song entitled "Melissa". As early as 1825 it was used for a Protestant hymn, and in 1843 appeared in *Sacred Melodies*, becoming enormously popular. This tune was discarded in the 1871 edition of *Oratory Hymns*, and is now generally sung to the tune composed by George Herbert for "Jesus, my Lord, my God, my All"—being one of a number of hymn tunes specially written by Herbert for the Holy Family Confraternity attached to the Church of the

Redemptorist Fathers at Clapham (London) between the years 1851 and 1858. Faber wrote a second version of "Faith of our Fathers" specially for Ireland, after his visit to that country in 1852, and it appears as No. 56 of *Oratory Hymns*.

No. 15. "The Infant Jesus" ("Dear Little One, how sweet Thou art") is set to a tune by the Irish composer, Sir John Stevenson, but in the 1871 edition it is replaced by an original melody by W. Schulthes.

No. 17. "The Blessed Sacrament" ("Jesus, my Lord, my God, my All") is an adaptation of a melody by Joseph Miehle, a church composer of Prague, who flourished about the year 1770. For years I had almost despaired of tracing the source of this air, but not long since I unearthed it in an eighteenth-century book of German *lieder*.¹ It is called a "Swiss Air" in the *Crown of Jesus Hymn Book* (1864). To students of hymnology the original air by Miehle will prove of interest. It is almost unnecessary to add that Faber's adaptation is still popular.

NO. 17. THE BLESSED SACRAMENT.
(Original tune by Miehle, 1780.)



No. 22. "The Penitent's Prayer" ("My God, who art nothing but mercy and kindness") is adapted to a beautiful Irish melody set by Tom Moore to "Silent, O Moyle, be the Roar of thy Waters". This air disappears in the 1871 edition.

No. 24. "Veni Creator" ("Come Holy Ghost, Creator come") is set to a barred version of the plainchant melody. The translation of the Latin hymn is by Father Faber, but it

¹ Erk's *Lieder*; Schütz, II, 265.

does not find a place in the 1871 edition of *Oratory Hymn-Tunes*.

No. 26. "Patronage of St. Joseph" ("Dear Husband of Mary") is set to a melody by Charles Avison (1710-1770), as adapted by Tom Moore to "Weep not for those" in his *Sacred Songs* (1816). I give Avison's melody as adapted by Faber:

NO. 26. PATRONAGE OF ST. JOSEPH.



Dear Hus - band of Ma - ry! dear nurse of her

Child! Life's ways are full wea - ry, the de - sert is wild! Bleak

sands are all round us, no home can we see; Sweet

Spouse of our La - dy! we lean up - on thee.

No. 27. "Jesus Risen" ("All hail! Dear Conqueror, all hail!") is adapted to a tune composed by Dr. Burney, the musical historian. This air was discarded in the 1871 edition.

No. 28. "St. Philip's Picture" ("Saint Philip! I have never known") is set to an Irish melody "Gramachree", better known in Tom Moore's adaptation, "The Harp that once thro' Tara's Halls". In the 1871 edition this air is replaced by a vulgar inanity.

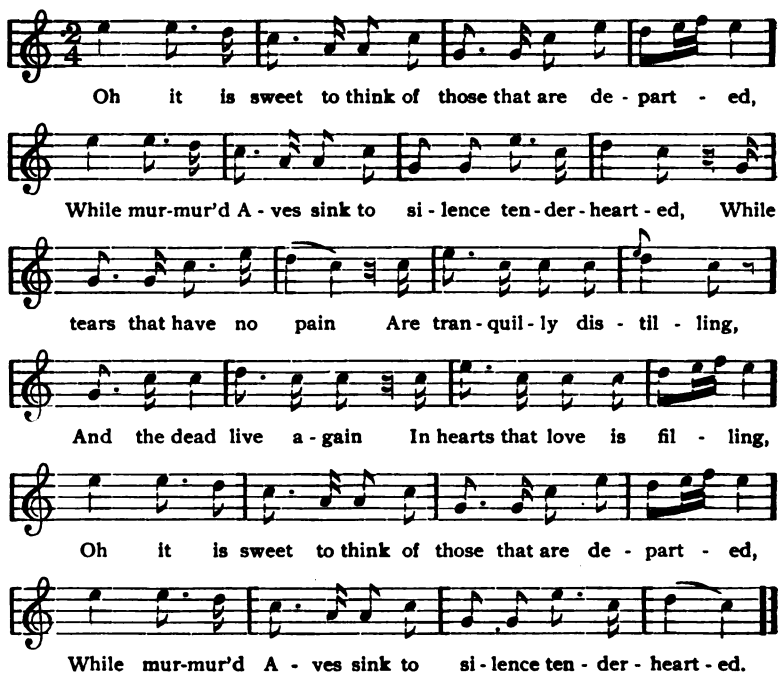
No. 30. "O Happy Flowers" is set to a well-known tune in Mozart's opera *Il Flauto Magico*, and, rightly, disappears in the 1871 edition.

No. 33. "Immaculate" ("O Mother! I could weep for mirth") is one of the very few original tunes in the whole collection. The air was composed by William J. Pitts, the organist of the London Oratory, and is still in general use, although it does not find a place in the *Westminster Hymnal*.

No. 35. "Hail! holy Wilfrid, hail" is set to the first part of "Home, Sweet Home", in a slightly varied form, but with a change of rhythm from simple duple to compound.

No. 41. "Oh, it is sweet to think" is an adaptation of a tune composed by Sir John Stevenson for Moore's "Oft in the stillly night". It is marked "Scotch air", but was really Stevenson's, and was published in a volume of National Airs, in 1818, and again by Moore, in his *Sacred Songs*, in 1824. The melody has been used by Anglican and Nonconformist congregations under the title of "Bethany". Here is Faber's adaptation, which, I may add, was included in the 1871 edition of *Oratory Hymn-Tunes*.

NO. 41. OH! IT IS SWEET TO THINK.



Oh it is sweet to think of those that are de-part-ed,

While mur-mur'd A-ves sink to si-lence ten-der-heart-ed, While

tears that have no pain Are tran-quil-ly dis-till-ing,

And the dead live a-gain In hearts that love is fill-ing,

Oh it is sweet to think of those that are de-part-ed,

While mur-mur'd A-ves sink to si-lence ten-der-heart-ed.

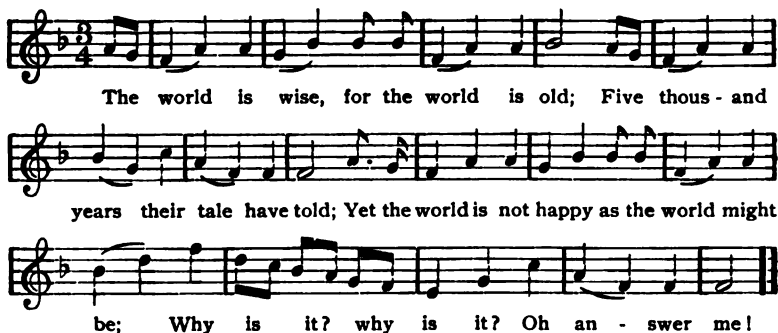
No. 42. "The Remembrance of Mercy" ("Why art Thou sorrowful") is an adaptation of an old Irish melody used by Tom Moore for his lyric "When cold in the earth". This

plaintive air was "annexed" by the Scotch in the first quarter of the eighteenth century, and is known in Scotland as "Lochaber no more", but its original name was "Limerick's Lamentation", being a tune composed on the surrender of Limerick, in 1691, and printed under that title in Wright's *Irish Airs* in 1727. Another air was substituted for it in the 1871 edition of the *Oratory Hymn-Tunes*.

No. 43. "Veni, Sancte Spiritus" ("Come Holy Spirit from the height") is set to an original tune by Samuel Webbe, Sen., in 1780. It was printed anonymously in *An Essay on the Church Plain Chant* (1782), but in the *Collection of Motets or Antiphons* (1792) Webbe's name is given as composer. Father Faber originally published his translation of the Latin sequence (probably written by Cardinal Langton, in 1190) in *Jesus and Mary* (1849). In the 1871 edition of *Oratory Hymn-Tunes*, Webbe's tune is discarded in favor of a melody by Mendelssohn. Faber's translation has been generally superseded by that of Father Caswall in his *Lyra Catholica* (1849).

No. 44. "St. Philip and the World" ("The World is wise, for the World is old") is adapted to an old Irish tune, "Sighle in Gadhra", to which Tom Moore set his lyric "Oh! had we some bright little isle of our own." The Irish air was printed as far back as the year 1742, under the corrupt title of "Chiling O'guiry". Both the hymn and tune were omitted in the Oratory tune-book of 1871, and hence it may have a certain historical interest to print Faber's adaptation:

No. 44. ST. PHILIP AND THE WORLD.



The world is wise, for the world is old; Five thous - and
years their tale have told; Yet the world is not happy as the world might
be; Why is it? why is it? Oh an - swer me!

No. 47. "Christmas Day" ("Ye Faithful, approach ye") is the familiar "Adeste Fideles". The hymn is Canon Oakeley's translation, originally written for Margaret St. Chapel, London, in 1841, and it was published for the first time in Faber's *Oratory Hymns and Tunes* (1854). This version was never in popular use, and was superseded by a revised form (also from the pen of Canon Oakeley) in 1850, published in Murray's *Hymnal*, in 1852. The tune goes back to the year 1740.

No. 48. "Month of May" ("Joy of my Heart") is an adaptation of a melody included in Tom Moore's national airs under the title of "Oh! no, not even when first we loved". Moore labels this "Cashmerian Air", but it was composed by Tom himself, who also palmed off on an unsuspecting public another melody as a "Moorish Air"! As the air was omitted in the 1871 edition, and as it is rather interesting, I reproduce Faber's setting.

NO. 48. MONTH OF MAY.



Joy of my heart! oh let me pay to Thee thine
own sweet month of May. Ma-ry, one gift I beg of
Thee, My soul from sin and sor-row free. Di-rect my
wan-d'ring feet a-right, And be thy-self mine own true
light. Be love of Thee the purg-ing fire,
to cleanse for God my heart's de-sire.

No. 49. "The Ascension" ("Why is Thy Face so lit with smiles") is another adaptation taken from Moore's national melodies, namely "Flow on, thou shining river". Moore marks it "Portuguese Air", and, after considerable trouble, I located it in a volume published by Bland and Weller, in 1814, in which it appeared as "The Lander—a Favorite Portuguese Dance". Words and music as adapted by Faber are in the *Oratory Hymn-Tunes* of 1871, but there is a slight change of accents in the first phrase.

No. 50. "St. Patrick's Day" ("All Praise to St. Patrick") is set to the rollicking Irish air of the same name, and although purists may scoff, yet for sentimental reasons it still finds a place wherever there is an Irish congregation (and well may we say: "Quae regio in terris nostri non plena laboris"), and is even included in the *Westminster Hymnal* (1912), where, however, it is scored in 3/2 time and marked "Very slowly"! Neither hymn nor tune finds a place in the 1871 edition of *Oratory Hymn-Tunes*.

No. 51. "O Salutaris" is a setting by Webbe, who is also the composer of No. 52, "Tantum ergo".

No. 54. "The Pilgrims of the Night" ("Hark! hark! my Soul!") is set to a tune said to be by Henry, but also claimed as a French air. This setting is discarded in the *Oratory Hymn-Tunes* (1871), and was replaced by a melody by Father Hermann, O.D.C., which never became popular.

No. 58. "Thanksgiving after Communion" ("Jesus, Gentlest Saviour!") is adapted to a "sugary" air by Père Lambillotte, S.J., which is still popular in country churches. It was retained in *Oratory Hymn-Tunes* (1871).

No. 59. "The Work of Grace" ("How the Light of Heav'n is stealing") is an adaptation of Tom Moore's "Hark the Vesper Hymn is stealing", the air being of Russian origin, and hence generally known as "Archangel". Possibly the idea of the melody may have come from Russia, but Stevenson is mainly responsible for it. It was discarded in *Oratory Hymn-Tunes* (1871), and therefore it is of interest to reproduce Faber's adaptation:

NO. 59. THE WORK OF GRACE.

How the light of heav'n is steal - ing, Gent - ly o'er the
 trem - bling soul; And the shades of bit - ter feel - ing,
 From the light - en'd spir - it roll. Sweet - ly steal - ing,
 sweet - ly steal - ing, See how grace its way doth feel.

No. 60. "The Emigrant's Song" ("Alas! o'er Erin's lessening shores") is an adaptation of "The Girl I left behind me". Almost needless to add, it was omitted—as was also the hymn—in the 1871 edition.

No. 61. "Sweet Mother Maid" ("The Moon is in the heavens above") is set to the tune inseparably associated with "Hail, Queen of Heaven" (written by the Rev. Dr. Lingard in 1831, and published in his *Manual of Prayers* in 1833, of which a revised edition appeared in 1840), generally known as "Stella". The tune was first printed by Henry in 1851, and has been incorrectly ascribed to him.

NO. 63. DISTRACTIONS IN PRAYER.

Ah! dear - est Lord, I can - not pray, My
 fan - cy is not free; Un - man - ner - ly dis -
 trac - tions come, And force my thoughts from Thee.

No. 63. "Distractions in Prayer" ("Ah! dearest Lord, I cannot pray") is an adaptation of the German tune "The Old Mill Wheel", and was subsequently named "Paradise" when introduced into the *St. Alban's Hymn Book* (1865). It was retained in *Oratory Hymn-Tunes* (1871). Above is Faber's adaptation.

No. 65. "St. Michael" ("Hail, Bright Archangel!") is set to a secular tune by G. H. Rodwell, an English composer (1800-1852), whose songs had a considerable vogue in the thirties of the last century. Strange to say, the tune was retained in *Oratory Hymn-Tunes* (1871).

No. 66. "Jesus is God" is adapted to a German *lieder*, but an attempt is made to conceal the identity by pause marks. It finds a place in the edition of 1871, but the pause marks are omitted.

No. 69. STABAT MATER.
(Earliest Form, 1661.)



Sta - bat Ma - ter do - lo - ro - sa,

Jux - ta cru - cem la - cry - mo - sa,

Dum pen - de - bat Fi - li - us,

Dum pen - de - bat Fi - li - us.

Nos. 69 to 72 are settings of the Stabat Mater, Tantum ergo, O Salutaris, and Te Deum. Faber prints two settings of the Stabat Mater, or rather a variant setting, together with the

familiar melody of this most popular tune. It may be well to observe that the "commonly received" version of the melody dates from about the year 1740, and is first found in a MS. Cantus of about the year 1747, and in a printed book of 1782 (*An Essay on the Church Plain Chant*). The original form of the tune has been traced by Dom Bäumker, in his *Das katholische deutsche Kirchenlied in seinen Singweisen* (1883-91) to the *Mainzisch Gesangbuch*, Mainz and Frankfurt, 1661, as above (p. 541).

Nos. 73 to 75 are settings of Ave Maris Stella, De Profundis, and Miserere.

No. 78. "SS. Peter and Paul" ("It is no earthly summer's day") is set to a melody by Samuel Webbe (1740-1816). Both hymn and tune are included in the 1871 edition. In Dom Ould's *Book of Hymns with Tunes* (1913) the melody is associated with Father Caswall's translation of "Lucis Creator optime" (ascribed to Pope St. Gregory the Great), namely "O blest Creator of the Light".

No. 79. "The True Shepherd" ("I was wandering and weary") is an original tune by the great Cardinal Newman, and did not find much favor with the purists among the Oratorians, who pronounced it a feeble imitation of the "Bay of Biscay O". Nevertheless, it was included in the 1871 edition, but a change of rhythm was given from 2/4 to 4/4, in order to avoid the "jiggy" form in which it originally appeared.

One of the hymn tunes omitted in the 1854 publication and referred to in the Preface as "copyright in this country" was that which Newman selected for Faber's hymn of "The Eternal Years". This tune was an adaptation from Beethoven's Sixth Trio for flute, voice, and violoncello. In Newman's *Life* we read that the illustrious Cardinal expressed the wish that he would like to have Faber's hymn—as adapted to Beethoven's melody—sung to him when he came to die. There are sixteen verses of the hymn and Newman frequently quoted verse 8 which runs as follows:

Dear gently, suffer like a child,
Nor be ashamed of tears;
Kiss the sweet Cross, and in thy heart
Sing of the Eternal Years.

It is strange that neither the hymn nor the tune was included in the 1871 edition, nor is it to be found in the *Arundel Hymns* (1905), nor in the *Westminster Hymnal* (1911).

It only remains to add that Father Faber—who paid a second visit to Ireland, in 1855—suffered much in his later years from continual illness. Yet he labored incessantly, and in addition to his duties as Superior of the Oratory, acted as novice-master from 1856 to 1862. His “Prefect of Music”, Father Alban Wells, died of consumption at Redleaf, near Penshurst, 16 October, 1859. For two years previously Father Wells had been an invalid, and in 1857 Wilhelm Schulthes was appointed Director of Music at the Oratory, William Pitts continuing as organist. In July, 1861, Faber finished his book of hymns, which was duly published, in 1862, bringing up the total to 150, corresponding with the number of the Psalms. He revised many of his old hymns, including “The right must win”, the last verse of which is frequently quoted:

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

In his last illness he translated the famous treatise on *True Devotion to the Blessed Virgin*, by Blessed Grignon de Montfort. He died a saintly death, 26 September, 1863, and was buried four days later at St. Mary's, Sydenham.

I shall conclude this article—being a centenary tribute—with an extract from the beautiful sermon delivered by Cardinal Manning on the Sunday after Father Faber's death:

Yesterday a great servant of God was taken from us; we all knew him; some have listened to his words, some have been his penitents, all have known him by his writings, but I think I may venture to say that no one knew him so long or so intimately as myself. I knew him as a boy; we were at the University together, and even then I was astonished at the wonderful gifts which we have all seen developed since . . . Though he lived in the world I never saw anyone so detached from the world; if ever there was a higher or a lower path to choose, he always chose the higher; if ever there was a truth to be spoken, he spoke it unhesitatingly, without any desire to accommodate it to the tastes and fashions of men. I know

of no greater glory that can come upon the head of a priest than this. The name of his first book is like a note in music; in all his writings, in all his teachings, there is the same strain throughout—All for Jesus. I should not have detained you so long, but I could not pass over in silence the name of Father Faber. I repeat it again, a great servant of God has been taken from us. I am sure you will all join me in the prayer, "May my soul die the death of the just, and my last end be like to his."

W. H. GRATTAN FLOOD.

Enniscorthy, Ireland.

SAORAMENTS OF THE OLD LAW.

THE subject of this paper extends to at least a brief discussion of the replies to the following questions: Were there sacraments in the Old Dispensation? If so, did they effect interior sanctification? How did they produce their effects? In how far, if at all, did they differ from the sacraments of the present dispensation?

In the term "Old Dispensation" of course I include the time when man was in the state of innocence, the reign of natural and written law, that is, from the creation of Adam and Eve to the death of Christ.

BIRTH OF THE CHURCH.

As soon as God communicated to fallen man His grace of redemption and promise that "the seed of the woman would crush the head of the serpent", the Church was born, at least in design, and for her members the source of grace, gushing forth even in anticipation from the wounds of the dying Saviour, was to flow in rapid and constant streams to wash, purify, refresh, and regenerate the sons of Adam, changed into the sons of God. That the Church, the great reservoir of grace, is as ancient as the world is the common doctrine of the Fathers. Yet it is said with justice that she was born of the Saviour on the Cross, because her previous existence was but an adumbration and figure of her future reality. Her subsequent growth, moreover, was in truth prepared by the typical form she assumed under the law of nature and that of Moses. Promises, types, figures, adumbrations were to be used as forerunners of reality. A few truths, in fact includ-

ing by implication all the others, added to a number of consoling myths to keep up their courage, were sufficient for the spiritual enlightenment and salvation of our ancestors, whilst a much fuller development of these original truths was demanded by the needs of man in advanced humanity. The Jewish religion looked backward to and became a development of the patriarchal; it prepared the way for and announced Christianity; it also looked forward and became, as it were, a substantial shadow of a great future reality, the figure of a truth, the bud of a flower, the temporary outline of an eternal and living temple.

In the words of St. Thomas of Aquin: "*In vetere lege divina veritas in seipsa non manifesta erat. Et ideo oportebat exteriorem cultum veteris legis non solum esse figurativum futurae veritatis manifestandae in patria, sed etiam esse figurativum Christi, qui est via ducens ad illam patriae veritatem.*"

TEACHING OF THE COUNCIL OF TRENT.

The Council of Trent declares that it is the sacraments "through which all true righteousness begins, or, being begun, is increased; or, being lost, is repaired".¹ And this, in a manner, applied to the Old Dispensation. When man was in the state of innocence, that is, from the time of the creation of Adam to his fall, there were no sacraments, properly so called. According to St. Thomas man had no need of sacraments when he was in the state of innocence, either as remedies for sin (for sin did not then exist), or as means of perfection for the soul (for the most perfect harmony obtained in man's nature, reason being subject to God, the inferior powers of the soul being subject to reason, and the body being subject to the soul).

ORDINARY MEANS OF GRACE.

Under the law of nature, that is, during the time from the fall of Adam to the epoch of Abraham and Moses, there is no doubt that there were sacraments, although Scripture makes no mention of them. "After sin had been committed", says St. Thomas, "no man can be saved except through Jesus

¹ C. of Trent, Sess. VII.

Christ; for according to St. Paul, God has set forth Christ to be a propitiation through faith in His blood, to the showing of His justice . . . that He Himself may be just, and the justifier of him who is of the faith of Jesus Christ".² "Hence it was necessary, even before the coming of Christ", continues the Angelic Doctor, "that there should be some sensible signs by means of which man could bear witness to his faith in a Saviour to come; and these signs we call sacraments." It is commonly agreed that adults could obtain forgiveness of their sins either by prayer or by sacrifice, joined to the requisite interior dispositions. Several Fathers of the Church think that infants were justified by the faith of their parents without any particular sensible sign. St. Gregory the Great, St. Bernard, Tertullian, St. Thomas, and others follow this very probable opinion; whilst on the other hand, St. Augustine and many others teach that this justification was produced by some sacrament instituted by God. Under the written law, that is, from the period from Moses to the beginning of the Christian dispensation, it is certain that there were several "sacraments"; for the councils and Fathers of the Church manifestly imply this when they compare them with the sacraments of the New Law.

FIGURES OF CHRISTIAN SACRAMENTS.

All those fixed and permanent rites and ceremonies which conferred a legal and exterior sanctity and prefigured the interior grace which Christ was to give, were regarded as sacraments by the Mosaic religion. Such were circumcision, a figure of Baptism; the eating of the Paschal Lamb and the loaves of show bread, a figure of the Eucharist; expiations and purifications, figures of Penance; consecrations of high priests, figures of Holy Orders. But in the Mosaic law there were no rites corresponding to our sacraments of Confirmation, Extreme Unction, and Matrimony, because Confirmation is a sacrament which confers fullness of grace, Extreme Unction is the immediate preparation for heaven, and Matrimony is the sign of the union between Christ and His Church. All these were inconsistent with the lower perfection of the written law. It has been maintained by some theologians, Scotus,

² Rom. 3: 25-26.

St. Bernard, and St. Thomas, among others, that God gave the law of the Old Testament both as the author of nature and as the author of grace. It seems evident that if the natural law came from God as the author of nature, divine law must have come from God as the author of grace; so that even the Mosaic dispensation was intended for a supernatural object and looked to the order of grace. Yet it must be admitted by all Christians that in itself it did not confer grace; that none of its institutions, rites, or sacraments could convey grace to the soul of man.

DID THE OLD LAW SACRAMENTS JUSTIFY?

Circumcision itself, which comes so near to the nature of a sacrament that many theologians have called it so (some have imagined that in fact this rite was intended to do away with original sin in man), circumcision was a mere token of the covenant of God with the people of Israel, a mere sign of the exterior alliance of God with the races of Abraham. It could not properly be called a sacrament, although grace might be attached to it as an exterior condition. But the direct question here at issue is: Did the sacraments of the Old Law really justify, and, if so, how did they produce their effect?

On this most interesting question Suarez arrives at some important conclusions: There can be no question of real sanctification, such as the sacraments of the new dispensation operate in the soul of man; it is excluded absolutely by a number of texts from St. Paul. But if the Mosaic sacraments did not confer grace "*ex opere operato*", could they not, to a great extent, "*ex opere operantis*"? That is, did they not prescribe and make a strict obligation of many things to which justification was then attached, so that this law was to the Jews the source of many spiritual blessings far superior to whatever the Gentiles possessed, which brought on a striking and holy analogy between the Israelites and the Christians? This is what the great Spanish theologian shows in detail, of the three virtues of faith, hope, and charity, besides that of heart-felt repentance. In a word, we may say: "The Mosaic Law enjoined acts of true repentance and of the theological virtues. In confirmation of this fact we may cite the remarkable text of St. Thomas, where the great doctor of the Middle

Agnes proves that the acts of all virtues, including the theological, were commanded by the Old Law in such a way that men were thus prepared to enter into holy communion with God and become His friends 'ex bonitate quae facit hominem sanctum'." *

ULTIMATE END OF THE LAW.

A further proof of the legal sanctification of the Old Law is deduced from the fact that the Jews not only had a true faith and a true hope, but also the law of love, which, according to our Divine Lord Himself, who came to fulfill, and not to destroy, the Law, contains the Law and the Prophets. This law of love was a paramount duty for the Jews. If false teachers had corrupted it, it was nevertheless written in all its purity on the tables of stone; and the Jews in their inmost hearts knew it. "The ultimate end of the law," writes Suarez, "was the felicity, spiritual and supernatural, of the people, not only in this life, by teaching them a pure morality and true sanctity, but even in a future world, by a supernatural happiness. That the end of the law was Christ and that the implicit faith of the Jews in the Redeemer to come could effect this sanctification no Christian can deny."

In the Gospel of St. Matthew (19: 16) a certain Jew inquired of Christ: "Good Master, what shall I do that I may have life everlasting?" Christ answered him that by keeping the commandments of the Law he could gain eternal life. Likewise in the Gospel of St. Mark (10: 17) a Jew asks of our Saviour the same question and receives the same reply. A similar incident in the Gospel of St. Luke (10: 25), wherein the lawyer stood up tempting Jesus, and saying: "Master, what must I do to obtain eternal life?" narrates that Christ answered him that what is written in the Law has been given as a sure road to reach eternal life. These passages from each of the three synoptic Gospels seem to point out clearly that the object of the Mosaic dispensation was to promulgate publicly the moral law written in the conscience of every man and teach it thoroughly to the Jews through that positive promulgation by Moses; secondly, to add a spiritual and supernatural object to it, so that God had given that law not only

* Ia IIae, qu. 100, art. II.

as the author of nature, but also as the author of grace. If the Jewish law itself did not give grace, and if its ceremonies, rites, and sacraments did not contain or impart any elements of grace whatever, yet as Christ died for all and as the help of God is given to all, the Jews, the Lord's chosen ones, certainly were not deprived of it, nay, were powerfully helped to it by the very empty elements of their Law.

Explaining the efficacy of this sanctification, St. Thomas says: "The sacraments of the Old Law, strictly speaking, did not directly produce interior sanctification, namely by effecting justice by which an unjust man is changed into a just man before God; but rather signified justice, or disposed the soul for its reception. For as that only, strictly speaking, which is sane really possesses sanity and not that which merely signifies or conserves it, so only sanctification in the strict and true sense can be called real justification. As a secondary meaning, however, and, as it were, improperly speaking, we may declare this justification to be the sanctification of justice or the disposition to justice." In view of this twofold signification, therefore, it is certain that the sacraments of the Old Dispensation justified, inasmuch as they disposed men for the grace of justification of Christ, which they also signified, because, as St. Augustine wrote, "the life of this people was both prophetical and figurative of Christ".

REAL DIFFERENCE BETWEEN THE OLD AND THE NEW.

St. Thomas quotes the words of St. Paul to the Hebrews, (10: 1): "For the law, having a shadow of the good things to come, not the very image of the things, by the self-same sacrifices which they offered continually every year, can never make the comers thereunto perfect"; to which we may add those other apt words of the Apostle: "Our fathers were under a cloud . . . and in Moses were baptized; . . . and all did eat the same spiritual food, and all drank the same spiritual drink; and they drank of the spiritual rock, now the rock was Christ; all these things happened to them in figure".

From what we have said concerning the sacraments of the Old and the New Dispensation it is evident that there is an intrinsic difference between them. They differed principally in two ways: first, the sacraments of the Old Law signified

grace to come, to be given through the Passion of Jesus Christ; the sacraments of the New Law signify grace actually present, producing the grace they signify; secondly, the sacraments of the Old Law did not produce grace of themselves in virtue of the work done, *ex opere operato*, but by faith in Christ, so that they were testimonials or signs of faith.

To sum up in a few words all I have said concerning the sacraments of the Old Dispensation and interior sanctification. Before the coming of Christ, there must have been both in the law of nature and in the Mosaic Law some remedy at least for original sin. St. Augustine found this remedy, as far as the Mosaic Law was concerned, in circumcision. The Latin Fathers and Schoolmen, following his views, speak of "sacraments of the Old Law", an expression explained by St. Thomas, and adopted by the Councils of Florence and Trent. The latter Council condemns the opinion of Calvin that the sacraments of the Old Law and those of the New differ only in outward rite.⁴

COMMON TEACHING OF THE CHURCH.

The common teaching of the Church is that the sacraments of the Old Dispensation could not give grace *ex opere operato*, whereas those of the New Law can and do produce the grace they signify. This consoling doctrine unites us all in the brotherhood of man, lovingly subjecting us to the Fatherhood of God. There is no time in the mind of God and there is but one dispensation, i. e. salvation through Jesus Christ. To conclude in the words of St. Paul to the Hebrews (9:13): "For if the blood of goats and of oxen and the ashes of a heifer being sprinkled, sanctify such as are defiled, how much more shall the blood of Christ, who, by the Holy Ghost, offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God! And therefore He is the mediator of the new testament".

HENRY B. TIERNEY.

Trenton, Missouri.

⁴ Sess. VII, De Sac., Cap. 2.

SOCIALISM OR FAITH.

I. THE CROSS ON THE HILL.

DEAN DRISCOLL sat quiet and argued ruminatively, partly to himself, partly to the Adirondack foothills that stretched up and away from his house, and somewhat to the young priest who was nervously pacing the veranda.

"No," said the Dean. "Socialism will never bring about any acute crisis in this country. It wants and fights for too many things that nearly everybody wants. The things that nearly everybody wants will come, one by one. Socialism gets a hearing, and a following, because it promises to get these things for people. When these things—the things that nearly all of us look for—better conditions of living, fairer adjustments of the burdens of life, when these come, then Socialism, or the same thing by another name, will have to think of another set of things that most people want. And so it will go on."

"The Income Tax, now," he went on whimsically, "that was Socialism till it was seen that a majority of the voters were for it. Then it became good politics. When it was made the law of the land, then it was statesmanship."

"But the people!" contended Father Huetter. "The individuals, the men, I mean—it draws them away from the Church. The Church *has* to oppose Socialism, and it brings up the old calumny that the Church is always on the side of the strong, established Things that Are. Why, I see the day coming when there will be just two big forces to divide this country—the Catholic Church and Socialism. Their struggle will be to the death."

"'Tis well," said the old priest quietly, "to have visions while you're young. When you are old you have only the things you have seen and heard to go by. And there's only one vision left worth looking to." He looked out over the hills and into the deep blue of the heaven where his one vision lay. But he came back quickly to the present.

"What did Jim Loyd say about the Bishop's sermon yesterday? I saw him in the crowd at the back of the church. He came just because it was announced that the sermon would be on Socialism. And he heard a plenty. You were on

your rounds this morning. Didn't you hear anything from him?"

"Yes. When he was going down the street from the church Eddie Connolly brushed past Jim and asked him what he thought of it—the sermon. He grunted, and answered: 'It's all right. Us Socialists will have the priests workin' like the rest of us in ten years from now.'"

The Dean laughed. "So that was it!" He turned to the young priest, from whom he loved to draw sparks. "Small wonder you're eloquent on the subject to-day. That was a threat indeed. Now, I'll not live to see—"

Father Huetter smiled. He refused to be drawn out. Then the smile turned to that deep-eyed look of mysticism that goes with the priests of his race. He said slowly:

"There was a Priest who worked. He was a Carpenter."

Father Driscoll bowed his head gravely: and waited.

"But I am not thinking of what Jim Loyd says about the Church," the young priest went back to his argument. "I'm talking about what Socialism does to him as a man, to his character. He was an altar boy of yours here. You buried his father. You helped his mother keep Jim and his brother and sister together. They would have had to be sent to a Home otherwise. He knows you. He is intelligent. He knows the work that you, as a priest, have done here for nearly forty years. Yet, in spite of all that, Socialism takes away his common sense and his religion and he has come to the point where he hates the Church."

"No. I think you are wrong, Father," the Dean said mildly. "Jimmie doesn't hate the Church. He can't. That's part of the trouble. He loves the Church. So he can't let it alone. It won't let *him* alone. Am I getting tangled up?"

"Well, I don't quite see, Dean."

"Did you ever, then," the Dean began at a new angle, "see a boy, a grown boy, when he's sullen and angry and bitter and doesn't know what to hit? What does he hit? Who gets his bitterest word? His mother. The one he can hurt most—and hurt himself most, too. Why? Who knows? But, 'tis so. Now that's Jim Loyd, though he's a man grown. When his life has turned bitter on him he has to hurt something. We can hurt most where we love most. Boy and man

Jimmie Loyd never loved anything as he did—and *does*, I say—love his Church. When the bitterness comes, where he loves he strikes."

"But what is his grievance?" The young priest was back now at the practical, everyday side of the matter. "He makes good wages. He doesn't work any harder than anybody else. He wouldn't be satisfied if he wasn't working."

"That is all true," conceded the Dean. "And do not suppose that Jim Loyd does not see it all. He is, as you say, intelligent. But he is more than that. He has imagination."

The Dean settled back in his chair and made his case:

"Jim is a moulder. By his skill and his ability as a foreman to teach and handle men under him he saves the company hundreds of dollars every month that would be lost in spoiled castings. He is thirty years old. He looks ahead thirty years more. And—God sparing him—what will he be? A stooped old man with a little hack of a cough, hanging on doggedly to the very job he has now. And one day an assistant superintendent fresh from a technical school will walk down from the office to the casting-room of the Milton Machinery Company and while he is dodging a bucket of hot metal he will decide that old Loyd is slowing up—the mill needs younger blood. Jim Loyd sees that before him."

The Dean paused, and Father Huetter sat down silently. He knew that there was more to come.

"As you said," the old priest went on, "he is no worse off than twenty million other men, more or less, in this country. He knows that. But Jim Loyd is different. He is a man of power wherever you put him. Do you realize how he has handled this strike for the last three months? Do you know that he *is* the strike, the soul of it. Without him it would collapse in riot and bloodshed. You know how he has kept your Poles and Italians in line with his own American and Irish kind. It took a big man to do that, and Jim Loyd is a big man. He alone has gathered and handled the money that has kept two thousand families from starvation. He alone has kept out agitators and murderous interferers from the outside. He is an organizer, a general, a born leader and driver of men.

"You want to know what is his grievance. Here it is. Jim Loyd is a bigger man, a stronger man, a brainier man than the manager of the Milton works. Why should not Jim Loyd be in the place of power and responsibility that his brain demands for him?"

"He cannot, because he went into those works when he was twelve years old. He lied his way in because he was a big strong boy. He had no education whatever, you may say; has none to-day; never will have. When he was younger he could exult in his growing body and muscles. He was going to be the strongest and most competent man in the mill. He is that now. Do you see? His life is now, at thirty, all that he can ever make it. The iron begins to turn in him. Do you know what he is saying to himself? He is saying: 'I might as well die now, die now. I can never do anything but this.' Do you see what that means to the big arrogant, masterful heart of the man?"

"Why," exclaimed Father Huetter, "that man is not a Socialist at all."

"No more than you are. He's the most individualistic man I ever saw. He should have been a poor baron of the Middle Ages."

"Then, why—?"

"Why does he shout the language of it? Because it is a voice that promises to every boy the one thing that Jim Loyd could not have. Do you think he imagines Socialism can ever do anything for *him* now. He'd laugh in its face if it offered him anything. He wouldn't accept anything in this world that he couldn't take with the power of his own two hands. That's how much of a Socialist he is."

"I guess there's more to—to everything than one thinks in the beginning," said the young priest, hesitating a little. But the Dean made no comment. He went on to his conclusion:

"You are right to say that Socialism will hurt the faith and the practice of many men. But it is not Socialism that ails Jim Loyd. He has just got his head above the horizon of life and he has just begun to learn one terrible fact—that he cannot conquer life. And his heart is sore. Because it is sore, he bruises the hurt by turning on his Church."

"One day," he continued gently, "God, who is good, knows when—Jimmie will learn that there is something bigger even and more terrible than the loss of his ambitions. That will throw him back to his place. Then, no matter what scars it may carry from the lesson, Jim Loyd's soul will be the soul of a great man."

He reached for his breviary, and Father Huetter, rising, went thoughtfully about his work. The general relaxation and carelessness brought on in the town by so many people being idle, together with the fact that many were eating poorer food than they were accustomed to, had caused almost an epidemic of typhoid. And typhoid is a call that does not wait till the morning. The priest goes on the instant. Father Huetter had had just one undisturbed night in two weeks, and besides, at twenty-eight a man does not like to have his pet and seated convictions set aside with a word. It almost makes him blame his university.

His way took him down the main business street of the town. The strikers had hired a vacant store on this street and around the front of it a crowd was always gathered. It was really just a place for Jim Loyd to sit all day and a good part of the night listening to complaints and threats and evidences of starvation. And Loyd, as judge and guardian of the relief funds, which he himself gathered with mighty labor, had seen pretty nearly all that is to be learned of human cupidity and selfishness. They came to him knowing that every pound of flour, every pair of shoes they might get, was simply being taken from someone else who would need it perhaps worse than they. Yet they came and lied and fawned and tried to get things just for the sake of getting them, just because something was being given away.

Jim Loyd wanted money, wanted it passionately as he wanted all the things of life that represent power. But no money could have hired him to do the work that he was doing. It was thankless. Everyone had to go away somewhat disappointed. And there was real suffering, a great deal of it, that he could not relieve. Yet he could not leave even the details of the work to another. The women and the weak ones trusted no one else. And the strong would have bullied another. So he sat there day after day with the cheery, large

manner of courage for all, while into his heart his own bitterness ate and ate.

He had just finished frightening the wits out of a landlord who had threatened to turn three of the poorest families into the street if their rent was not paid, when one of the officers of the union came to his desk with the report that John Sargent himself was coming to Milton to take direct charge of the strike situation.

John Sargent was a man who sat high up in the general office building in New York and kept his hand—a thin cold hand of wire—upon every act of the Milton Machinery Company from the time the iron was bought underground until the last distant selling-agent had made his returns from Russia and South America. He was not a manufacturer. You could buy manufacturers, he said. Just as you could buy machines, so you could buy other machines to run them. You could buy men, you could buy ideas, you could buy patents—or steal them. You could buy anything, in fact, except the spark of life—the genius and the driving power to make your organization live. That you had to give from yourself. He was a creator, you see.

He was really a banker whose business it was to show credit and with that credit to acquire vast sums of money, ready, hard, unanswerable money with which to buy bodies, brains, and machines, that they might produce more credit, that he might acquire vaster sums of money, to buy more—. And so on, around the circle again. He was as much the squirrel in the wheel as was the meanest of his machines, but he refused to know it.

The strike at Milton had stopped his wheel for three months. He knew that in every jam of machinery there is sure to be just one pin or one piece that is causing the whole trouble. Lesser men waste time taking the machine apart and testing out each piece. The genius goes straight to that one pin, removes it, and—click!—the things goes again. John Sargent knew that the man in Milton who could keep four jealous races of people, near the starvation point, in an orderly, law-abiding strike for three months was the pin in the jam. He knew that that man was Jim Loyd. He was coming to Milton to remove that pin.

Jim Loyd had long ago looked over the heads of the superintendents and the manager of the works and had seen that the strike would one day come to a grapple between himself and John Sargent. And he had exulted in the thought of it. Personally, he might say, he had nothing to lose. He had nothing that John Sargent could take away from him. And while he realized Sargent's power to make people suffer—he could see it all about him—he also knew that John Sargent was suffering too, in the only way he could be made suffer. He was losing money. He could not lose much more. Therefore when he was coming now to take personal charge it meant that he was ready to do naked battle. Loyd went over the things that Sargent might do. He wanted to know what kind of battle it would be.

But John Sargent had not merely marked the pin for removal. He had prepared the tools for the work. The night before in New York he had written a telegram to George Atwater, manager of the works at Milton. When Atwater had cleared up the cipher and read the message twice, he tore it up slowly into very little bits and dropped them into the fan of the air-shaft.

"I wonder," he said bitterly to himself, "if Sargent thinks he pays me for work as low—and as dangerous—as that."

The telegram read:

"Spread report quietly Loyd dealing with Sargent to sell out strikers. Mention twenty thousand."

But Atwater had no notion of disregarding John Sargent's orders. Few people ever did. Before midnight of that night the report was the topic of raging discussion in four languages. Naturally Jim Loyd did not hear it. But all day he had known that there was something in the atmosphere, something in the way people had met him, that was not clear. When the report came to him that Sargent was arriving in town, he thought that it was a premonition of coming battle that had made him feel strange. About six o'clock there came a break in the stream of those crowding in on him for help and for orders and with reports. He sent out to a lunch cart across the street for a couple of sandwiches—his supper—and prepared for the evening's work.

While he waited, the telephone rang, and in the little action of lifting the receiver to his ear he found to his surprise that he was tired, dead tired. This was no way to be prepared for John Sargent's move, whatever it might be.

Father Driscoll's voice over the wire surprised him still more:

"Is that you, Jimmie?" it questioned.

The boyhood name—nobody used it to him now—brought back the old habit of reverence.

"Yes, Dean. What can I do?" He replied before he remembered that—

"Have you had a call," questioned the Dean, "to meet Mr. Sargent yet?"

"No."

"You will, then, I think. And, Jimmie—" the old priest's voice held a moment on the name.

"Yes? What is it, Dean?"

"Jimmie, take what I say the way it's given: Don't go alone."

"I see nothing to fear."

"I know that, Jimmie. Call it an old man's whim, then. Jimmie. I've lived longer than you have. Take advice. Do not go alone." The Dean hung up his receiver, leaving Loyd sitting in brown thought with a part of the desk instrument in either hand.

The report which all the town, except Loyd, had heard had just come to the Dean. Almost as clearly as if he had read the deciphered telegram, the old priest understood the plan. Sargent did not hope to buy Jim Loyd, though he might try it. But with the report once spread, some would believe it, others would waver, and the moment Loyd found that he was not absolutely trusted he would surely make some grave mistake; perhaps he would throw up his work with the strike altogether. They were counting on his temper and recklessness when angered.

Loyd put back the 'phone and choked down a part of one of the sandwiches. He was hungry, but he could not eat. There was something wrong, very wrong, with him. Why had not Father Driscoll said more—or nothing. Three years before this time, he remembered, the priest would have walked down

the street to him and told him, eye to eye, *all* that he meant. But Jim Loyd did not deceive himself. He knew that it was not the priest who had changed in those three years.

At eight o'clock that evening a clerk left the offices of the Milton Company ostentatiously carrying a letter in his hand. He was on no errand of haste or secrecy. He walked leisurely where the lights were brightest and the crowds thickest. A whisper ran ahead of him, circled around him as he went, and, behind him, swelled into a certainty. He was carrying a message from Sargent to Jim Loyd. The crowd did not reason. A crowd never does. There was a fact. They had seen.

Jim Loyd took the message, read it, reached for his hat, and started out into the street. Like every man who has power over men, he was always sensitive to the attitude or the feeling of a crowd toward him. As he walked through the crowds in the street he was absorbed in his own thoughts of the battle before him. He spoke to no one; looked at no one. But he could not escape the feeling that there were distrust and hostility all about him. It crowded him. Twice he half stopped and shook his big shoulders, to throw it off. But it followed him, annoying him, right up to the gate of the works.

A guard admitted him at the officers' entrance and led him up through the several offices to the room always reserved for the rare visits of John Sargent to Milton.

The two men studied each other swiftly as they shook hands. Each saw in the other a certain driving ruthlessness to get results. They were brothers for the moment, under all the differences of education and training. John Sargent used none of the preliminaries of thunder or condescension which he used so effectively with smaller men.

"You, Loyd," he said brusquely, "are head and brains of this strike."

"What next?" admitted Loyd impatiently.

"This strike is for the reinstatement of two men whom my manager discharged."

"It's for the principle that you can't and won't discharge any man without cause," Loyd corrected bluntly.

"Principles are capsules of words for weak people. You are not a demagogue. Why talk like one? Will *you* ever be discharged without cause?"

"No. I save you too much."

"What, then, have you, personally, to gain or lose by this strike?"

"Nothing," said Loyd shortly.

"Then listen. You are not a labor leader. You despise the work and the ingratitude that you know is the only reward. You have nothing ahead of you in the works. You never got the training, and you never will, now. You'll work there till you die of slow consumption. Yet if you had a business of your own, or the money to make one, you could go as far as you liked. And that would be very far, young man, very far."

The small, hard-eyed man laid one arm along the desk, and with all the air of one giving final advice said:

"You have brains, you have drive; add to them the money that I am going to give you and—sit down!" he snapped.

Loyd had sprung from his chair and lunged toward him.

"Do you think I came here with only one argument?" Sargent questioned coolly.

"One's enough," growled Loyd, "if you don't want—"

"You need not threaten. We are both men. Sit down!" he repeated. But Loyd turned to pace the floor.

"See here," Sargent began again. "You are thinking that you are bound to these people, that you have led them into this strike and that they trust you, that you would be selling them out. Now let's look at the facts. How long would this strike have lasted but for you. But for you those people would have rioted and destroyed property; the militia would have been called out; the workers would have become frightened, and the strike would have gone to pieces. They would have been back at work in a month. That's one thing you're thinking, that you owe them loyalty. And you're wrong. They haven't any strike. The strike is yours, body and soul—to buy or sell with.

"Again: *Do they trust you?*"

Loyd turned as if struck.

"When you were walking up through the crowds on the street to-night do you know what every man, and woman, of them was saying? Do you know the word that is in everybody's mouth in this town to-night? *I* do. I put it there. The word is this: Jim Loyd has been offered twenty thousand dollars to betray the strike. Will he take it? They do not know, you see, whether you will or not. That's how much they trust you."

Jim Loyd staggered to a chair. The revolting confession which he had just heard from the man did not interest him. He was struck too deeply for anger or disgust. Sargent was right—whatever means he had used—the people did not trust Jim Loyd under temptation. They never trusted anyone. For this he had slaved through these months, keeping them from riot and bloodshed and starvation! Now a word from this man who was their known enemy was enough to turn them against the man who had done all for them. He remembered the feeling of distrust and anger that he had sensed from the crowds in the street. Sargent was right.

"You think you see it all," the other man went on levelly, "and you are mad. But you don't see the half of it. This strike of yours is lost now. You may be able to hold your organization together for another month. But you cannot keep them from rioting and destruction. They don't trust you, you see. That will give me a chance to get the militia here, and that will be the end. But in the meantime my insurance is cancelled—you see I am putting myself into your hands—and they may destroy hundreds of thousands of dollars on me before they are stopped. Now, as a measure of insurance, of protection, I am asking you to call this strike off to-morrow. If you are the man you think you are," he challenged, "and you say you can do it, there are in that safe fifty thousand dollars in *yellow-backed money* for you to take away with you this minute. You see, *I* trust you."

Jim Loyd sat in a daze. His brain whirled in a blaze of flaring emotions. Anger and desperation against those he had fed and who looked at him with eyes of suspicion; a great hungry lust to kill this man who had ruined him with his fellows and who now offered to buy the wreck; and *fifty thousand dollars!* With fifty thousand dollars to start on Jim Loyd could drive the world ahead of him!

He struggled to his feet, tugging at his collar for air. He tore both collar and tie from his throat and stood there bare-necked, panting.

God knows what he was going to do.

In through the window, full-toned, certain, deep, as a voice from either end of time, came the tolling of the curfew bell from the Catholic church. For forty years Father Driscoll had struck that bell himself.

Jim Loyd stiffened where he stood. That bell had stopped him in many a boyish mischief—the tone and the thought of the man who struck it. Now, when passion and despair had pushed him back to elementary things, the tone smote him full in the face. He rushed blindly from the room and out into the night.

He crossed the street and the end of the town and struck straight away into the hills. He did not know, or care where he went—only to go, on and on. But when the mad impulse of flight was spent, he turned, to face the thing that pursued him. Standing on the brow of the hill he looked back down upon it. There it lay in the sharp white moonlight, an evil, black thing that crawled and crawled along the river. A thing of the slime, it looked—the mill, as it lay there stretching out its long, low, black buildings like feelers, that drew in the lives of men and women. Its black stacks were like the horns of some half-formed river beast, peering with blind eyes into the sky.

All the hate of a lifetime, all the raging passions of this night rolled themselves into one ball of fury in the man's heart, and he raved at the thing there below him. It had taken his father; it had taken his mother as she scrubbed its offices for unclean men to sit in; it had taken the youth of his own life, and it would take the rest. It had made him a machine, a thing measured in buckets and castings. And to-night it had offered to take his soul and his manhood. And that was not the worst. The worst, the terrible thing was that he had—he had *listened*! He might have done it.

When that thing down there, that crawling thing, could do that to him, to Jim Loyd whom all men—! No!—Men did not trust him, how could they!

There was one thing left, only one—but it was enough. The rage in his heart and his eyes turned itself down till it burned with the blue-steel flame of mad, but deliberate, purpose. He looked across the mill pond and up the river to the top of the highest of the hills. There on the very crest, nestling among the roots of a scrub white birch-tree, there was something that would square it all.

He could show them still that he was Jim Loyd, a big man, bigger than their suspicions, bigger than fifty thousand dollars, bigger than that slimy black thing down there that took their lives. He could show them that he was big enough to destroy that thing, and himself with it.

He skirted the town till he came down to the river at a point almost opposite the high hill. Here, under the alders, old Peter Choyanski kept a boat hidden. Loyd picked the pad-lock that held the two oars, and pulled silently to the other shore.

On the top of the hill, on his knees, he dug swiftly with his fingers at the roots of the white birch. He dared not use even his knife to help.

Out of the mold he drew a roll of stuff wrapped in black oilcloth. The roll was of soft fluffy cotton and in it lay embedded seven slender, innocent-looking tubes of yellow liquid. There was enough of the terrible explosive to destroy practically the whole mill, yet Jim Loyd's hand was steady and almost careless as he picked them out of the cotton and slid them into his breast-pockets. He was playing with Death, and he seemed to know that he would not be cheated in the game.

Under the cotton lay a coil of very fine wire, several hundred feet. In the center of the coil was a little black affair hardly larger than a wrist watch. It was not a watch: it was a tiny, powerful sparker, modelled after the latest type of self-starter for automobiles. One turn of the lock in its back gave a spark at any number of places along the wire. In the top of each tube was fitted a little copper plug with a cap beneath to explode the tube. It was a very simple and very sure contrivance. But this was no time-clock, that the one who set it might be miles away before the explosion. No, the man who did this must stand—and go—with his work.

It had been brought into the town by a band of murderous anarchists who, in the much-abused name of Labor, had tried to take charge of the strike in the beginning. Jim Loyd had taken the thing from them and had drummed them out of the town. Why he had saved and hidden it here he had never been able to tell. He would have tried to kill with his hands any man who had attempted to use it.

Now he stuffed the sparkers and coil into another pocket and rose from his knees. He was going to do this thing deliberately and surely. No man would stop him. And he would go with his work.

He faced down across the placid mill-pond and the mill below, dour and black, and over the village now peacefully going to its sleep under the beautiful moon. There was peace—peace and the brooding of God's spirit over all—and he was going to—

At the farthest side of the village, lying up the slope of the rising hill, clear-marked like a cameo in the ivory light, was the Church. He had never noticed it from this angle. It was a perfect cruciform, and as he looked down upon it from this height and distance it looked like a mighty cross marked upon a giant grave. It seemed to dominate and to group the whole town around itself until it gave life to all about it. It was the *soul* of the picture. He stood there gazing hungrily, but blindly.

Then something dropped from him. His soul came forth to his eyes, to look. And seeing, it saw not the walls of the church nor the cross, but saw through and through, and saw the God of the Altar there in the Church eternal. And space was gone and all things between. So for one terrible instant Jim Loyd's soul stood naked and unshielded before God.

Mechanically he started down the hill. In the middle of the mill-pond he drew out the seven slender tubes and dropped them gently, one by one, into the water.

Father Driscoll sat late at night always with his books. When old eyes tired, with the strain, and sleep still did not come, he would rise and steal out quietly—he knew where was every board that creaked—through the back hall and the sacristy to the church. He would make vigil a while with the faithful little lamp before the tabernacle and then he would

walk down to the door of the church and open it for a breath of air. He loved to look down on the village at this hour of peace and to breathe his little prayer for all sinning and suffering ones in it.

To-night as he stepped out of the door, there on the wide top step of the church a man crouched, crying bitterly. He wept not as a woman weeps, nor as an angered man whines in rage or fear, but as a big, hurt boy cries—with long, wracking sobs. The old priest came over and, putting his hand to the man's shoulder, recognized him.

It was James Loyd.

As he felt the touch of the priest's hand the man rose and faced him. But he did not attempt to speak.

Father Driscoll stood a moment looking into the face of the boy whom he had always loved. Then he said, with finality:

"Jimmie, I do not know what they put you through to-night. I do not wish to, save that you have come through it and are here. But I do know that if ever a man had need of the help of God, then you will be that man, that you may do the work that will be for your hands here in this town for the months to come.

"Come in to ask it now."

And together they passed into the church to talk to God in the hour of midnight.

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THE RECITATION OF THE WHOLE PSALTER WITHIN THE COURSE OF EACH WEEK.

FATHER SCHEIER'S article in the January issue of the ECCLESIASTICAL REVIEW, under the heading "Integrum Psalterium per Singulas Hebdomadas", is not wanting in interest. It is prompted by a desire to see the ordo of the Divine Office simplified and unified.

Considered in that light, it cannot but find favor with many priests who experience a quasi-instinctive horror for rubricity; their zeal and their patience, steadfast in meeting the trials of an apostolic life, suffer shipwreck amid the complications—especially the latest ones—of the Divine Office. Numerous

no doubt will be the priests who in reading the reform plan suggested by Father Scheier will breathe more easily, and joyously dream of the pleasant prospect of being freed from rubrical bondage.

The Reverend critic thinks that the means to carry out his plan is ready at hand, being clearly indicated in the Holy Father's own wording of the *Motu Proprio*, *Divino afflatu*. The means is—to recite within the course of absolutely every week of the year the entire Psalter. Those charged with carrying out the reform swerved too much from the principle set down by the Holy Father by admitting the numerous exceptions which the recitation of the Psalms of feasts and sanctoral involves. That is the consideration whereupon the writer builds his system.

The simplicity of the reform plan is enhanced by the suppression of sundry liturgical laws and details, such as the commemorations, the ninth historical lesson, the Athanasian Creed, the Preces, etc., which are regarded as cumbersome complications, serving no purpose but to try the priests' patience, to distract and to annoy them.

What must be thought of this suggestion? Its author opines that "it may appear to some drastic, ill-timed, and not likely to be heeded by the Commission". Well, I candidly acknowledge that I belong to that class, and if I agree with him in considering his system as "not devoid of . . . practicality", I cannot subscribe to his further opinion: "If no good will come from the suggestion, it can do no harm."

Is my objection a fair one? Is not compliance in all its amplitude with one of the most cherished wishes of the Sovereign Pontiff the Rev. critic's chief concern? True, but the plan of the proposed reform, despite its veneer of Ultramontanism, applied through solicitude for the weekly Psalter, is deficient in many other points.

To begin with, it overlooks one of the greatest principles that goes to make up the force and the beauty of Liturgy, namely, its true *traditional* character. Moreover—and this is even a more grievous defect—it accommodates itself to the ignorance (too general alas!) of true Liturgy. It yields to the narrow and low conception usually entertained of this branch of sacred science by regarding it as purely positive

and arbitrary instead of restoring it to honor—the honor that belongs to that Liturgy which looks for the spirit of the letter, which describes the general laws in the mass of rubrical details, and causes the meaning and the soul of all old and new prescriptions to be felt. The plan leaves upon me the impression of a guide who declines to point the way to the travelers whom he undertook to lead through the tortuous streets of a picturesque city, rich in souvenirs of a glorious past; who sits down instead, a strayed and disheartened onlooker, and with the strangers dreams of tearing down and wrecking everything around, in order to rebuild upon the heaped-up ruins a new city with streets cut off at right angles.

The following reasons do, I think, warrant my severe arraignment. The Rev. author displays a grudge against the Commission for the Revision of the Canonical Hours for not having sufficiently realized the principle of the *weekly* recitation of the whole Psalter. He bases his strictures upon the fact "that during the year 1913 one-third of the Offices deviated from the purpose which inspired the *Divino afflatu*."

Liturgists had called attention to this fact before Father Scheier thought of doing so in the REVIEW. Hence was the number of exceptions to the ancient law of the Psalter notably diminished through the new Motu Proprio of 23 November, of last year: *Abhinc duos annos*. The general decree following upon the pontifical pronouncement assigns the ferial Psalms to all the days of the octaves throughout the year, the privileged ones excepted (Easter, Pentecost, Epiphany, Corpus Christi, and Ascension).

Thus have the wishes of the Rev. critic been partly forestalled by the Commission. Thus far the Psalms of the Psalter were obligatory on about 210 days of the year; they will be so henceforth on about 280 days. On an average we shall have for every day of the week forty times a year the Psalter and twelve times a year, special Psalms. The exceptions, which numbered 42% after the *Divino afflatu*, are now reduced to 22%.

We are, however, very far yet from the radical system that is suggested: "The Psalms of the three Nocturns together with their Antiphons are recited from the Psalter, every day without exception, no matter what the feast."

No wonder; for such a plan is simply not feasible.

Father Scheier might have convinced himself of it by a simple argument *a priori*. Pius X, wishing to show how much he wanted the Psalter brought into honor again, recalled its ancient usage, the decrees of the Sovereign Pontiffs, the canons of councils, the monastic rules; he praised the respect accorded this law of our forefathers in the faith by all the great reformers of the Liturgy; he declared he was moved by the reiterated complaints of wise and pious men and by the ardent wishes of bishops of all nationalities, wishes that were most particularly formulated at the Vatican Council; he added that he himself had for ever so long entertained the hope of seeing one day the Church return to the ancient and holy usage. All this notwithstanding, the *Divino afflatu* and the *Abhinc duos annos* allow the continuation of numerous exceptions to the law of the Psalter so much regretted by the Pontiff. The extent to which these exceptions should be allowed was a matter about which the members of the Commission may have varied, but they were and they remain one as to the principle of retaining certain exceptions.

Does not the ascertaining of this fact incite the belief that there must be some good ground for the partial derogations to the rule? Let us recall besides that the Sovereign Pontiff, when he gave expression to his wish to restore the Psalter to honor, spoke with more reserve and restriction than Father Scheier: "ut quoad posset, revocaretur consuetudo vetus"; and further, "His votis . . . concedendum duximus, caute tamen".¹ Truly wise is the reserve of the supreme head of Liturgy, and saintly is the prudence with which he disposes of the liturgical deposit.

We may here opportunely add a word about the traditional character of Liturgy and about the rôle that belongs to the true liturgical reformer. If the doctrine of the Church is the same under Pius X as it was under Peter, her worship also, which is but the expression and the witness of this doctrine, remains unchangeable. The form, however, of this worship may vary from age to age; it follows the evolution of the centuries; it increases and becomes ever richer through new

¹ *Divino afflatu*.

exterior manifestations; it undergoes all the influences of Christian vitality throughout the ages, of its joys and of its sorrows, of its struggles, of its triumphs, and of its loves. Thereby the liturgical traditions are formed.

Whenever at any time deplorable or excessive influences come into play a reform is in order. Such a reform is just now being accomplished. But to reform is not to make something new, neither is it to restore. A piece of furniture, an edifice, are restored; that is, they are brought back, as nearly as possible, to their primitive state. To reform, on the contrary, is said of living institutions which are susceptible of successive changes, such as Liturgy is. The true reformer takes into account all the good existing traditions. In Liturgy he must respect all happy manifestations of worship of the past and the resultant of his reform must necessarily reflect the whole history of Liturgy.

Let us recall some happy influences of the past upon the composition of official prayer, or rather let us give a few ancient traditions governing the use of the Psalter.

1. In shaping what was to become later on the beautiful Divine Office, our fathers in the faith thought first of the Psalter, which embodies the highest expression of prayer.

It is well known that the week is the cell, that is, the smallest subdivision of the liturgical year, and that the six ferial days invariably constitute one whole with the Sunday, which opens the march. The week, therefore, is a liturgical element of which the Psalter is, so to say, the form.

Mark that the intention of our forebears was not, properly speaking, to have the whole Psalter said within the course of each week just because it was the Psalter, but because of the prayers that were found in the Psalter and prayers at that which bore a connexion with the various canonical hours. The Psalms, therefore, were not recited one after the other in their numerical order; but in the Ordo of St. Benedict as well as in the old and in the new Roman Ordo, to each hour, especially to Lauds, Prime and Complin, such Psalms have always been attributed as are most appropriate to be sung at dawn, at sunrise, and at sunset.

2. This last remark is not without value; for it leads us to insist upon a second liturgical rule, which is also a tradition

of the highest antiquity; namely, the rule of the adaptation of the component liturgical parts.

Certain weeks have a tinge of worship peculiarly their own on account of the commemoration of some mystery or on account of the celebration of a great feast: Holy Week, for instance, Easter Week, Pentecost Week; and so also the feasts of Christmas, Epiphany, Ascension, etc. On those days the choirmaster designated certain Psalms carefully selected for their prophetic sense or a sense appropriate to the feast celebrated. Thus Psalm 21, "Deus, Deus meus respice in me", is the Psalm of the Passion of our Lord: it describes admirably the sufferings of the Messiah, and was, therefore, recited on Holy Thursday and on Good Friday. Psalm 117, "Confitemini," is the Psalm of the Resurrection; it is sung at Easter and on Sundays, days commemorative of the Resurrection.

Turn the leaves of your Breviary and you will find for Christmas a selection of Psalms (Ps. 2, 18, 47, etc.) that are marvelously adapted to the coming of the Messiah, the God-Man; on the Epiphany all the Psalms breathe the adoration of the Divinity of Christ made manifest on that day (Ps. 28, 46, 67, and above all 71). I might multiply these examples.

This principle of the selection of certain Psalms was also followed in shaping the offices of the sanctoral, as may be ascertained by a glance at the beautiful and ancient office of the Apostles and at the office of the Blessed Virgin.² All praise, therefore, is due to the revisers for having preserved these beautiful offices with special Psalms; for they are mines of devotion.

The versicle of the Psalm which caused the latter to be selected for a certain feast is usually taken as antiphon.³ It follows thence that the antiphon serves not only to give the intonation but also to make known the motive that led to the choice of this particular psalm for the feast. It does more-

² In determining the place of these selected Psalms in the Hours of the Divine Office their serial number in the Psalter was always heeded. This precedent was ignored in the composition of the more recent offices of the Instruments of the Passion for the Fridays in Lent (which are no longer to be said in the future), and of others.

³ For examples, we need but pick up the Office of the Nativity, of the Epiphany, of the Triduum Sacrum, of Easter, of Ascension, of Pentecost, or also the offices of the sanctoral. In the latest offices this law was again lost sight of and the antiphon was sometimes borrowed from another psalm.

over serve the purpose of suggesting the disposition of soul with which the psalm should be chanted or recited.⁴ Sometimes the antiphon was repeated after each verse, as is still done with the Psalm "*Venite adoremus*" (Ps. 94), in the third nocturn of the Epiphany and at the Invitatorium of each day of the week.

The principle of the adaptation of the component liturgical parts is by no means limited to the Psalms: it is also evidenced in the selection of the Lessons. The Books of the "*Scriptura occurrente*" are not read in the order of the Biblical Canon; Isaiah, the great Messianic prophet, is read during Advent, which is the time of the awaiting of the Messiah; Genesis is read in Septuagesima week and Lent, for the instruction of the catechumens; Jeremiah, the prophet of the suffering Messiah, is read during Passiontide, and so on. A like selection is made for the Lessons of the Mass and for the short Lessons, or "*Capitula*", of the Office, as well as for the Gospels.

Occasionally one component liturgical part calls for another by virtue of the same law of adaptation. Thus, as an illustration, on the first Sunday of Lent, the versicle of Psalm 90, "*Angelis suis mandavit de te*", incidentally quoted by the devil in the Gospel of the day on the Temptation of our Lord, settles the choice of this same psalm for all the chanted parts of the Mass of said Sunday and for the "*Responsoria brevia*" and the "*Versicula*" of the office of the day and of the quadragesimal period. In the Gospel of the Tuesday after the third Sunday in Lent, Jesus threatens the Jews with rejection and refers them to the example of Eliseus, who cured the Syrian Naaman in preference to the lepers of Israel. This word of the Gospel determines the choice of the Epistle for the Mass of the day, which gives the account of the cure as taken from I Kings. On the following Saturday we have the same phenomenon, but inverted: the epistle of the temptation of Susanna (in whose church in Rome station was made that day) calls for, by adaptation, the Gospel of the woman taken in adultery. Examples abound.

⁴ That is one of the reasons which would make it a crime to suppress the antiphons for private recitation. *ECCLES. REVIEW*, Vol. XLVIII, p. 326.

The idea of adaptation is at the root of all our Liturgy; in fact, our liturgical year grew out of it.

Just as the veneration of martyrs was born at their tombs in subterranean Rome, so did the feasts of our Lord originate in the Orient through the fourth-century pious pilgrimages to the Crib of the Nativity, to Bethany, to Mount Olivet, to the grotto of Gethsemani, to the Cenacle, whither the Christians went on the anniversaries of all the glorious episodes in the life of our Saviour, in order to breathe forth hymns, antiphons, and lessons "*aptae diei et loco*".⁵

This adaptation of places and texts, this topographical link, if I may so express myself, was imitated in Rome: the Lateran, the Church S. Crucis in Jerusalem, of Mary Major, the Baptistery, are, so to say, like a reproduction of the Holy Places of Palestine, serving to localize the liturgy of the feasts of our Lord.⁶

When later on the famous stational Masses of Lent were instituted in Rome, component liturgical parts in keeping with the title of the church or with the place whereupon the edifice stood were ordinarily selected.⁷

We have been rather prolix in treating of the principle of adaptation in Liturgy. It was necessary to justify the conservation of our special offices and it has furnished us with an opportunity to show how much the Liturgy really talks by adapting itself to our senses through text and place. This human and live form of Christian worship impels us not only to follow the liturgical rites with devotion, but even to

⁵ *Peregrinatio Etheriae.*

⁶ The basilica S. Crucis in Jerusalem, built upon ground brought from Jerusalem, was the Jerusalem of Rome; that of Mary Major, which is said to possess the Saviour's Crib, was the Roman Bethlehem.

⁷ Examples: On the Monday after the first Sunday in Lent, for the "*Statio ad S. Petrum in Vincula*," it was the decoration of the apse and of the frieze in this church which determined the choice of the Epistle and of the Gospel of the Mass; upon the Thursday after the third Sunday, when the "*Statio*" is at SS. Cosmas and Damian's, the Introit alludes to the inscription on the frontispiece of the church, the orations mention the Saints, the Epistle appears to be that of the dedication of the church, and the Gospel, narrating the healing of S. Peter's mother-in-law, recalls that both martyrs were physicians. Compare also the station and the chanted parts of the Mass of the fourth Sunday of Lent. Upon the following Friday, the "*Statio*" being "*ad S. Eusebium*," viz. near the most ancient cemetery of Rome, the Epistle shows us Elias recalling to life the child of the widow of Sarepta, and the Gospel tells us of the resurrection of Lazarus.

live them. Thus we approach the Christ, we live over again the life of our Lord in the dramatic anniversaries which we encounter within the cycle of the Temporal.

To complete the refutation which we have undertaken, there still remains to be vindicated the maintenance of the commemorations of the Saints, and of sundry parts of the Office, such as the "Preces", the Athanasian Creed of minor Sundays, the second part of Prime, and of the diversity in the Ordo of the various dioceses. This we shall attempt to do in a second article and at the same time take our turn to indicate means for the unification and the simplification of the Rubrics. We dare hope that our method will be found more in conformity with true Liturgy than the too radical system of Father Scheier; for we will base them (1) upon a more rational teaching of the Rubrics, and (2) upon the introduction of a perpetual and immutable calendar wherein the feast of Easter and the Sundays would fall on fixed days.

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WITHIN MY PARISH.

VIII.—MY NON-CATHOLIC NEIGHBORS.

THE thirty years that have elapsed since my advent into the parish have recorded many changes. Nothing illustrates better the difference between present and past than the altered attitude which our Protestant neighbors assume toward us. When I came to the village I found a flock few in numbers and scattered over a wide area. The days of "Knownothingism" were still fresh in men's minds and the bitterness and strife engendered by them lasted for more than a generation. The population was, for the most part, native-born, my eight or ten Irish immigrant families constituting the sole exception to the rule. After a fashion their coming had been resented, for the day when an acknowledgment could be made that the man just over from the "old sod" had something worth while to contribute to the life of the community was still far in the future.

The smoldering hostility developed quite actively when word was noised about that these humbled and unobtrusive folk were to have a resident pastor and a church of their own. I remember as if it were yesterday my walk up from the shabby railway station, satchel in hand. I remember how the children gazed fearfully at "the priest", and how the loungers at Bailey's store paused long enough in their discussion of local and national affairs to cast curious glances at my soberly clad person. Fortunately, I had not come unwarned as to the public state of mind in my new cure. The Bishop—God rest his soul!—was a wise shepherd and had taken care to inform me of some of the difficulties I should be called upon to face.

Nothing typified the initial period of our parochial life so precisely as our first church building. It had been built and used by the "Unitarian Congregationalists" soon after the split in the latter body. The original members died off one by one and there was no new blood to take their places, for the congregation, as is inevitable in the case of all schism, lacked the vitality necessary to self-perpetuation. The building stood idle for a long term of years before it was finally purchased by our people. The old structure was remodelled to suit its new uses and given a fresh coat of paint. From these renovations it emerged, phoenix-like, as St. Leo's Catholic Church, a significant patronage from the standpoint of Unity, if one chooses to look up a few events in the life of the first Pope who bore that illustrious name.

This pioneer church was a good deal of a failure, esthetically considered. In appearance it was uncompromising to the last degree, and its unlovely lines, both within and without, proclaimed the spiritual paucity of the system to which it owed its origin. Nevertheless, I grew to love it. We value peace only as we are surrounded by the din and conflict of battle. It is said that Von Lehen's wonderful work on *Interior Peace* was written in a religious house but a stone's-throw removed from a scene of dreadful carnage, where shot and shell whirled their messages of death and destruction. The old St. Leo's was "sanctuary" to me in a very real sense of the word. To it I fled for refuge when my powers of endurance had been taxed to the utmost, and I never failed to find comfort inside its walls.

I have always managed to keep up a practice begun far back in my seminary days: that of saying my night prayers in church, and I have encouraged my people to do the same. During all these years many have taken advantage of the opportunity thus afforded them, especially the mothers of the parish. Busy Marthas as they are, they find it difficult in their crowded homes to snatch the few quiet moments of converse with God that we all need if we are to perform bravely and well the tasks which He sets to our hands. There before the Altar we have knelt together countless times, the ruby light of the sanctuary lamp shining through the darkness and pointing us to God Enthroned. I do not know how much or how little our prayers have accomplished, but I am sure that they have not been offered in vain. I have seen wonderful things come to pass in my time, and I have no doubt that they owe their inception to the petitions of those early days.

Gradually we gained ground, at first foot by foot, then more rapidly, until the old misapprehensions and the old misunderstandings had, to a considerable extent, melted away in the clear sunshine of eternal Truth. I have lived to smoke many a quiet pipe of peace with the very men who had, at the beginning, flaunted me to my face on the streets of the village. Were I to be asked how the change has been brought about I should probably say that I do not know. The process has been continuous, and I cannot place my finger at any point and say that this or that accomplished the work. We have tried to *live* our religion, by God's help, thus commending it to a community sufficiently familiar with its Bible to look for fruit in those, of whatever name, who profess to follow in the footsteps of their Lord.

For my own part, I have always looked upon the entire population of the village as belonging to my parish, endeavoring to bear in mind St. Augustine's illuminating distinction between the body and the soul of the Church. It has been my privilege to respond to many calls for my priestly ministrations made by those who were nominally outside the Fold of Christ. I have knelt by the side of a dying tramp on a wintry night, with a rude pile of railroad ties sheltering us from the blast. I have baptized the tiny babe of an actress in a cheap theatrical troupe, and afterward I have commended

the mother's soul to the God who gave it life and have helped prepare for burial the tired body that was done forever with the vanity of earthly applause.

I have lost no opportunity, so far as I can recollect, of engaging in any work for the public good that did not demand of me a sacrifice of principle. Before the sisters came to teach my boys and girls I sat for some years upon the school board, and I am proud of my membership in the County Historical Society and the Anti-Tuberculosis League. In short, I have striven, however imperfectly, to maintain the constructive ideal. Is not that, in the light of the history of the ages, for what the See of Peter has chiefly stood?

My relations with the various Protestant ministers in town have been and are cordial and enduring. I have not been above learning from them in some matters of practical administration, and I like to think that my contact with them may have been conducive to the breaking down of a few of their inherited prejudices. In our discussions we most often take our stand upon opinions or doctrines held in common, rather than upon those about which we differ. I think no greater mistake has been made by Catholic controversialists than the drawing of the invidious distinction between the Catholic religion as true and Protestantism as false. The distinction really to be observed is between the Catholic religion as true and Protestantism as partially true. There is, as you perceive, a wide difference in the methods of attack. One, I fear, has served but to alienate further from the Church many good and sincere people; the other may be rendered capable of drawing many to Her.

Thus it has fallen out that often of an afternoon I have the ministers of the village as my guests and we have many a talk together. In summer we sit sociably on my hospitable, if somewhat inadequate, front porch. In winter we gather in my study, our feet on the fender of my ancient stove.

The most recent acquisition to our ranks is the young fellow who has been sent by his conference to look after the Methodist brethren. He is a bit crude, and the easy familiarity with which he speaks of holy things shocks me at times; but I revere his earnestness, his evident love for souls, and his desire for their salvation.

The Presbyterian pastor is one of the cultivated class who have made his denomination so famous for intellectual orderliness. He is decidedly clean-cut in appearance, always immaculately but unostentatiously dressed, and his manners, in sharp contrast to those of his Methodist brother, are truly Chesterfieldian. He is widely read in the English classics, and to catch the sonorous periods of Shakespeare or Milton as they roll from his lips is to experience a rare treat, indeed.

But chief among them is my friend, the rector of the Episcopal church, the one that stands modestly back from the Main street, with vine-clad walls and Gothic spire and windows. The "best people" belong in his congregation, but he himself is the most unpretentious of men. I do not think he is prized by them as he should be, and it sometimes comes to me with a sort of pang that, to all intents and purposes, he speaks one language and they another—in spiritual things, at any rate. He is a zealous High Churchman and for fifteen years he has been teaching them, so he says, "the Catholic Faith", meaning, of course, his conception of the Catholic Faith. They have never accepted it to any appreciable extent, and, being fond of him personally, they treat what they choose to consider his vagaries with an amused tolerance that must be far more disheartening than any amount of active persecution.

He is a charming, well-bred man, with a fund of Patristic knowledge such as I can never even hope to possess. But I manage to hold my ground excellently when we talk of the early Church, and argument follows argument concerning the witness of the Fathers to Petrine authority. He has (as what cultured Anglican has not?) a deep veneration for Cardinal Newman. I have repeatedly tried to point out to him the hopelessness of Newman's theory of the "Via Media", a hopelessness that is best demonstrated by the fact that its originator eventually discarded it and entered the Catholic Church. But my Anglican friend remains unconvinced. He shakes his head and says that his duty is to "remain where he is".

Oh, well! I derive consolation in remarking to myself that the Church's definition of invincible ignorance is a blessed and merciful one, and whether my non-Catholic neighbors come

to call upon me singly or *en masse* I breathe a little prayer for them that follows hard upon their departure and my invitation to repeat the visit and to repeat it soon.

IX.—MY CONVERT PARISHIONERS.

Many of life's tragedies and most of its failures may be attributed to the lack or the misuse of the opportunity for self-expression. To my mind, no sadder figure stalks its way through recent fiction than the sublimely melancholy one of Joanna Smyrthwaite in Lucas Malet's vivid and vital *Adrian Savage*. If you have read the book you can never forget the concluding passage in that unfortunate woman's diary. It carves itself out in one's memory and looms up desolate and solitary, the apotheosis of disappointment and uninterpreted personal equation.

As bright foils to this creation of the novelist there are a score of people who move about in the daily life of my parish. They are among those who have greatly endeared themselves to me, for I have an intimate acquaintance with the circumstances that have made contribution to their development. I knew nearly all of them when they were outside the Church and I have had my part in pointing them from doubt to certainty. I have watched their progress with the same close interest that a parent takes in a growing child or a gardener in a lusty plant. They are my convert parishioners, local representatives of a rapidly increasing army of men and women who are bringing their choicest gifts to lay at our Lord's feet.

When we speak of the grace of God as assimilative we pay it our highest tribute. As I take into account the diverse upbringing of these members of my flock and note the ease with which each one moves about in his new surroundings, I am filled with a sort of joyous amazement. In our treatment of converts we give ourselves rather too freely to the assumption that they are all "cut from the same piece of cloth", if I may be permitted a homely but descriptive phrase. In reality no two are alike, either in respect to personal characteristics or early training. The proximate causes responsible for their coming into the Fold often seem trivial, but it is not unheard-of that the trivial has contained the germ of a

great crisis in more than one life. I think, however, that the remote cause of the change will be found to have been the same in every case. It is nothing more or less than this need of self-expression, often undefined on the part of those who feel it most keenly. In my intimate talks with my convert parishioners this note sounds very strongly. All else is subservient to it. And once the flood-gates of the soul have been opened and the directive power of grace admitted, appropriating each faculty to the uses for which it is best adapted, the results have been such as to make me thankful from the bottom of my heart for my share in the forwarding of so mighty an enterprise.

It is an extraordinary paradox, by the way, that Protestantism, with its intense individualism, has failed utterly to perfect variety of type. Catholicism, on the other hand, stigmatized by the world as formal and indifferent to the cultivation of the individual, has in its garden an array of many-flavored fruits and flowers of varied odor. We of the household of faith understand very well why this is: the River of Life flows through the midst of the City in which we dwell; while the tree outside the walls, far removed from the springs that confer beauty and fragrance, has achieved a rapid growth, only to die barrenly under the assaults of the noonday sun.

Our Joseph Wilkins was brought up a strict Methodist—one of the enthusiastic, shouting kind. He became engaged to a girl in my parish and was received into the Church a few days before his marriage. Joseph did not take the step until he was fully convinced; but having been convinced, his faith is particularly staunch and well weathered. He brought with him the zeal of his Methodist days, and is indefatigable in rounding up the stragglers and bringing them back to a sense of duty.

James Muir is unmarried and lives with his mother in a fine old place not far from the church. He has been for a good many years the principal hardware merchant for miles around and is well-to-do. His stocky figure, honest, rugged face, and above all, his name, bespeak his Scotch ancestry. He and I have been friends almost ever since I came here to live. When I first knew him and for some time thereafter,

he was an elder in the Presbyterian church. Nearly twenty years ago the first Mission was given in my parish. More as a compliment to me than for any other reason Muir came to one of the night services. The sermon happened to be upon some doctrinal subject, and his logical mind was brought immediately to a point of interest that led to deeper inquiry. The issue of the inquiry lies so far in the past that men have almost forgotten that James Muir has ever been anything but a Catholic. Occasionally, when we speak of the old days, I laughingly tell him that I do not think he ever has been anything else, in spirit. A man like him has no need of being urged to frequent the Sacraments or to be present at Mass on Sundays. In business matters he has been invaluable to me. He is treasurer of the parish, and no duty assigned him is too onerous or too trifling to be undertaken. Like all true Scots, he dearly loves to hide his piety under a cloak of brusqueness that deceives no one. He is the soul of kindness and hospitality, and the village children have no warmer friend.

Muir's sister followed him into the Church and gave herself to Religion. She is a teaching Sister and at present is stationed in a town but fifty-odd miles away. I called upon her when there on business not long ago and found that the years had touched her very lightly. She is liberally endowed with what one of my seminary professors used to call "sanctified common sense", and its possession has rendered her of enormous service to her community.

The editor of our local paper is a convert, but his experience as a Catholic began before he moved to the village. He has discussed it with me, but with few others, for it was of a soul-shaking character. I should not wonder if it were responsible for the lines of maturity that show themselves upon an otherwise youthful countenance, and the grey hairs that crop out here and there.

He was educated for the Episcopal ministry and had nearly reached ordination when he came upon a passage that changed the entire course of his life. I do not know what the passage was, and its identity is of no consequence. He has told me that, afterward, when he came to read the life of Newman he recognized in the physical sensations connected with that great

man's conversion the very symptoms that had accompanied his own. He gave up his studies, underwent instruction, and made his submission to the Church. But prolonged worry, especially over money matters, overtaxed an already highly sensitized organism and there came a nervous illness that lasted for more than a year. Upon his recovery he entered the newspaper field and on his physician's advice bought our paper and came to live in our midst. The country, with its quiet, regular life, has done much for him, and his high ideals and sincerity of purpose are a power for good, both in the parish and in the community at large. His reverence for authority is touching in its simplicity. He says that he has never felt a vocation for the priesthood—that God has much work for him to do as a layman. I can do no more than advise when advice is asked of me. I dare not run the risk of forcing from its channel of usefulness a soul that has run so long a gamut of storm and stress.

Our editor possesses a keen sense of humor, and in common with all the members of his fraternity he has a "nose for news". Best of all, he is sufficiently well balanced to save a doubtful situation from folly, or worse.

These, then, are but a few of my convert parishioners. Each has brought his treasures old and new to the storehouse of Mother Church, and each has drawn tenfold in return. Each is happy, for each is working out his life problem in the cheery atmosphere of Catholicity. Our people have welcomed them gladly and cordially, and I enter emphatic protest against the statement so often made, that converts, upon their coming home, receive but cold greeting from their elder brothers and sisters.



Analecta.

SUPREMA S. CONGREGATIO S. OFFICII.

DECRETUM DE INDULGENTIIS ET PRIVILEGIIS EXPOSITIONI SSMI SACRAMENTI ADNEXIS.

Augetur in dies, auspicatissimo fervore, fidelium desiderium, publice expositum adorandi Ssmum Eucharistiae Sacramentum, eadem mente qua iam vetus, a XL Horis nuncupatum, institutum almae Urbis ordinatur, et non dissimili apparatu. Attamen plurimae solent ad Apostolicam Sedem supplicationes porrigi, ut a Clementinae, quam vocant, Instructionis, ad rem datae, nonnullis conditionibus dispensetur, pro rerum locorumque adiunctis, praesertim vero ut nocturno tempore oratio et expositio ipsa interrumpatur, sive consuetis servatis indulgentiis ac privilegiis, sive novis peculiaribus attributis. Hisce mature consideratis SS. D. N. Pius div. prov. Pp. X, quamvis summopere exoptet ut res iugiter ad tramitem Clementinae Instructionis componatur, maiori tamen prospicere volens fidelium emolumento, et ampliori cupiens animarum in Purgatorio degentium providere suffragio, plurimorum inclinatus sacrorum Antistitum voto, de Emorum Patrum Cardinalium Generalium Inquisitorum consulto, feria V die 22 ianuarii 1914, ita decernere ac indulgere dignatus est:

I. Confirmantur indulgentiae, quae per s. m. Pium Pp. IX, die 26 novembris 1876, pro Urbanis XL Horarum, vel ad earum tramitem ubilibet habendis, expositionibus determina-

tae sunt, ac privilegia altarium, per s. m. Pium Pp. VII, die 10 maii 1807, concessa.

II. Permittitur tamen ut ubi exercitium XL Horarum, iudice Rmo loci Ordinario, fieri nequeat prout ab Instructione Clementina exigitur, sit satis, ad effectum indulgentiarum et privilegii obtinendum, primo die sanctissimum Sacramentum, quacumque hora matutina, vel circa meridiem, publicae venerationi in ostensorio exponere, et perdurante ipso die et per diem alterum eiusmodi expositione, die tertio, meridie aut de sero, Idem deponere, quamvis noctu expositio interrumpatur.

III. Si aliquibus precibus vel exercitiis, quae a memoratis differant, sive publice sive privatim in ecclesiis vel oratoriis quibuscumque peragendis, eadem adnexa sunt indulgentiae ac privilegia quae sub n. I citantur, quomodocumque concessa fuerint, penitus abrogantur.

IV. Ubi continua habetur almi Sacramenti sollemnis item in ostensorio expositio, saltem per mensem, etiamsi de nocte interrupta, plenariam christifideles, confessi ac s. Synaxi re-fecti, et ad mentem Summi Pontificis pie orantes, indulgentiam assequi valeant, semel tantum in singulis hebdomadis; septem autem annorum et totidem quadragenarum, in alia quacumque, corde saltem contrito, peragenda visitatione. Celebrantibus vero sacrosanctum Missae sacrificium in eadem ecclesia vel oratorio, privilegio altaris, in defuncti alicuius levamen, die quolibet gaudendi esto potestas.

V. Quotiescumque demum diverso modo provisum minime sit de aliqua indulgentia acquirenda, pro quavis alia venerabilis Eucharistiae palam expositae visitatione, tribuitur, quoties haec, corde saltem contrito, peragatur, indulgentia septem annorum totidemque quadragenarum.

VI. Omnes praedictae indulgentiae, per modum suffragii, animabus in Purgatorio degentibus, ad cuiuslibet christifidelis arbitrium, applicari possunt.

Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius*.

S. CONGREGATIO RITUM.

I. DE BAPTISMO EXTRA ECCLESIAM COLLATO.

Rmus Dnus Episcopus Versaliensis sequentes quaestiones de administratione Baptismi a sacra Congregatione Sacramen-

torum ad sacrorum Rituum Congregationem transmissas pro opportuna solutione humillime proposuit:

I. An, in administratione Baptismi, quando imminet periculum mortis, post infusionem aquae, urgeat sub gravi Ritualis Romani praescriptum quoad unctionem Chrismatis, traditionem linteoli et cerei?

II. Quum in Versaliensi dioecesi et, uti fertur, nonnullis circumstantibus locis, obsoleverit usus addendi hos ritus in casu enunciato, nonne curandum est ut isti ritus stricte adimplerantur, et sacerdos in casu sanctum Chrisma, linteolum cereumque secum deferre atque adhibere debeat?

III. An, quando extra casum necessitatis, quum Ordinarius ob rationes ipsi expositas, licentiam concesserit administrandi domi Baptismum, urgeat praescriptio Ritualis explendi ritus unctionis Chrismatis et traditionis linteoli et cerei?

Et sacra eadem Congregatio, audito Commissionis Liturgicae suffragio, omnibus accurate perpensis, respondendum censuit:

Ad I et II. Standum Rituali Romano.

Ad III. Detur Decretum Bellunen. 17 ianuarii 1914.

Atque ita rescipsit die 23 ianuarii 1914.

FR. S. CARD. MARTINELLI, *Praefectus*.

II. DUBIA DE FESTO DEDICATIONIS ET DE OCTAVIS.

A sacra Rituum Congregatione, pro opportuna declaratione reverenter expostulatum est, nimirum.

I. An Festum anniversarium Dedicationis omnium ecclesiarum alicuius dioeceseos ita sit intelligendum, ut, ob enunciatum Festum, singulae ecclesiae suam propriam Dedicationem celebrent?

II. An reviviscant Octavae de iure vel ex privilegio concessae Festis a die 19 ad diem 23 decembris occurrentibus, quum ipsae deinceps a Festo Nativitatis D. N. I. C. haud amplius impediuntur?

Et sacra eadem Congregatio, ad relationem subscripti Secretarii, omnibus mature perpensis, respondendum censuit:

Ad I. Affirmative: nempe ut in singulis ecclesiis consecratis agatur Festum Dedicationis propriae ecclesiae.

Ad II. Affirmative.

Atque ita rescipsit, die 12 februarii 1914.

FR. S. CARD. MARTINELLI, *Praefectus*.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are :

S. CONGREGATION OF HOLY OFFICE through the Section on Indulgences makes public a decree on the indulgences and privileges attached to the exposition of the Blessed Sacrament.

S. CONGREGATION OF RITES : 1. decides three questions concerning the administration of Baptism, when it takes place outside the church ; 2. and solves two liturgical difficulties about the celebration of the anniversary of the dedication of the churches in a diocese, and about octaves.

IS THE SACRIFICE OF THE MASS THE SACRIFICE OF THE CROSS ?

To the Editor, THE ECCLESIASTICAL REVIEW.

In reference to the article on the above, in the March number of the REVIEW, written by the Very Rev. M. J. Gallagher, V.G., I beg leave to make a few very obvious remarks.

To begin with, I feel sure that the writer of this article exaggerates the value of the definitions of a sacrifice and the sacrificial theories set up by Catholic theologians since the days of the Council of Trent. He writes as follows: (to call them into doubt or impugn them) "is tantamount to saying that the Catholic priesthood of the world has been led astray by its teachers for the last four hundred years in regard to the inner nature of the Sacrifice they offer daily at the altar; but the promise is held out that if they will only accept the ideas of the Bishop of Victoria, they will again become orthodox and regain the lost ancient faith of the first fifteen centuries". Well, I for one have long since adopted ideas like those of the Right Rev. Dr. MacDonald, Bishop of Victoria, B. C., in so far at least as they rebel against one and all of the sacrificial theories in question. No doubt their authors or originators in the aggregate might, if they were of one mind, represent a "consensus theologorum," which it would be rather bold and dangerous to taboo; but, as it is, we all know that no two of them, let alone a majority, are in agreement. Which of them is or are "the teachers of the Catholic Priesthood of the

world"? Why should the Very Rev. M. J. Gallagher, V.G., have lost sight of the golden maxim: "In dubiis libertas"? At any rate, in my humble opinion those successive theories, extolled to the stars by this writer, form an ugly streak in the post-Tridentine history of Dogma, and if there is anything that has a bewildering and irritating tendency on the mind of the young student of theology, it is this number of conflicting theories, which seem to swallow one another up.¹

In the second place, I agree with every word written by his Lordship in the following chain of argument, of which the Vicar General from Grand Rapids seems to fall foul. The Bishop says: "The Church has always taught the identity of the Sacrifice of the Cross and the Sacrifice of the Mass. They are one and the same Sacrifice. But they cannot be one and the same Sacrifice unless the sacrificial action in both is the same. In the strict and proper sense the action is the sacrifice. Hence an essential difference in the action is an essential difference in the sacrifice. Both must have the same sacrificial action." In this reasoning of the Bishop there is not the shadow of a flaw. There are numerous reflexive actions possible, in which Christ (the priest) is subject and object (victim); but unless the reflexive action is that of self-immolation, there is no sacrifice. I fully agree with the Bishop that the action in both sacrifices must be essentially the same. As long as such is the case, i. e. as long as the action in both is essentially the same, accidental circumstances do not deprive us of the right to assert for both sacrifices identity. Both on the Cross and on the Altar Christ offers himself to His Heavenly Father. That is the truth in a nutshell. Abraham obeyed; he took his only-begotten son, whom he loved, and set out on his doleful journey with a view to offering Isaac to the Lord God. The bloody execution of the sacrifice was prevented; but was the sacrifice which the father made in obedience to the Divine bidding not essentially as valuable as if it had been carried out to the bitter end? The theories to which I referred before, reveal perhaps no worse weakness

¹ J. J. Katschthaler, *De SS. Eucharistia*, Ratisbonae, 1883, p. 214, nota 1a: "Attamen annoto, ex eo, quod theologi catholici inter se de essentia Sacrificii Eucharistici dissentiant... immerito inferri, de ipso dogmate non constare, quo profiteamur, Missam proprium et verum esse sacrificium."

than the total disregard for what is not flesh and blood and material destruction. The Christians of the Catacombs had a finer sense of proportion. Side by side with the adorable Sacrifice of the Mass they used to represent its noblest type, the unbloody sacrifice of Abraham, or, if preferred, of Isaac. St. Thomas Aquinas was equally fortunate:

*In figuris prae-signatur
Cum Isaac immolatur.*

According to all those famous theories his was no sacrifice at all, because there was neither immutation nor destruction nor a "status declivior" nor what not.

Once more I am in the happy position of agreeing with the Bishop, when he suggests that we should divest ourselves of the theories against which he is waging a holy war, as long as the Church has never in any possible way lent countenance to any of them.

Has the Very Rev. M. J. Gallagher, V.G., not frequently attended missions given to our Catholic people and been ear-witness of the most divergent attempts of different preachers to explain to their hearers, as best they could, the identity of the two adorable sacrifices (I speak of "two" for brevity's sake.)? The one had this, another that, yet another a third or fourth of those theories, which none of the speakers was able to explain, and which none of the hearers was able to follow. To my mind the Bishop is right and I feel sincerely grateful to him for having spoken out so freely and frankly. We must indeed return in regard to this all-important and sacred matter to the ages previous to the Council of Trent, not through any fault of that august Council, but owing to the fault of those who, in endeavoring to answer a question which arose in consequence of the teaching of that Council, adopted a wrong method. Their method was on the whole one and the same. From the material (animate or inanimate) sacrifices of the Old Law, they formed their notion of a sacrifice, defined it, and into this definition endeavored to fit the adorable Sacrifice of the Mass. Though they had it on the authority of St. Paul, that "Christ dieth no more," that the one self-immolation of Christ by means of the shedding of His Precious Blood was sufficient for the redemption of all men of all ages,

and though the Council of Trent had again expressly stated that the Sacrifice of the Mass was not attended by any shedding of blood, still those theologians in consequence of their faulty method went out in quest of some destruction, a "mystical death" (= real life), a "status declivior", etc., etc.; but all proved in vain. Far be it from me even to rouse the suspicion as though I meant to belittle the illustrious names associated with these different theories. They had to face, so to speak, a novel problem, and attempted to face and solve it; but in attempting it they lost themselves more or less in the same groove. We have the accumulative evidence of their results before us *sub uno conspectu*, but surely only for one reasonable purpose, i. e. to try another road with the same sense of deference to the magisterium of Holy Church as animated them. That is all, as far as I can see, the Bishop of Victoria purposed to do; why he should be taunted with words such as these: "If they (the priests) will only accept the ideas of the Bishop of Victoria, they will again become orthodox and regain the lost ancient faith of the first fifteen centuries," goes beyond my lowly comprehension. Might not, in their own time, the same have been said of the authors of those very theories which fail to commend themselves to many of our own time, notably to Cardinal Simar, late Archbishop of Cologne, and previously Professor of Dogmatic Theology in Bonn, Professor Thalhoffer, the famous author and teacher of theology, and many more. Forsooth, the Bishop of Victoria is not isolated, but, as far as I am able to see, in excellent company, provided your readers are kind enough to look away from the present writer.

But here I must be pardoned for taking leave of any thinker or scholar who upholds the *numerical* identity of the sacrifice of the Mass with that of the Cross. My principal reason for my valedictory attitude at this juncture is exceedingly simple and obvious. It is, because an action which only accidentally or in any minor detail differs from another, cannot be numerically identical with that other action. To choose the simplest illustration, though it may be rather unseemly, I only mention, that a fight in connexion with which there is convincing evidence of bloodshedding, will never be taken as numerically identical with a fight of the same kind, and by the same per-

sons, for which there is convincing evidence of the opposite nature; a court will be in no doubt that the two persons had two fights, maybe at different times, and in different places. But I again fully endorse the view of the Bishop of Victoria, that, unless the action of the Sacrifice of the Cross be essentially identical with the action of the Sacrifice of the Mass, there can be no identity between the two sacrifices at all. The only correct method to follow on the basis of this doubtlessly true principle is, to find out what was the essential action of Christ in connexion with His self-immolation on Calvary. We return to St. Thomas Aquinas. He commences his disquisition on this point from what we might almost call a first principle. He says: A sacrifice is an action, a voluntary action. To realize this is already a great gain; we realize then that a sacrifice cannot be a state or condition, however helpless and humble. Let St. Thomas continue: A sacrifice is a voluntary action of the person offering or of the priest of the sacrifice. And here we ask: What was the sacrificial gift or victim of the Atoning Sacrifice? Let us try to avoid all metaphorical language and secondary meaning, to come really to the plain truth. It was not the death of our Saviour, at least not this death "in facto esse", though "in fieri"; it was not His Blood as such, because, as Father J. Rickaby, S.J., in his *Oxford and Cambridge Conferences*² rightly points out, "blood as such could not act like a charm or spell to the dissipation of sin"; it was Himself, His life, that "He laid down for His sheep". This he did not do by self-destruction in the manner of Curtius in the early Roman legend; therefore He must have done it by a voluntary action which would, without self-destruction, lead to the loss of His life. This action was the placing of Himself in the power of such as would, according to His infallible foresight, take away His life. All these are clear propositions of St. Thomas Aquinas, which admirably harmonize not only with the Gospels, but also with the ideas and even the terminology of the other authors of the New Testament. The essential sacrificial action of Christ took place in the Garden of Olives, when our Divine Lord voluntarily and of His own free will delivered Himself up into the hands of His

² Pp. 280 and 282.

enemies", "of men", "of sinners", etc. In these different terms the predictions by Christ of His own self-immolation describe the initial stage of it. But it is more than the initial stage of His sacrifice; it is the hinge upon which the whole of it turns; without it the Sacrifice of the Cross becomes an ordinary execution, albeit a miscarriage of justice. Even the most heroic virtues displayed by our Lord during the dark hours of His bitter sufferings cannot raise these to the dignity of a sacrifice. That voluntary self-surrender made it what it is. That was the psychological moment; it was His taking leave of His own life. By that tremendous action the Sacrifice of the Cross was not only commenced, but was also, to all intents and purposes or virtually, completed, though not yet executed to the bitter end. From that moment nothing short of a miracle or of a distinct unveiling of His Divine identity could have saved Him from certain death. No doubt He could have changed even the hill of Calvary into a new Thabor; but "how then should the Scriptures have been fulfilled"? Cohibition or restraint of His Divine power and concealment of His Divine identity alone suited His policy of mercy, which revealed itself in the sustained determination to let His enemies have their own way to the bitter end. Two verbs are used in the Vulgate to signify the sacrificial action of our Lord, *tradere* and *dare semetipsum*; the former more frequently than the latter; and a glance at any concordance will suffice to show how often these terms occur in the meaning explained. *Tradere* has at times the secondary meaning of *prodere*; but neither this nor the fact of this verb at times being used in the passive voice can affect our assertion, that it always implies the delivery by Christ of Himself into the power and control of His enemies. It is, as St. Thomas points out, irrelevant whether the tradition is attributed to the Father (*mandans*) or to Christ (the mandatary) or to Judas ("voluntaria causa secundaria" of the action). "No man taketh it away from me, but I lay it down of myself, and I have power to lay it down, and I have power to take it up again. This commandment have I received from my Father."^a Very often the two verbs serve to summarize the whole Passion and

^a John 10: 18.

Death of Jesus Christ, both in the Gospel and in the Epistles. "He was delivered up for our sins".⁴ "He hath loved me and hath delivered Himself up for me".⁵ "Christ hath loved the Church, and delivered Himself up for it";⁶ and in many more passages too numerous to quote. Strange that we should have lost the use of this Biblical terminology in our own practical way of speaking; we use almost any phrase but this truest and most perfect phrase, when we speak of our Redemption by Jesus Christ. However, Holy Church has not forgotten it; during the sad hour of Tenebrae she prays so impressively: "Look down, we beseech thee, O Lord, upon this Thy family, for which our Lord Jesus Christ hesitated not to be delivered up into the hands of sinners, and to undergo the torment of the Cross." The latter was but the natural sequel of the former; after the former there is not a single action, to be attributed to Christ, in the whole history of the Passion: all that follows it is suffering, not action. But since a sacrifice is an action, we are perfectly justified in referring to the delivery by our Blessed Lord of Himself as the essential sacrificial action.

The essence of the Sacrifice of the Mass is action, action on the part of our Divine Lord. The priest indeed pronounces the words of Consecration, but the Real Presence is brought about by Divine Omnipotence. It is the living Christ, the God-man who renders Himself present under the species of bread and wine, and by rendering Himself present He surrenders Himself into the hands of men, the hands of His enemies, the hands of sinners.⁷ The late Cardinal Katschthaler justly observes that it is not permissible to regard the fact of Christ being given as food to the faithful as the sacrificial action in the Mass; the Council of Trent condemned this view as heretical. (Conc. Trid. Sess. 22, can. 1: S. q. d. "Sacrificium Missae nil aliud esse, quam Christum ad manducandum dari, A. sit." ⁸) But it is obvious that this anathema

⁴ Rom. 4: 25.

⁵ Gal. 2: 20.

⁶ Ephes. 5: 25.

⁷ St. Gregory the Great (Dialog. Lib. II, c. 58) contains the following passage: "Qui (Christus) licet resurgens a mortuis jam non moritur..., tamen in semetipso immortaliter atque incorruptibiliter vivens, pro nobis iterum in hoc mysterio sacrae oblationis immolatur." Migne, *Patr. Lat.*, vol. 77, col. 425.

⁸ Katschthaler, *De SS. Eucharistia*, Ratisbonae, 1883, p. 183.

does not militate against our opinion, though to show this by an illustration might be exceedingly difficult. The relation between husband and wife is perhaps the nearest approach to a suitable illustration; by the marriage consent they are given to one another, but not as if, for instance, the wife was absolutely at the mercy of her husband, as though she could be treated by him as he pleased: she is given to him, but she is not delivered up into his hands or power; she is neither a slave nor a prisoner nor a thing. On the other hand, it is true in every sense of the beautiful words of Father Chaignon, S.J., that Christ "never resists the will of the priests, coming down from Heaven into their very hands. He is at their disposal just as a servant under the control of his master, as goods under that of the owner."⁹ Why? Because by virtue of the consecration, He has placed Himself in their power, at their disposal. But apart from this consideration, it may be urged that Christ does not give Himself as food to the faithful, but is so given by His ministers, at least directly; it is not His, but their action. Where we are concerned with the finding of the essential action of Christ in the Mass, that which is clearly done by His priests or deacons, cannot be allowed to stand as such. Nor does the Council of Trent show any inclination to allow it, as is seen from the wording of the "passus concernens"; it does not say: "Christum ad manducandum se dare," but "Christum ad manducandum dari". But we speak of something done directly by our Saviour, something that no priest on earth could do, the actual transubstantiation. His rendering Himself present under the appearances of bread and wine, involves His delivery into the hands of sinful man. (Need I say, in passing, that even the Saints fall under this category?) Exclusively at the Last Supper "se dedit suis manibus"; but even there the sacrificial action preceded His action of administering Holy Communion to the Twelve. And finally there is no necessary connexion between these two actions; he could and still can perform the action of delivering Himself into the power of men without subsequent Communion. Whatever name we may choose for Holy Communion in its relation to the Mass, integral or accessory part, there can

⁹ *Meditations for the Use of the Secular Clergy*, New York, 1907, vol. I, p. 441.

be no doubt in the least that the Sacrifice as such is complete, though the Holy Host be left to lose the Real Presence in the natural course of time. I have dwelt at some length on this point, because there might be some tendency in unwary minds to invoke the authority of the Council of Trent against my humble opinion. I trust from what I have said even they will refrain from so vain an attempt.

But supposing that what I briefly call my view is correct, what purpose would be served by the duality of species? Would not either of them suffice for the sacrificial action, to which I attribute the essential identity of the Mass with the Sacrifice of the Cross? Why should He deliver Himself up into our hands both under the species of bread and under the species of wine? My answer is simple: of itself one element would be quite sufficient for a real self-sacrifice of Christ upon the altar; either of the two would do. But such a sacrifice would not carry out the intention of our Lord that the Mass should also be a distinct and palpable memorial of the Sacrifice of the Cross; in some way or other it must show, what the delivery by Christ of Himself in the Garden of Olives led to, His bitter death on the Cross. This death, caused by the outpouring of the Precious Blood, by its being separated from the Body of Christ, is represented both by the two species (solid and fluid) and by the two sets of words used for the Consecration, words which directly effect only what they express. The duality of species and duality of consecrations proclaim, so to speak, outwardly the inherent truth of the identity of the unbloody and bloody altars. In the philology of this theory there are no difficulties, as far as I am able to judge. The participle of the present tense *διδόμενον* in the Biblical texts of the Consecration seems to reach its full meaning only by our supposition, that Christ consecrating in the cenaculum delivered Himself mystically or invisibly into the hands of men (His Apostles), previous to His visible and overt delivery of Himself in the Garden of Olives. A similar remark is not out of place in regard to any Mass which is celebrated; for unless there is each time a surrender of the High-Priest and Victim into the hands of men, there is no *σῶμα διδόμενον*, delivered up *hic et nunc*, but only a *σῶμα δεδομένον*. In the Liturgies and the Patristic literature we meet not infre-

quently traces of the same idea, e. g. in the Liturgy of St. John Chrysostom the priest prays as follows: "Thou art the Priest and the Victim, the One who receives the sacrifice, and the One who is delivered up (*διαδιδόμενος*), Christ our God".¹⁰

In the writings of Hesychius¹¹ the Presbyter there occurs a truly remarkable passage; he says: "Sometime in the evening Christ, anticipating His own passover, celebrated His cross (crucifixion): 'Crucem suam Christus celebravit'. For on the feast of the figurative Pasch after supper . . . 'supersensibile verum Pascha discipulis tradidit.'" According to St. Gregory of Nyssa, neither Judas nor the Jews nor Pilate had any real power over Jesus; it would be absurd to suppose that their malice had been the beginning and cause of the Redemption of the world. To prove this, Christ had offered Himself in the guest-chamber.¹² The inference to be drawn from the teaching of St. Gregory is obvious. Even the Secreta on Maundy Thursday seem to favor the theory under consideration: "Ipse tibi, quaesumus Domine, Sancte Pater . . . sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione (sc. corporis et sanguinis) monstravit." But to revert to the Biblical text, the Apostles in the cenaculum were bidden to "take" the *σῶμα διδόμενον*: *λάβετε, φάγετε*; in two of the synoptical Gospels the Vulgate translates *λάβετε* with "accipite", in St. Mark with "sumite". I have no intention to urge this particular detail, though *δέξασθε*, according to the distinction laid down in the glossaries (e. g. Ammonius s. v. *λαβεῖν*) would be the more natural verb to use for ordinary purposes, because *δέχεσθαι* signifies taking something which is given by the hand of another person, whereas *λαμβάνειν* has more the meaning of *capere*, to take, take possession, sieze hold of, etc. However this may be, there is at any rate a strange parallelism between this *λάβετε τὸ σῶμα διδόμενον* and the description by St. Peter of the way in which the Jews dealt with Christ delivered up to them: *ἐκδοτον ἔλαβον λαβόντες*.¹³ In his excellent handbook or *Medulla* of Dogmatic Theology Prof. Hurter, S.J., quotes a passage

¹⁰ According to Moehler, *Symbolik*, Mainz, 1888, p. 303.

¹¹ Migne, *Patres Gr.* tom. 93, col. 1082. Cf. Ep. to Hebrews 11:28.

¹² Migne, *Patres Gr.* tom. 46, col. 612.

¹³ Acts 2:23: "Him, being delivered, you have taken."

from Cyrillonas, one of the Syrian Fathers of the fourth century, which I will leave in its Latin wording. According to Cyrillonas our Lord says to His Apostles in the supper-room: "Venite, discipuli mei, accipite me, me in vestras tradere volo manus."¹⁴ The same Syrian divine says in the same first Homily on the "Pasch of Christ": "Our Lord immolated His body first Himself, and then afterward human beings immolated it";¹⁵ (in the cenacle) "He immolated and slew Himself."¹⁶ Another Syrian, Jacob of Sarng, whose orthodoxy is not beyond doubt, says in one of his Homilies as follows: "A wife is separated from her husband when he dies, but this bride (the Church) was wedded to her bridegroom when He died. He expired on the Cross and gave to His glorious one His body; she seizes it [in the German translation: "ergreifen"] and consumes it daily at His table."¹⁷

The αἷμα ἐκχυνόμενον (or ἐκχυννόμενον) is quite on a par with σῶμα δίδόμενον; the change of verb was naturally suggested by the nature of blood. The passive tense of ἐκχίνω in a slightly metaphorical sense may safely be taken as synonymous with δίδοσθαι in the explained meaning of "tradi", "to be given up", "to leave somebody's control or power", "to be thrown away or lost". The average dictionary of the New Testament Greek interprets the passive of ἐκχίνω as "to give oneself up to", a meaning which quite naturally arises from the root-meaning of the active tense. The best illustration is perhaps in Psalm 72: 2: "Pene effusi sunt gressus mei", literal translation of the Hebrew: "I nearly lost control of my steps." The reasons why we leave here the primary significance of such a well-established phrase as ἐκχύνειν αἷμα are strong and weighty. The first of them is, that there was no real shedding of blood in the cenaculum; neither our Lord nor His enemies shed His Blood there really and visibly. The second reason, which is even more conclusive than the first, is the undeniable fact that the Greek phrase is never used reflexively in any shape or form, I mean, as referring to one's

¹⁴ *Medulla Theol. Dogm.*, Oeniponte, 1889, p. 625 nota 1.

¹⁵ Bibliothek der Kirchenväter: Dr. G. Bickell, Syrische K., Kempten 1872, p. 38.

¹⁶ *Ibidem* p. 43.

¹⁷ *Ibidem* p. 264.

own blood; neither with nor without αἵτου; neither in the Old Testament nor in the New Testament is this phrase so used. It is only and exclusively used in the meaning: to shed the blood of another person. I know, it is a favorite expression with us, to speak of Christ having shed His Blood for us, or of the soldier shedding his blood for his country. In Biblical phraseology this exact phrase is perfectly impossible and is never used. "Effundere sanguinem suum" is unknown. Hence to say in reference to τὸ αἷμα ἐκχυνόμενον, that it means Christ at the Last Supper mystically shedding His own blood, is incompatible with the terminology of the Bible; if we say, "virtually", i. e. by giving His Blood into the power of men, and that it was this παράδοσις or "traditio pretiosissimi sanguinis" which was directly signified by the αἷμα ἐκχυνόμενον, the laws of Biblical hermeneutics remain respected.

Very bewildering in this connexion and very regrettable, especially on account of beginners, are avoidable mistakes made by writers from whom indeed we should least expect them. Dom Pierre de Puniet, O.S.B. (Solesmes), delivered a lecture at the London Eucharistic Congress in 1908 on "Fragments inédits d'une Liturgie Égyptienne écrits sur papyrus", which is copied in the "Report" published in the following year.¹⁸ This newly discovered Liturgy has also the participle of the present tense, but, like some Gospel MSS., spelled with double ν. In his note on page 384, Dom de Puniet writes as follows: "This participle of the present tense ἐκχυνόμενον is in harmony with the Gospel text and St. Paul. I cannot say why the liturgical texts, both Eastern and Western, should have adopted the future tense instead—ἐκχυνθήσεται, effundetur. In both languages the difference in the spelling is only slight".¹⁹ I can only say, if all the Liturgies of the East have ἐκχυνόμενον, they all have the same as the Gospel and St. Paul, because ἐκχυνόμενον is the very same as ἐκχυνθήσεται,²⁰ participle of the present tense; the future would be ἐκχυνθήσεται.

¹⁸ Report of the Nineteenth Eucharistic Congress, held at Westminster, etc., London, 1909, pp. 367 ff.

¹⁹ Translated from the French lecture, p. 384 of the Report.

²⁰ J. H. Moulton, Grammar of New Testament Greek. 1908. Vol. I, 45.

By His surrender in the Garden Christ raised His Sacred Passion and death (*in fieri*) to the dignity of a sacrifice; it was the only action of Christ in the whole history of His Passion. By His surrender in the Mass the identity of the Sacrifice of the Mass with that of the Cross is established. It is the only imaginable action of our Divine Lord in connexion with the Mass. No new Passion follows the sacrificial action of Christ in the Mass, because, whatever outrages men may commit against the Body and Blood, which they have completely in their power, He is now impassible in the most perfect sense of the word: "Christ dieth no more."²¹ But if anywhere, here He is set up as a sign that shall be contradicted, set up for the fall and the resurrection of many in the new Israel. To all men of good will He is here an inexhaustible source of graces and blessings; to be this is the very purpose of the adorable Sacrifice. But those who are bent on frustrating this purpose will have to suffer the punishments of the Jews, because they make themselves guilty of the very crimes which the Jews committed against the Body and Blood of Jesus Christ. In their different degrees "*rei sunt corporis et sanguinis Domini*" (I Cor. 2: 27). St. Bonaventure,²² who speaks of "*contumeliae, contemptus, irreverentiae*" against the Holy Eucharist, rightly says that he who is guilty of them "*Christo, quantum in se est, contumeliam facit.*" And St. Thomas Aquinas, commenting on those words of St. Paul writes: "The sin of those who receive unworthily is compared with that of those who put Christ to death, because either sin is committed against the Body of Christ."²³ Executioners are still active and do their worst; but though they go on sinning against Him with the most damaging consequences to themselves, the Victim is out of reach. The identity is complete, with the sole exception of the *modus sacrificandi*, which in the Mass is without suffering and bloodshed. The truth of the impassibility of Christ must not lead us into errors. As soon as our Blessed Lord was dead

²¹ Rom. 6: 9.

²² St. Bonaventure, 4 dist., 9 art., 2 qu., 2 et ad 4 (quoted from the *Breviloquium*, Editio Fribergi. 1881. P. 528.—*Ibidem*, p. 524: "*Christus tradidit discipulis corpus suum*" etc.

²³ Sum. Theol., p. III, qu. 80, art. 5 ad primum.

on the Cross, He was impassible, in so far as He could not feel what was done to His adorable dead body. That body was still in the power of men; as the late Father P. Gallwey, S.J., who in his venerable old age never grew tired of repeating: "He hath loved me and hath delivered Himself up for me", so appropriately points out,²⁴ His dead body was "the property of the Roman Governor and Joseph had to beg for it, because he desired to honor it." The Governor gave it away as worthless; the soldier pierced it with his lance. Was it all nothing to Christ, to those who saw it, and to us who know it? And yet He did not feel it, and they knew and we know that He did not feel it.²⁵ In conclusion, the idea of the Mass, a relative, though real, sacrifice, which has no effect but to convey Redemption, being impossible without some kind of destruction of the victim, is to my mind absurd. Is it not sacrifice enough for the God-Man to obey the summons of sinners, to hide His Majesty and Power and thereby jeopardize His clear claim to adoration and glory? And although He is above suffering of any kind, is it not sacrifice enough, to suffer men to mete out to Him every conceivable kind and degree of ill-treatment? Pilate "delivered Jesus up to their will" (Luke 23: 25). It is a terse, melancholy, pregnant sentence. And so I think of the Mass: "Jesus tradit semetipsum voluntati hominum."

C. WIERZ.

Manchester, England.

THREE PRACTICAL CASES OF RESTITUTION.

Qu. I. Brown and Scot enter into partnership to conduct a lumber business. Brown attends to the buying and shipping and sends the lumber to a distance where Scot sells it.

In the lumber business there are set grades of lumber recognized by the manufacturers, but in the retail yards the practice seems to be that the retailers regrade their stock and sell lower grades for the higher. In many cases the lower grade serves the purpose of the

²⁴ *Watches of the Passion*, London, 1902, Vol. II, pp. 483 f.

²⁵ "When the soldier unexpectedly thrust his spear into Jesus' side, must not a general cry of pain have been raised, and every hand have been stretched out as though to ward off the thrust?" Father M. Meschler, S.J., *Life of Our Lord Jesus Christ*. B. Herder: Freiburg and St. Louis, 1909, Vol. II, p. 447.

consumer equally well, and in nearly every case the consumer sees the stock before purchasing. This regrading is not a thing that is recognized in any way, but the retailer gets an extra profit of from three to six dollars a thousand feet for his lumber.

After the partnership mentioned above has continued for some time, Scot writes Brown that he is selling grade Nos. 2 & 3 for grade No. 1. Brown answers that he would prefer that Scot sell "straight" grades. At the close of the season Brown finds that Scot had kept on selling inferior grades for the superior, thereby augmenting the profits. Brown asks whether this is permitted or not. If not, is he bound to restitution in whole or in part?

II. Jones is in charge of a branch office of a large lumbering corporation, which office handles a half-million-dollar business. His duties in this position are not clearly defined and what responsibility he is to assume is more or less left to himself. His work is perfectly satisfactory to his employers, yet he feels that through his negligence in not checking up the different clerks under him the company has lost perhaps 2000 dollars in the year. His chief reason for not doing this checking-up was to avoid friction in the office. He now wishes to know whether he is culpable and bound to restitution. He has not benefited personally.

In the regular routine of business this same Jones has to sign reports from the different departments of the concern to each of which is attached an affidavit affirming their correctness which he must fill out. Of many of these reports he cannot possibly ascertain the correctness; others he knows are not correct: for instance, clearance reports for goods in the Customs, reports of timber taken from government timber lands on which a royalty is to be paid to the government; whereby his company pays out to the government six or seven hundred dollars less than it should out of a total payment of twelve to fifteen thousand dollars.

Again in these Customs clearances he signs an affidavit that if he finds that the goods have been wrongly reported he will send a corrected report. In one case Jones clears goods from the Customs office from the invoice sent him, which invoice is correct so far as he knows. Later he gets a true invoice and finds that it is one-third more than the first one. He tells the Customs officer about it, but the latter is unwilling to reopen the matter. The company benefits and the government is defrauded of \$60.00 on this transaction.

In no case does Jones or any of his clerks benefit by these transactions.

1. What is the force of such affidavits?
2. Is Jones justified in signing when he cannot ascertain their absolute correctness, or when he knows they are fairly correct?
3. Is he justified in signing when he knows reports to be far from correct, but must sign or give up his position?
4. Is Jones held to restitution in any of the above cases?

III. Company A. buys from Company B. a quantity of goods for use in its branch office. Company A. agrees to pay half the transportation charges. Later Smith takes charge of this branch office and is instructed by the head office to order another lot of goods on same terms as formerly, the terms not being otherwise specified. Smith sends the order and on looking up his books finds out what the former terms were. When the goods arrive Smith finds that Company B. has paid all transportation charges, thereby overpaying according to agreement some \$2,000.00. Smith can settle the matter by calling the attention of Company B. to their mistake, but instead he notifies the head office and nothing is done. What should be done by Smith to rectify this irregularity?

CANADENSIS.

Resp. I. In the contract of buying and selling the matter sold must be morally the same, not physically, as the buyer asks for. It is said to be morally the same when it serves the same purpose. The *price* in this contract is the customary or usual valuation, though ultimately market prices depend directly on demand and supply and indirectly on the cost of production. The measure of the *just price* is the *vulgaris aestimatio*, or common apprizal, except where price is fixed by law, or monopoly or corners dictate it at will. Therefore, in the first place, a retail lumber yard may justly regrade its merchandise if it is the practice in other yards to do so. There is no injustice committed in this, because the *pretium vulgare* is fixed in just this very way.

Even though Brown sells grade Nos. 2 & 3 for No. 1, it does not follow that he asks more than the top figure of the *pretium vulgare*, since this is not, at least in many lines of goods, a fixed price, but one that fluctuates between the maximum and the minimum charge. It is hardly probable that the prices for the two grades which he sells as first grade are so very exorbitant, for that would be a sure way of ruining his business, if there is any competition at all. Everybody

knows what is done with the price of eggs, butter, and the various grades of these and other victuals. The unavoidable fluctuations of prices give room to a good deal of price-guessing and speculation on the part of retailers and sometimes they lose, and sometimes they make big profits. Unless therefore the prices charged for the various grades of goods are altogether unreasonable, it is not advisable to accuse a retailer of injustice.

II. To avoid friction between employees and the manager of a local branch of a business is certainly of value to a company, and even though the manager does not at all times act as severely with his men as he might in regard to their hours of work and other faults, if by his kindness and forbearance he can get all the more real work out of his men, the company will not be the loser in the end. Undue severity may make the employees do more harm to the firm than good. A manager must be free in many things to use his own discretion and judgment as to what course of action is most advantageous to the business. In the case as given, the manager is not making anything for himself by his way of acting and is guided by the best intention to work for the good of his firm.

Jones in signing reports from the various departments and certifying to their correctness by affidavit, may trust to the faithfulness of the men working under him. If he positively knows the reports to be false, he cannot vouch for their correctness without the sin of lying, no matter in what form his attestation is expressed.

His affidavit is to be considered as his word of honor, and it would be wrong to give it in the form of an oath in ordinary business transactions, unless this is demanded by law, and even if demanded, the intention is as a rule only that of a sincere affirmation. In many cases, however, the government affidavits have a double formula: "swears", or "affirms", in which case the affirmation should be made in preference to the oath, which is too sacred and solemn to be used on every occasion.

As regards the royalties and the duties to be paid to the government, it is understood that on the one hand honesty is

the mark of an upright man and lies in these matters are sinful. But on the other hand no one can urge restitution for defrauding in such affairs, since it cannot be proved that fraud of this kind is against *commutative justice* as there is not a violation of ownership and strict rights of possession but rather of the government's authority or jurisdiction. This, however, does not mean that lies and deceit in these matters are free from sin.

III. Smith has fulfilled his duty as an agent of his company by giving orders in the manner he was commissioned to do. If Company B made a mistake by which it suffered loss, it is its own affair to claim redress from headquarters of Company A. In any case Smith has done all, and more, than strict justice obliged him to do when he informed his firm of the mistake of Company B. In fact, he need not have reported Company B's oversight to his own firm, for he had nothing to do but place his order correctly.

A MARRIAGE CASE THAT NEEDS DISPENSATIONS.

Qu. Will you kindly discuss the following case at your earliest convenience in the REVIEW?

Titius, a non-Catholic, whose baptism is uncertain, and Titia, a Catholic, were married in 1910, before a Protestant minister. Titius is willing to have the children brought up as Catholics, but objects to being married again before a priest. What is to be done in this case?

Resp. As long as Titius is willing to have the children brought up in the Catholic religion, there seems to be a chance for the pastor to persuade him to have the Catholic marriage ceremony performed in his house, as he does not want to come to the priest. If the fact of Titius's baptism remains uncertain, a dispensation *ad cautelam* from the impediment of disparity of cult must be obtained.

If Titius cannot be brought to renew his marriage consent before the priest and the two witnesses, an attempt should be made, for the sake of the Catholic party, to get a *sanatio in radice* whereby the marriage is recognized by the Church without the obligation of repeating the marriage ceremony.

The bishop may not have this faculty, especially as there is in this case the clandestinity impediment together with that of mixed religion, and, for caution's sake, that of disparity of cult. The favor of the *sanatio in radice* must be asked of the S. Congregation *de Disciplina Sacramentorum* and the request should be addressed to the Cardinal Prefect of that Congregation. The real names of the parties, place of residence, diocese, and all the circumstances of the case as given above would have to be stated in the petition. Such dispensations have been granted repeatedly for the sake of the repentant Catholic party, for he (or she) is in a pitiable condition inasmuch as he (or she) cannot be admitted to the Sacraments so long as the couple live together and have not rectified their marriage before the Church.

MAY PASTOR REQUIRE CONFESSION AND COMMUNION BEFORE MARRIAGE?

Qu. There are unfortunately many merely nominal Catholics in my flock, and among these negligent people not a few are of the Italian immigrant class. In the case of marriage among these people I have so far insisted on their going to confession before being married. Nearly all the men go because I insist on it. I feel morally certain that they are not sincere in their purpose of amendment; yet because my predecessor in the parish made the rule I have insisted on confession, absolved them, and admitted them to Holy Communion.

1. Is it right to compel them to go to confession?
2. What about absolution in such a case?
3. What about admitting them to Holy Communion?

Resp. The ruling of a pastor that those who are about to receive the Sacrament of Marriage should go to confession and Holy Communion is not only reasonable, but is part of the pastor's duty to make sure, as far as possible, that the marriage is entered upon with proper dispositions of heart and soul. If the pastor knows for certain that his penitents are determined to continue to commit mortal sin, he cannot absolve them on general principles. The correspondent has probably in mind their habitual missing of holy Mass on Sundays. But let him consider the state of mind of the people with whom he has to deal in confession. With the immigrants from Italy he has to do

with a class of people who are altogether untaught in matters of religion, and he must keep in mind their ignorance and lack of training of conscience. Very likely they do not consider missing holy Mass a serious matter. It is very hard to convince them of it, as there is very little foundation on which to build one's instruction. In Europe they may have behaved differently through force of custom and environment, but not from personal knowledge, as their conduct in this country proves beyond a doubt. The mere fact of telling them that they are on their way to perdition by not complying with the laws of the Church does not add much to their religious enlightenment. Their lack of religious training in youth cannot be supplied in a moment's time; it will take long and patient work to train them. Considering the state of their minds they may be given the benefit of the doubt and be absolved and admitted to Holy Communion. Priests who marry such people without any effort to put them in the state of grace are surely doing a great deal less than the pastor who tries his best to lead them to a Christian life and practice.

THE CHARACTER OF SPONSORS AT BAPTISM.

Qu. In my parish there are many Italians, several of whom are practical Catholics, whilst others are living scandalous lives. In baptizing the children it is impossible to get practical Catholics for sponsors always. Frequently men and women who are anything but good present themselves as sponsors. *Quid ad casum?*

Resp. The laws of the Church exclude from the office of sponsors at Baptism heretics and persons who are publicly known to belong to forbidden societies, or are living in open concubinage. The mere fact that many of our Italian immigrants do not go to church on Sundays, or to the Sacraments, would not make it necessary to exclude them from acting as sponsors at baptism, for in many cases these people are so devoid of religious training that they see no great harm in neglecting their religious duties. On the other hand, Catholics who do not send their children to the parish school, and those who are given to immoderate drinking and other vices, are admitted to act as sponsors. Not that these are the ideal persons for such an office, but rather than create trouble and

perhaps give them a handle of an excuse for not having their children baptized at all, the priest often has to admit unworthy persons to act as sponsors. For the rest, lest by the exclusion of these "undesirables" serious harm may result, the S. Penitentiary has long since declared (10 December, 1860) that there is no obligation on the part of the priest to reject them.

THE MONDAY PRIVILEGE IN LENT.

Qu. There is a diocesan privilege of saying a private Mass of Requiem on Mondays. During Lent, according to our ordo, only one private Mass of Requiem is permitted on the first free day of each week. When Monday happens to be a free day, may the diocesan privilege be extended to Tuesday or vice versa?

M. J. H.

Resp. In the new Rubric adjoined to the *Divino afflatu* of Pius X "prohibentur Missae votivae privatae selectae pro defunctis in feriis Quadragesimae, Quatuor Temporum, II Rogationum, in vigiliis, et in feria in qua anticipanda vel reponenda est Missa Dominicae; in Quadragesima vero permittuntur Missae privatae defunctorum *tantum prima die cuiuscumque hebdomadae libera* in Calendario ecclesiae in qua Sacrum celebratur." (Tit. X, nn. 2, 5.) According to this Rubric the "Monday privilege" as such is void on the ferials just mentioned. This conclusion, moreover, is confirmed by a decree of the S. Congregation of Rites, 8 February, 1913, declaring that special local privileges of private Masses *pro defunctis* "semper prohibita sunt in hujusmodi [above] feriis vel vigiliis".

SUBSCRIBING TO THE BUILDING OF A MASONIC TEMPLE.

Qu. Will you kindly answer the following doubt? Can a Catholic subscribe to, or invest in, the building fund of a Masonic Temple? Some justify their action on the plea of public policy. The particular temple referred to has the Masonic date, 5679, not the Christian date, over the entrance, thus defying Catholic traditions and the common consensus of the Christian world to the recognition of the birth of a Redeemer.

SAVANNIENSIS.

Resp. In the Bull *Apostolicae Sedis*, 12 October, 1869, Pope Pius IX repeats and confirms the condemnation of the Masonic Society first condemned by Clement XII, 28 April, 1738, and by all the succeeding Popes, including Leo XIII. From this it follows that a sincere Catholic will abide by the oft-repeated decisions of the highest authority in the Church and be one with the Church in his judgment of the Masonic Order as such. There is no question of the individual mason. Though the Masonic Order has shown less of open hostility to the Catholic Church in English-speaking countries, as, e. g. here in the States, still A. Preuss in his *Study of American Freemasonry*¹ has proved sufficiently that in religious principles and in organization the American Masons are really allies of Freemasonry in Latin countries.

Now to the case in question. By the Bull *Apostolicae Sedis* not only those who become members of the Masonic Order but also all who *do a favor to the Order as such in any way*, are excommunicated. What is meant by *doing a favor or helping the Order* has been explained both by Clement XII and Pius IX. "Those who give them council, help, either openly or secretly, directly or indirectly, by themselves or through others; those who give them accommodation for their meetings, or who are responsible for others joining such societies; those who frequent their meetings or help and favor them in any way."² The words of Pius IX³ are almost identically the same.

What about investing money in the construction of a Masonic Temple, as in the case under consideration? None of the decrees seems to directly deal with this question. Does it fall under the general term of giving them any favor or help? In itself the investment in the building fund is a question of business rather than religion. Wherefore such a coöperation in Masonic affairs cannot be said to be more than a so-called material coöperation and does not mean approval or favor of the Masonic Order as such.

¹ *A Study in American Freemasonry*, B. Herder, St. Louis, Mo., 1908.

² Clement XII: Const. *In eminenti*, 24 April, 1738.

³ Allocutio Pii IX: *Qui pluribus*, 9 Nov., 1846, and Encycl. *Multiplices inter*, 25 Sept., 1865.

Theologians when speaking of material coöperation allow such action for a grave reason proportioned to the closeness of the coöperation. This principle therefore must be applied to our case. If the investment proposed offers a man considerable advantage over other investments, or if he has reason to fear for his business, as is sometimes the case, unless he invest some of his money as proposed, there is sufficient reason to allow such coöperation in the construction of the building in question. It is understood that there must be no danger to the faith of the individual. The circumstance that the Masonic temple bears the Masonic date is immaterial, for the Masonic temple as such proclaims sufficiently that it is not a place for Christians, as we understand this term.

One might object to the lawfulness of any such coöperation on account of the scandal that might be given to Catholics. To this I answer that an intelligent person will see that it is first and foremost a question of business, and does not imply an approval of Freemasonry, and, if necessary, the priest can instruct those who take offence.

A case somewhat like the one under discussion has been decided by the S. Congregation of the Propaganda.⁴ It was asked whether Catholics put to work on the building or repairing of Mohammedan mosques must refuse to do the work. The S. Congregation answered that they could do the work if they feared great evil from refusal. If this had been considered to be a formal coöperation with the Mohammedan sect, nothing, not even the danger of death, could excuse. On the other hand, if there is no reason either of serious financial loss or of molestation, the coöperation in the affairs of other religious denominations and sects cannot be excused from sin, as an action of that kind for no serious reason shows that a person's mind is inclined toward such a sect or religion.

To attend dances and entertainments of Freemasons, in case such presence and participation bring them any gain, as is mostly the case when these affairs are held to raise money for a temple or other purpose of the Order, has been declared to be forbidden under pain of excommunication.⁵ Only a serious

⁴ 21 Nov., 1837, *Collectan. S. C. de P. F.*, No. 862.

⁵ 15 Jul., 1876., *ibid.*, No. 1459.

reason can justify taking part in these dances and entertainments.

Donations and subscriptions toward the building of a Masonic temple, or a church of any sect, are not allowed, save, as most authors say, on the ground of public weal. Other authors go so far as to allow this for grave personal reasons. In a country like the United States Catholic people often cannot help contributing for the reason that their refusal would be taken, in many instances at least, as a sign of hostility, and religious quarrels and disturbances may easily result in some places. Wherefore the common welfare often makes necessary such material coöperation.

A PRAYER FOR A PRIEST.

From a Sister of the Holy Child at Sharon Hill, Penna., who does some admirable artistic work (mostly for the uses of her own Community), we receive a tasteful parchment card on which the subjoined prayer is printed. We would recommend the card to priests as a souvenir in place of the sometimes elaborate, but rarely effective pictures sent to the friends of the newly-ordained on occasion of the celebration of a First Mass. This simple and beautiful prayer, with the signature and the date of ordination written at the bottom or on the back of the card by the newly-ordained priest's own hand, would be apt to gain him the grace of faithful intercession and affectionate coöperation of friends more surely than the formal inscription on the back of a conventional picture or design. This is the prayer:

O Jesus Eternal Priest, keep this Thy holy one within the shelter of Thy Sacred Heart, where none may touch him.

Keep unstained his anointed hands which daily touch Thy Sacred Body.

Keep unsullied the lips purpled with Thy Precious Blood.

Keep pure and unearthly a heart sealed with the sublime mark of Thy glorious Priesthood.

Let Thy holy love surround him and shield him from the world's contagion.

Bless his labors with abundant fruit, and may they to whom he has ministered be here below his joy and consolation, and in heaven his beautiful and everlasting crown. Amen.

JURISDICTION FOR HEARING CONFESSIONS OF NUNS.

Qu. According to the recent legislation regarding the confession of nuns, can any priest, without jurisdiction other than that possessed by receiving the general diocesan faculties, hear their confessions, whether they are bound by solemn or simple vows, and when they are residing in their convents?

May the bishop still, for reasons of prudence, require that nuns residing in their convents confess only to specially approved priests?

VERITAS.

Resp. According to the decree of 3 February, 1913, regarding the confessions of nuns and sisters, the Ordinary will assign for each religious house *several* priests whom the religious in particular cases can easily send for to hear their confessions; and he has readily to grant the demand of any religious who asks for a special confessor. Any nun when seriously sick, although not in danger of death, may call *any priest* approved for hearing confessions and she may confess to him as often as she wishes during this serious illness. But it does not follow from this that priests without jurisdiction other than that possessed by receiving the general diocesan faculties, may, under ordinary circumstances, hear the confessions of nuns or sisters *in their own convents*. From the text of the decree in question it would seem that the Ordinary may, for motives of prudence, require the nuns, *when inside their own convents*, to confess to specially approved priests only, *salva tamen conscientiae libertate*.

FACULTY FOR SAYING MASS AT SEA.

To the Editor, THE ECCLESIASTICAL REVIEW.

In view of the fact that many priests who cross the ocean are anxious to obtain the privilege of saying Mass on board ship, it may not be amiss to quote the following decisions of the S. C. R.

No bishop can give faculties for saying Mass on board ship to his priests (4069, 2945).

The bishop of the port from which the ship sails cannot give faculties to a priest to say Mass on shipboard (4069).

By a Decree of 30 June, 1908, the Holy See has granted to our bishops, and those of some other places, when going

to or returning from Rome, the permission to say Mass on board ship, provided proper accommodations are afforded, and the sea is calm, and a priest assists (4221).

EPISCOPUS MERIDIONALIS.

THE ALTAR WINE QUESTION.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

In my letter which appeared in the April number of the REVIEW, I stated, from inference confirmed by rumor, that I was under the impression that the Barnston Tea Company was a Jewish concern and that the owner and manager was a son of Israel, and I asked you to investigate. I have since learnt that the Barnston Tea Company is a stock company; that all the members of its board of directors are Christians; that the majority of these directors are members of the Catholic Church; that all the employees of the Company are Catholics, without a single exception; that there is absolutely no person connected with the Company in any capacity who is of the Jewish religion; that the ownership of the Company rests with its stockholders, not one of whom is a son of Israel; that Mr. John Kempf, who has served the Company as manager for the past twenty years, is not a son of Israel, though not a Catholic.

I wish you to publish this statement in justice to the Barnston Tea Company.

J. B. MANLEY.

Baltimore, Md.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your last issue I read a letter over the signature of "J. B. Manley" relative to the Barnston Tea Company, and I feel it my duty, not only in justice to the aforesaid company but also in the interests of the Clergy whose business dealings with this firm are of such a nature as to demand the utmost confidence and security, to state the following: the Secretary of the Barnston Tea Co., Mr. Lawrence F. Ochs, who is also a stockholder and a director of the firm, is not a Jew; on the contrary, he is a member of this parish, a thoroughly honest, reliable, trustworthy and conscientious man and a practical Catholic, and further, he states, and his testimony is worthy of credence, that there is not a Jew connected with the Company—that a majority of the directors and all the employees of the firm are Catholics.

T. A. NUMMEY.

Church of the Holy Child Jesus, New York City.

III.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March number of the REVIEW the Rev. L. Peschong, Procurator of St. Francis Seminary, Milwaukee, Wisconsin, warned your readers against unscrupulous altar-wine dealers. One of his paragraphs, on page 338, reads as follows:

"During my stay at San Francisco, a few weeks ago, Father Crowley and myself visited the Jesuits at Santa Clara in order to warn them against agents who buy a carload of their wines, then advertise that they had taken the agency for the Jesuit wines, but never again buy from them. *To my great surprise I learned from the Jesuit Fathers on this occasion that a very prominent Catholic altar-wine dealer in Illinois some four years ago bought a carload of Altar Wine from the Jesuits at Los Gatos, Cal., but never bought wine again from them, although I know he sells carloads of altar wine each year. This gentleman is advertising himself as agent for the Jesuit wines.*"

If such were the case, the priests of the Middle States who buy their altar wine from Illinois agents, would have the strongest reason to be alarmed. In order to quiet their consciences, we must state *that the Los Gatos Jesuit Fathers have no agent in Illinois and have never sold to anyone in Illinois a carload of wine during the whole history of their wine-making.* Our agents throughout the States have never discontinued the sale of our Novitiate wines nor the purchase of those wines from us, as we give unsurpassed guaranty for both our sweet and our dry wines. Had we an agent such as described by the Rev. L. Peschong, who would, after the lapse of four years, advertise himself as distributor of our wines, without renewing his supply from us every year, we would denounce him before the Clergy of the United States.

JOSEPH BAILEY,
Procurator, S. H. Novitiate.

Los Gatos, California.

A PLEA FOR FAIR DISCUSSION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the current number of the REVIEW Father Gallagher writes: "The Bishop," meaning myself, "maintains that the one physical bloody immolation of Christ on the Cross is the formal constituent of the essence of the Sacrifice of the Mass" (p. 298). His argument throughout rests on the assumption that I do maintain this. Now in the October number of the REVIEW I maintain, on the con-

trary, to cite the very words used, that "the offering by the priest is the formal constituent of the essence of sacrifice," and that "it is precisely because of this there is formal identity between the Mass and the sacrifice once offered in the Last Supper and on the Cross" (p. 411). Even in my first article on the subject in the REVIEW for November, 1900, I make both offering and immolation "the formal element of the sacrifice" (p. 452).

At page 305 the Father quotes me as arguing: "But it was the bloody immolation that ransomed or redeemed us. Therefore, in the mind of St. Augustine, it must constitute the specific essence of the Mass." I have never in my life used these words and the phrase "specific essence" is foreign to my way of thinking and speaking.

At page 298 I am quoted thus: "In order, therefore, that the Sacrifice of the Cross and the Sacrifice of the Mass be the same identical sacrifice, both must have the same sacrificial action; as a consequence, it is the physical immolation, which was made once for all on Calvary, that gives the Mass its sacrificial value and makes it a real sacrifice." The words up to and including "as a consequence" are not mine at all; the lame reasoning imputed to me I disown entirely.

At page 310 we have: "'But,' continues the Bishop, 'St. Paul says that Christ offered himself on the Cross as a priest according to the order of Melchisedech, which is exactly what He does in the Mass. Therefore both must have the same immolation.'" The words are not mine, nor is the reasoning. My conclusion would have been that they are formally one and the same sacrifice, because the offering, which is the formal constituent, is the same in both.

Once more, we have on the next page: "'The Mass,' his Lordship still urges, 'is the Christian Pasch, but St. Paul says of Christ on the Cross: "For Christ our Pasch is slain." Therefore the immolation must be the same in both.'" I have never put these words on paper. And my argument from the parallelism between the Christian Passover and the Jewish Passover is quite different from this, as anybody can satisfy himself who will take the trouble to look up the REVIEW for October, pp. 405-406.

"But the Bishop, in order to dodge the decree of Trent that the Mass is an *unbloody* sacrifice, while still holding to his theory that the bloody immolation of the Cross is the formal constituent of the Mass, explains 'that the Mass is a bloody sacrifice because Christ is offered *and there is blood in his body*.'" Here are as many as three distinct misrepresentations. (1) I do not hold that the bloody immolation on the Cross is the formal constituent of the Mass. (2) The words quoted as if they were mine are not mine. (3) The thought expressed by them never once entered into my mind, and the fact of its being so stupid makes the attribution of it to me the more unfair.

As if anybody in his right senses could conceive such a reason for affirming that the Mass is a bloody sacrifice! Besides, I have never said that the Mass is a bloody sacrifice. What I have said is that "It will not do to lay too much stress on the word 'unbloody', as if the meaning were that the Blood of Christ is not really offered, for it is really offered, though under the appearance of wine."¹

I reserve the right, in the interests both of truth and justice, to go into the matter more fully when I have the leisure. I am quite satisfied in my own mind that what I am putting forward is no new theory, but the old traditional belief of the Church regarding the Holy Mass. If I am wrong, I am willing to be set right. But I desiderate fairer treatment and a more impartial judge.

ALEXANDER MACDONALD,
Bishop of Victoria.

THE CANON SHEEHAN MEMORIAL FUND.

The interest elicited by the opening of our subscription list for the Canon Sheehan Memorial Fund grows apace and already there is every promise that a very respectable sum will be raised. The priests of America were the first literary friends of the late parish priest of Doneraile. It was for them especially that he wrote the most notable composition of his scholarly and priestly pen, and in gratitude for the encouragement which they gave him and for their discrimination he offered to them first his other works. In this way the Catholic Clergy of the United States have become the particular debtors of the deceased author, and they are showing their appreciation of his genius and his services by their generous subscriptions to the projected Memorial. Our readers in Canada and in Australia may likewise be counted on to do their share in the good work.

The character of the memorial itself has not yet been determined upon, but if our expectations are realized we would suggest that it take the form of a beautiful altar, or perhaps a memorial chapel in connexion with the Parish Church of Doneraile. Here later on the body of the writer-priest could be laid to rest, in the village where he chose to stay when higher honors were offered to him, and in the midst of the people for whom he labored to the last and with whom it was his wish to

¹ *ECCL. REVIEW*, Vol. XLIX, p. 410.

remain even in death. Thither in the years to come his own people and the friends he has won by his missionary pen will go as it were in pilgrimage to the shrine of Ireland's greatest literary genius of later times. If the memorial take the form of an altar, a finely-executed head of the dead priest-author could be suitably placed in a medallion at the side of the altar, just as bronze or marble busts of Dante, Raphael, and others are seen in Italy; on the other hand, if the suggestion of the chapel monument be adopted, a tablet with suitable inscription and portrait could be placed where the visitor may easily see it.

Since the last list of subscriptions was published we have received the following:

THE CANON SHEEHAN MEMORIAL FUND.

Previously acknowledged	\$277.00
The Right Rev. C. E. McDonnell, D.D., Bishop of Brooklyn, N. Y.	50.00
The Right Rev. P. J. Donahue, D.D., Bishop of Wheeling, W. Va.	5.00
The Right Rev. Leo Haid, O.S.B., D.D., Vicar Apostolic of North Carolina	10.00
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The Right Rev. Philip J. Garrigan, D.D., Bishop of Sioux City, Iowa	10.00
The Right Rev. J. E. Fitzmaurice, D.D., Bishop of Erie, Pa.	25.00
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STUDIES AND CONFERENCES.

615

The Rev. M. Bennett, Philadelphia, Pa.	5.00
The Rev. Paul Lisicky, Lansford, Pa.	5.00

ACKNOWLEDGMENT IS MADE OF THE FOLLOWING SUBSCRIPTIONS WHICH HAVE
BEEN SENT TO DONERAILE DIRECT:

The Rev. Daniel W. Ellard, Nashville, Tennessee	25.00
Right Rev. Mgr. Thomas J. Shahan, Catholic University, Washington, D. C.	5.00
Father Graham, Jefferson	5.00
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Mr. Lellis, New York	5.00
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The Hon. Justice Holmes, of the Supreme Court of the United States (Son of Oliver Wendell Holmes)	50.00
Dr. M. Healy, Denver, Colorado	10.00
Presentation Convent, Fargo, North Dakota	5.00

Ecclesiastical Library Table.

ST. PAUL AND THE PAROUSIA.

Reply to Father Lattey and Dr. Moulton.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his defence ¹ of the interpretation that the *Westminster Version* gives to I Thes. 4:15-17, Fr. Lattey takes me up from the standpoint first of *inspiration*, then of *grammar*.

1. *Inspiration*. The moot passage runs in part: "Then we that live, that are left, withal shall be taken up with them in the clouds to meet Christ into the air." Does St. Paul here say that the Parousia will be during his lifetime? He cannot have meant to say so. Had he said so, he would have erred; the inspired word of God would have erred; the error would be that of the Holy Spirit more than that of Paul. And so I took Fr. Lattey's interpretation to task ² on the score of *inspiration*; for he interpreted the above passage as St. Paul's "evident expectation that he himself would see the final end."

Fr. Lattey's answer is: "St. Paul is in error where he is writing with *certainty and conviction*, no; where he makes it clear there is *no fixed conviction* in his mind,—possibly, and in this case yes." The fact of the matter is, then, that St. Paul here errs!

But what about the inspired meaning of the text? If the Apostle merely gives out a conjecture that he will see the end of the world, and this erroneous conjecture is not guaranteed by inspiration, what is guaranteed? What does the Holy Spirit mean to say? What does Paul, by the *charisma* of the Holy Spirit, mean to say? What is the true and inspired meaning of the text besides the private conjecture and uninspired error of Paul? For, under the influence of inspiration, the sacred writer conceives correctly something which he wills to write; there is a something true which the Holy Spirit makes him to will to express in written words; whatsoever he expresses of his inspired mind in his inspired writing is absolutely free from error. This is the teaching of Leo XIII in

¹ ECCL. REV., March, 1914.

² ECCL. REV., Dec., 1913.

Providentissimus Deus: "He, by His supernatural power, so aroused and moved them (the sacred writers) to write, so aided them while writing, that they correctly conceived in mind and faithfully willed to write down and aptly expressed with infallible truth *all those things and only those things* which He ordained."

According to Fr. Lattey, I take it, the thought in the moot passage which St. Paul, under the influence of the Holy Spirit, "correctly conceived in mind and faithfully willed to write down and aptly expressed with infallible truth", is not *we which live shall be taken up . . . to meet Christ*; for Paul includes himself in *we* and errs in so doing. Then *the whole truth and the only truth* which God ordained to be expressed in these words to the Thessalonians is that St. Paul had a *mere conjecture* that he and they would see the end.

This thought is not clearly in the passage. The sacred writer does not "make it clear there is *no fixed conviction* in his mind". The face value of the words is against such an interpretation. The statement contains no hint that the face value of the words is *mere conjecture* and that the inspired meaning is hid away behind this *mere conjecture*. Quite the reverse; to make sure that his words be accepted as no mere private opinion, St. Paul guarantees them on the authority of God revealing. "For this we say to you *in the word of our Lord*, that we which live, which are remaining to the coming of our Lord, shall not precede them that have slept." This *word of the Lord* Fr. Lattey limits to only one of the two complete thoughts above; it refers not to the thought that St. Paul will see the coming of the Lord, but to the assurance that at the Parousia *the living* "shall not precede them that have slept". "The point of revelation is that those who are alive at the last day will not die at all, not that St. Paul or the Thessalonians were to be among them". This seems to be an unwarranted limitation set to the phrase *in the word of the Lord*. There are two complete thoughts of which *we which live* is the subject: first, that *we which live* shall see the coming of the Lord; secondly, that *we which live* shall not have precedence and leave behind those that have already died,—both the living and the dead shall have equal part in the glory of the Parousia. It is arbitrary to say that, so long as the subject is *we which*

live, these two thoughts are mere conjecture on the part of Paul; and to limit *the word of the Lord* to a part of the second complete thought; and to assign a new subject—*the living* at the end of the world—as meant by *the word of the Lord* and not by Paul's conjecture.

Vain is Fr. Lattey's appeal to the authority of Fr. Pesch.³ What Fr. Pesch says we readily admit. "If the sacred writer speaks vaguely or doubtfully, God, to be sure, is not in doubt or ignorance, but He witnesses to the doubt or possible ignorance of the sacred writer." The application of these words to the text in question we disallow. Fr. Pesch himself goes on to apply his general principle. In I Cor. 1:16—"I baptized the household of Stephen; besides I know not whether I baptized any other," God witnesses to the ignorance of St. Paul. In Acts 25:6, "having tarried among them no more than eight or ten days", God witnesses to the doubt Luke had whether Festus had been eight or ten days at Jerusalem. In John 2:6, "there were set there six water-pots . . . containing two or three measures apiece", God witnesses to the doubt John had as to the capacity of the water-jars. Fr. Pesch applies his doctrine neither to our moot-text nor to any like it.

The second citation from Pesch⁴ is not in point. Fr. Lattey introduces it with the words: "And again, applying this doctrine to the matter in hand, he writes". It is well to note that first, Pesch is *not applying the same principle*, but a new one; secondly, he has *not the same matter in hand* as Fr. Lattey has.

Only a part of the important note of Pesch is cited by Fr. Lattey,—and that in both Latin and English; the remark is then added: "I think the impartial reader will admit that these words cover the interpretation I have put forward". I make answer: Not if he reads the whole note. The interpretation Fr. Lattey has put forward is that of the inspired meaning of our text,—to wit, that God witnesses to the fact that St. Paul had a mere conjecture he would see the end. The words of Fr. Pesch have nothing to do with the inspired meaning of the text, but only with the wrong ideas the sacred writer may have in the back of his head and does not express in his written words as his inspired meaning. The note begins:

³ *De Inspiratione*, p. 453, sec. 445.

⁴ *Ibid.*, p. 459, sec. 450.

"Plane extra provinciam inspirationis sunt sententiae quas hagiographus in mente habet, sed quas non vult verbis enuntiare." Fr. Pesch is treating the ideas not expressed in the sacred text; Fr. Lattey is interpreting that text. Fr. Pesch *has not the same matter in hand* as Fr. Lattey has.

2. Grammar. First, in regard to the Vulgate *nos qui vivimus*. Fr. Lattey says of me: "even he would scarcely say that the Vulgate admits of this interpretation",—as a conditional clause. I reply that I have made no attempt to interpret the Vulgate translation in question; nor have I given any ground upon which to set so silly a surmise as the construction of *qui vivimus* as a conditional clause. It is likely that St. Jerome took *ἡμεῖς οἱ ζῶντες* as indefinite and translated by the indefinite *nos*. This is the interpretation of Knabenbauer.⁵ In the original text, too, it seems to me that the subject may readily be interpreted as the indefinite *ἡμεῖς*—*we the living*, whosoever we may be, as opposed to the *dead*. Such is Fr. Fonck's view.⁶

Secondly, in regard to the possibility of construing *ἡμεῖς οἱ ζῶντες* as conditional. Let us not forget the main issue. In the *Catholic Encyclopedia*,⁷ I held that the original text might be translated: "We, if we be alive,—if we be left (on earth),—shall be taken up, etc." The participle *ζῶντες* might be construed as taking the place of the verb of a protasis. The interpretation was new and had its weak spot. Fr. Lattey failed to see that weak spot and attacked the interpretation where it was strongest. He wrote: "If the subject of the participle were *indefinite and in the third person*, it might indeed be taken conditionally . . . But this rendering is impossible where the subject is *definite*."⁸ I then showed that in so writing he flew in the face of commonest Greek usage.⁹ This was the main grammatical issue between us. It is not mentioned by Fr. Lattey in his recent reply. It is referred to by Dr. Moulton: "Did anyone ever question the possibility of putting a conditional participle with a definite first person?" I answer, Yes, Fr. Lattey.

⁵ *II Commentarius in S. Pauli Epistolas*, V; Paris: Lethielleux; 1913; in loc.

⁶ *Quaestiones Paulinae*, p. 45; Rome, 1910.

⁷ S. v. Thessalonians.

⁸ Cf. *Westminster Version*, Thessalonians, p. 18.

⁹ *ECCL. REV.*, Dec., 1913, p. 731.

Dr. Moulton, in his reply to my interpretation, has put his finger on this weak spot. "When the articular participle has so perfectly precise a definite pronoun attached as *ἡμεῖς*, it seems to me that we cannot possibly regard it as conditional or as a substitute for a protasis."

First, I hold that *ἡμεῖς*, though a *perfectly precise definite pronoun* in form, may be construed as indefinite in its present context. "We the living, whoever we may be,—as opposed to the dead,—whoever they may be,—shall be taken up etc." Dr. Moulton admits: "Grammar is full of such cases."

Secondly, the articular participle construed with a noun or a pronoun must be attributive in Attic; it cannot be predicative, and consequently cannot be regarded as conditional. There is the weak point of my grammatical interpretation. Still I think that Hellenistic allows the construction which Attic disallows. Blass is authority¹⁰ for the statement that: "A periphrasis of the verbal idea by means of *εἶναι* is the only case where an article could not stand" with a predicate participle. There are in the New Testament many instances of substantives, adjectives, and participles used predicatively with the article.

Nor is there any reason why an articular participle may not be used predicatively as a substitute for a protasis. The possibility of such a case seems clear in the above statement of Blass, whose authority Dr. Moulton will surely not gainsay. In fact, Heb. 12: 25 proves this possibility: βλέπετε μὴ παραιτησθε τὸν λαλοῦντα, εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι.

"See that ye spurn not him that speaketh. For if they escaped not who spurned him that spake upon earth, much the more shall we (not escape) who turn from him that speaketh to us from heaven."

This text may be set side by side with I Thes. 4: 15-17; the parallel is striking.

Dr. Moulton thinks that we have in *ἡμεῖς οἱ ζῶντες* a *perfectly precise definite pronoun*, especially in view of the contrasted *οἱ νεκροί*. The *dead* are definite; hence *we the living* are definite. This does not follow, else a like conclusion might be drawn in Heb. 12: 25. Contrast the two texts:

¹⁰ *Grammar of N. T. Greek*, London: 1911; 2d ed., p. 157.

I Thes. 4

οἱ νεκροί
 ἡμεῖς οἱ ζῶντες
 ἀπαγνησόμεθα

Hebr. 12

ἐκεῖνοι
 ἡμεῖς οἱ ἀποστρεφόμενοι
 [ἐκφυγόμεθα]

In both cases we have two categories. In the first, the *dead* and the *living*; in the second, those *who then spurned him* and those that *now turn away from him*. If *we the living* are definite because contrasted with *the dead*, then *we who turn from him now* are definite because contrasted with *those who spurned him then*. We insist on this parallel: οἱ νεκροί and ἐκεῖνοι are definite. This does not prove that ἡμεῖς οἱ ζῶντες and ἡμεῖς οἱ ἀποστρεφόμενοι are definite. The latter phrase cannot be definite; else St. Paul would be telling the Hebrews that, at the time of writing, he was actually turning from Christ and spurning him. And, if this latter phrase cannot be definite, there is no need that ἡμεῖς οἱ ζῶντες be definite.

There is only one escape from this reasoning, only one way of admitting ἡμεῖς to be definite and to include Paul in the two texts. The articular participle must be construed predicatively and as a substitute for a protasis. Then ἡμεῖς οἱ ἀποστρεφόμενοι would be equivalent to ἡμεῖς ἐάν τὸν ἀπ' οὐρανῶν ἀποστρεφώμεθα,—“how much the more shall we [not escape], if we turn from him [that speaketh to us] from heaven”! And ἡμεῖς οἱ ζῶντες would be equivalent to ἡμεῖς ἐὰν ζῶμεν,—“We, if we live,” etc.

We do not see how Dr. Moulton or Fr. Lattey can interpret these two parallel texts without either making ἡμεῖς indefinite or admitting the articular participle to be construed as a substitute for a protasis.

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Críticsms and Notes.

SORIPTA PONTIFICII BIBLICI INSTITUTI : EL GENESIS. Precedido de una Introducción al Pentateuco. Por L. Murillo, S.I., Professor del Instituto Biblico. Con licencia Eclesiástica. Pontificio Instituto Biblico, Roma. 1914. Pp. xxiv—872.

IL LIBRO DEI PROVERBI DI SALOMONE. Studio critico sulle Aggiunte Greco-Alessandrine del Sac. Giacomo Messacasa, della Pia Società Salesiana, Dottore in Theologiae S. Scrittura. Pontificio Instituto Biblico, Roma. 1913. Pp. xii—204.

I MIRACOLI DEL SIGNORE NEL VANGELO spiegati esegeticamente praticamente da Leopoldo Fonck, S.I., Rettore del Pontificio Instituto Biblico. Volume Primo: I Miracoli nella Natura. Traduzione di Luigi Rossi-Di-Lucca. Con approvazione dell'Autorità Ecclesiastica. (Christus, Lux Mundi, Parte IV, Volume I.) Pontificio Instituto Biblico, Roma. 1914. Pp. xxviii—644.

DE DAEMONIAOIS IN HISTORIA EVANGELICA. Dissertatio Exegetico-Apologetica quam exaravit Johannes Smit, Phil., Theol. et Ber. Bibl. Doctor, Professor S. Scripturae in Seminario Archdiocesis Ultraiecentensis. (Scripta Pontificii Instituti Biblici.) Sumptibus Pontificii Instituti Biblici, Romae. 1913. Pp. xxiii—590.

Each separate volume on this list of Biblical works would well deserve a much more extended review than can here be allotted to the entire collection. On the other hand, some advantage may accrue to each and all by bringing the group under one conspectus. While bestowing brief notice upon individual characteristics, the reviewer may regard the separate productions as expressions of a general type and spirit. The spirit here in mind is that true conservatism in religious science which has been so distinctly signalized in the work reviewed below, *Men and Matters*. With a view to describe that spirit in its peculiar relation to Biblical studies it may be well to quote a passage from the work just mentioned:

Let it be granted that some of the extremely speculative conclusions put forth by exponents of the higher criticism are as extravagant as the medieval belief that the syllogism could discover the secrets of nature, that they are sometimes as unreliable from their extreme fancifulness as the replies to the most insoluble problems made by those medieval schoolmen whose excessive subtlety Leo XIII gently reproveth. Yet to proscribe the really scientific use of that critical method which has hold of all minds which think on such subjects, would be as ineffectual now as the bonfires fed by living rationalists were in

the Paris of 1829. On the other hand, a strenuous effort to deal with modern criticism, to keep it within its reasonable limits, to restrain by its own principles a method which professes to be cautious and experimental, but which is constantly proving itself in the highest degree theoretical, speculative, and adventurous, is just the medicine which will remedy the ills of the hour after the manner of Albertus and Thomas. If work in the field marked by the "higher criticism" is occasionally touched by some of the defects of the method it has to use, that does not make it the less necessary. If those few who are competent to undertake it are afforded no scope for their energies, humanly speaking, the movement of criticism must lead widely to the destruction of faith, especially in those masses of half-educated people for whose especial benefit the avoidance of unsettling discussions is professedly designed. It is quite true that, in the earliest stages of such a movement, the simple are those whose faith is most easily overset on a first acquaintance with the problems; but questions which are now mooted in the daily press cannot be regarded as permanently the secrets of the learned few. And when such questions are widely raised, it is precisely the simpler souls, those least qualified to meet them rationally, who most need a recognized literature, the work of men at once expert as critics and orthodox as theologians. Such a literature is the indispensable guide and authority for the average mind. Its very existence, and its recognition on the part of the official rulers, are a support to him. If it exists, his faith is saved. If it does not, humanly speaking, it goes (p. 346).

It is a Biblical literature informed by this spirit and quality that is being built up by such productions as those listed above. Emanating from the Pontifical Biblical Institute, they are the work of "men at once expert as critics and orthodox as theologians".

A brief survey serves to verify this statement in regard to the first volume on the list. The bibliographical apparatus which embraces whatever of value has been written on the Pentateuch, particularly Genesis, or connected in any way therewith, in the most recent as well as the olden times, leads one to expect what a glance through the scholarly introduction to the volume fulfills; that is, a clear, objective statement and a just examination of the various theories on the authorship and composition of the Pentateuch proposed by the higher criticism. While defending, of course, the traditional teaching defined by the Biblical Commission, Professor Murillo does so with perfect awareness of what his opponents have thought out or put forward on the other side.

The same observation applies equally to the author's discussion of the problems raised by modern scientific theories relative to the Mosaic cosmogony. The chief of these are carefully analyzed and evaluated. The author's own opinion on the fundamental problem is thus summarized: The Genesiac days represent a series of periods chronologically successive—which may have been of very unequal duration and perhaps uncertain number—during which God unfolded the creative act in its several effects corresponding to the order of their distribution in the Biblical description. This interpretation cannot be confounded: (1) with the theory known as "restitutionism", since it establishes no interruption between the primal creation

and the hexameric works; nor (2) with any of the various forms of the "idealistic" theory, since it admits the historic character and a real objective succession in the series and the days as they are distributed in the Biblical narrative; nor (3) with the "periodist" or "interperiodist" theories proposed by the "concordists", since it makes no attempt to establish a comparison between the Genesiac days and the "works" corresponding to each on the one hand, and the "periods" discovered by geogony in the evolution of the planet on the other hand; nor (4) with the "visionist" theory, since the duration of the periods relative to their corresponding effects is really objective and not simply a subjective vision.

The healthy conservatism alluded to above which actuates the author's introduction to the volume, pervades the exegesis throughout. It should be noticed that the introduction relates to the Pentateuch as a whole, but to the first book particularly. The commentary on the text, however, is limited to Genesis. It is very thorough and comprehensive, as may be inferred from the fact that it comprises considerably more than six hundred pages. Had it been written in English it would probably have been shorter and more concise; but the Latins have more time and move more leisurely, and this fact has professional as well as personal advantages.

If the foregoing work gives one a good idea of the solidity, breadth, and alertness that characterize the productions of the Biblical Institute, the second volume arrests one's attention by its critical and philological erudition. The handsome quarto embodies not a commentary on the book of Proverbs, as the title might lead one to suppose, but a minute critical study of the text—Hebrew and Greek—the codices, and versions. It is a work that only the thorough textual student can rightly appreciate, but to such a student it will prove invaluable as it brings him as close as possible to the original form of the primitive text.

The third book on our list embodies the Italian translation of a German work by Father Fonck, S.J., the Rector of the Biblical Institute. The volume treating of *The Miracles of our Lord* recorded in the Gospels is fourth in order, though the first to be published, of a projected series of studies on the Gospels. The series is designed to include three other volumes; the first, to contain a description of Palestine and its inhabitants at the time of Christ; the second, to deal with our Lord's life, and the third, with His discourses, including the parables, as well as those of His miracles which do not come under the heading comprised in the volume before us. The miracles here included are those that specifically transcend

the forces of the physical order; namely, the transformation of the water into wine at Cana, the two miraculous draughts of fishes, the tempest on the lake, the walking on the waters, the two multiplications of the loaves and fishes, the tribute money, the malediction of the fruitless fig-tree. The study of these individual "signs" is introduced by an exposition of the philosophy and theology of miracles in general and of the Gospel miracles in particular. Each miracle is then considered in detail, the text being examined, the events analyzed, the rationalistic criticism exposed, the significance of the miracle in our Lord's life explained, and the practical application indicated. The work thus becomes a rich repertory of facts, doctrine, and suggestive ideas relative to the supernatural influence of the Son of Man over physical nature. The volume contains a treasury of truths as personally interesting as they are spiritually precious. And here again the spirit of ideal conservatism emphasized above is everywhere manifest. The author both in his abundant bibliographical references and his familiarity with the whole range of pertinent criticism shows that his mind, while sanely disciplined by traditional doctrine, is in full possession of whatever new vistas have been opened out through modern research and speculation.

But if this latter observation is as true of this work as it is of Professor Murillo's commentary on Genesis mentioned above, it is no less verified in the fourth and last on our list, Dr. Smet's treatise on the demoniacal possessions narrated in the Gospels. The preparation for such a work demanded acquaintance with the mysterious phenomena of demonology which have always been intermingled with human history, though less widely and markedly in modern than in ancient times. These strange phenomena are here clearly described and thoroughly analyzed—largely as they are manifest in the Old and New Testaments but also as they are discernible in the histories of Babylon, Persia, and Greece. The various theories devised by rationalists to explain by natural causality these events are minutely discussed, and the traditional belief as to their really diabolical source solidly established. They are not asserted *a priori*, but are vindicated in the light of overwhelming evidence. To these fundamental investigations about half the volume is devoted. The other half is occupied with detailed studies of the individual cases of demoniacal possession recorded in the Gospels. The work is therefore both exegetical and apologetic, an exposition of the sacred record and a defence of the traditional belief in diabolic possession and of the actual exorcisms performed by Christ. Written as it is in Latin, the volume is likely to spread more widely among the clergy than the above works in Spanish or Italian; though the latter should reach the educated laity conversant with these languages.

Of these productions of Scriptural wisdom the Catholic student may well be proud. Each is a work of very superior merit and each reflects an intimate familiarity with the Sacred Text, a wide knowledge of subjects related thereto, perfect acquaintance with traditional interpretation as well as with rationalistic theories. At the same time, the whole is actuated by a sound conservatism, which holds fast to the old treasures and eagerly welcomes the new.

SPIRITUAL DIRECTOR AND PHYSICIAN. *The Spiritual Treatment of Sufferers from Nerves and Scruples. Translated from the French of the Rev. Fr. V. Raymond, O.P., by Dom Aloysius Smith, O.R.L. Benziger Bros., New York. 1914. Pp. 368.*

Disorders of the soul are very frequently caused by abnormal conditions of the body, and the converse of this proposition is both logically correct and no less experientially true. The trend of modern medicine seems to be to trace most of the physical ailments of the organism to disordered nerves. On the other hand, nervous disorders very often, if not generally, result from an irregular mental life. And so the physician of the body should be as far as possible a pathologist of the mind, while the physician of the soul should be conversant with the abnormalities of the brain and its nerve extensions. It may safely be said that a priest cannot heal sick souls unless he be somewhat, at least, acquainted with sick nerves. The amount of knowledge he should possess on this subject is not a measurable quantity; but if he have what the book before us contains, he will be fairly well equipped for the delicate task of ministering to minds diseased.

Neurosis, hysteria, psychasthenia, in its principal forms, scruples, temptations of various kinds—on these difficult and delicate topics the volume contains a wealth of valuable information drawn from reliable authorities and confirmed by the author's long experience as director at the hydropathic institute established by the world-famed Father Kneipp at Woerishofen (Bavaria). Besides information and practical advice concerning these borderland abnormalities, the volume contains many valuable suggestions as to the spiritual helps and discipline to be employed in administering thereto. Above all, the director of souls by reading these pages realizes how definite knowledge (*scientia*) should be the essential accompaniment of spiritual insight (*pictas*), nor less that unfailing kindness must be associated with firmness, in treating mental disorders.

In view of the ever-growing non-Catholic literature on psychotherapy, faith-healing, and so on—literature that contains with some truth much error and absurdity—a work like the present, based upon

physical science, sound psychology, and moral and ascetical theology, is a real boon. Fortunately, too, the work has been well rendered into English and fittingly published.

RELIGIOUS ART IN FRANCE IN THE THIRTEENTH CENTURY. By Emile Mâle. Translated from the French by Dora Mussey. Third edition. Revised and enlarged with 190 illustrations. J. M. Dent & Sons, London; E. P. Dutton & Co., New York. 1913. Pp. xv—415.

The aim of this work, which was crowned by the French Academy, is to develop the vital connexion between the art and the thought of the Middle Ages. Its author has chosen the thirteenth century because it is the period when the thought of the Middle Ages was most fully expressed in art. To the thirteenth century then, art was didactic. All that it was necessary that men should know—the history of the world from the Creation, the dogmas of religion, the examples of the saints, the hierarchy of the virtues, the range of the sciences, arts and crafts—all these were taught them by the windows of the church or by the statues in the porch. The pathetic name of *Biblia pauperum* given by the printers of the fifteenth century to one of their earliest books, might well have been given to the church. There the simple, the ignorant, all who were named “sancta plebs Dei”, learned through the medium of art the highest conceptions of the theologian and scholar. The countless statues, disposed in scholarly design, were a symbol of the marvellous order that through the genius of St. Thomas Aquinas reigned in the world of thought. In the volume before us M. Mâle shows that the art of the Middle Ages is a sacred writing, obedient to the rules of a kind of sacred mathematics, a language of symbols. An artist was not allowed to ignore the traditional type of the persons he intended to represent. Thus he might not deprive St. Peter of his curls, or endow with hair the bald head of St. Paul. Moreover, the position, grouping, symmetry, and number were of extraordinary importance. Yet the great artists who, at the Renaissance, freed themselves with difficulty from tradition were no greater than the old medieval masters, who, submissive to the rule binding on all alike, were still free to give naive expression to the thought of their time. Such in outline are some of the conclusions embodied in M. Mâle's volume, which is full of real interest alike to the student and the traveller. It is a great addition to our information and furnishes a key to the bewildering richness of the greater Gothic churches in France and elsewhere, a richness which is here shown to be not merely decorative but charged with unsuspected significance. Indeed, it would be difficult to overstate the value of this thoroughly instructive and at-

tractive study in medieval Iconography and its sources of inspiration. In its present perfected form M. Mâle's monograph will undoubtedly remain the standard authority on the subject. It need be added that the work of the translator has been uniformly well done throughout and that the make-up of the book reflects the greatest credit on the publishers. The illustrations, which in a work of this kind are obviously of great importance, are admirable and most informative. A list of the principal medieval works of art devoted to the Life of Christ is given as an Appendix. There is also an extensive French bibliography and an Index of places where paintings and sculptures alluded to in the text may be found. But there is no subject-index and one is wanted.

MEN AND MATTERS. By Wilfrid Ward. Longmans, Green, & Co., New York and London. 1914. Pp. 460.

Under this comprehensive title are gathered into a general unity a number of Mr. Wilfrid Ward's essays, most of which have previously appeared in various periodicals. Needless to say, emanating as they do from so accomplished a man of letters, they are well deserving of the permanent form given to them by the present substantial volume, and should elicit a far-reaching interest. They deal with "men" primarily, and with "matters" chiefly in their "humanity"; that is, as matters reveal men, and still more as they affect the deeper and abiding interests of man. Mr. Ward's life-work has been devoted to the study of men, and in the published results of that study the art of biography attains a very high, if not an unsurpassed, degree of perfection. Wiseman, Newman, William George Ward, Aubrey de Vere—if the epoch-making histories of these noble men shall be worthily transmitted to posterity, it will be mainly due to the patient research and the consummate skill of Wilfrid Ward.

But to these larger productions Mr. Ward has added an uncounted number of shorter studies, some of which have been given to the world in *Persons and Problems*, and others are collected in the volume at hand. Disraeli, George Wyndham, Stuart Mill, Cardinal Vaughan, Tennyson—these illustrious dead receive a new life in the pages before us. Shorter studies than those mentioned above, they are no less vital and actual, for they bring to light the permanent things in their subjects—the minds, the hearts, the characters, the ideals, the aspirations of men. And they do this with a vividness, a freshness, a gracefulness—the finer bloom of true art—that cannot fail to win and hold the reader's interest while his intellect is being informed.

But the collection of essays has more than a biographical importance: it possesses no less a certain apologetic value. The latter element stands out particularly in the three papers on "The Conservative Genius of the Church", "St. Thomas Aquinas and Medieval Thought", and "Cardinal Newman and Constructive Religious Thought". The distinctive note in the writer's apologetic consists in his eminently just and keen discernment between the spirit of true and false conservatism; between, on the one hand, that spirit which, whilst holding fast to the deposit of revelation, is ever sensitive to see and seize upon whatever new point of view and fresh truth can be vitally assimilated to the permanent organism of faith and theology and, on the other hand, that opposite spirit which is either blind to the necessity or the desirability of coadjusting the claims of faith and reason, theology and science; or else, if admitting the desirability, despairs of its possibility and rests in a state of passive indifference or passive resistance to any innovation. To use Mr. Ward's illustration: "There are two classes of enemies to the true conservatism which would preserve for present use an ancient building—those who would pull it down, and those who would leave it untouched, without repairs, without the conditions which render it habitable in the present, superstitiously fearing that to alter it in *any respect* is to violate what is venerable and sacred. Had Napoleon bombarded Venice when he took it a hundred years ago, and destroyed the Palace of the Doges, he would have ruined a noble and ancient building. But had the municipality in 1899 failed to note the undermining and sapping effect of the gradual action of the water in the canal and omitted to take active steps for its repair and preservation, they too would have been destroyers. Their passivity and false conservatism would have been as ruinous to the ancient fabric as the activity and aggressiveness of the most reckless bombardment. And so the Church, with a true and not a false conservatism, has in the past resisted both classes of foes. The aggressive movements of the times she has opposed. To yield to them would have been to identify herself with partly false, partly one-sided and exaggerated phases of thought, and lose her own authority and her own individual character. But each movement witnessed to a real advance of human thought, new truth amid new error, and to fresh developments of human activity. It supplied *material* for repairs, and reconstruction within the Church, although it was unacceptable as a whole. 'The sects,' writes Cardinal Newman, 'contained elements of truth amid their errors.'" The Church, Mr. Ward goes on to say, was never prone to false conservatism. "She alternated, instead, not between resistance and passivity, but between resistance and the most active process of adaptation and assimilation." This fact re-

ceives abundant illustration throughout her history—from the days of the Gnostic heresies down to our own times. But as Mr. Ward clearly shows, “the palmary instance of [the Church’s] assimilative activity . . . was the complete adaptation of theology to Aristotelian philosophy and to dialectical treatment by St. Thomas Aquinas. A reader of St. Bernard’s letters would deem it almost impossible that in the century following his time a system should prevail in the Church containing so much which St. Bernard bitterly resented and condemned in Abelard. The feat was accomplished by a saintly theologian, who was devoted to and impregnated by both the Aristotelian philosophy and the Catholic tradition of the Fathers. The patristic tradition preserved the necessary conservative element in the new system. It was a gigantic scheme of conservative reform, a signal protest against the ‘fossilism’ which calls itself conservative, the lines of the new system being mainly determined by the intellectual conditions of the time. Averrões and Avicenna, the Arabians, and Maimonides, the Jew, had marked out the *terrain* of philosophical discussion. With the latter as an ally, and the former largely as opponents, St. Thomas went over the whole ground to be covered without flinching and left the monuments of his work which we possess—the *Summa Contra Gentiles* and the *Summa theologia*. What in Abelard had been negative and destructive became in St. Thomas’s pages constructive. And the paradox was realized which Harnack describes in these words: ‘The negative theologian (Abelard) really laid the foundation for the classical structure of medieval conservative theology’” (p. 306). It is declared by those who seem to be experts in reading the signs of the times that the present is a “transitional period”. If so, we hope at least for the advent of another St. Thomas with a mind capable of bringing into synthetic unity the traditional Catholic system of truth and the accumulated treasures of modern science and historical research. Efforts looking toward the construction of such a synthesis have been and are active at the Louvain School of Philosophy established by Cardinal Mercier with the patronage of Leo XIII.

The spirit of true conservatism that should control the construction of the desired synthesis Mr. Ward finds in the teachings of Cardinal Newman. Some well-known writers, notably in France, have, it is true, found in those same writings sources of Modernism, and the present reviewer attended a lecture not long ago in which the speaker, a man of prominence (physical at least) patronized “poor Newman who was neither a theologian nor a historian”. On the other hand, after reading the essay before us treating of “Cardinal Newman and Constructive Religious Thought”, one feels safe in concluding that perhaps neither of the authorities (?) just

mentioned fully understands the eminent English writer and that Mr. Ward's interpretation of Newman's religious philosophy can be relied on as thoroughly sound and orthodox.

THE PHILOSOPHY OF ART. *The Meaning and Relations of Sculpture, Painting, Poetry, Music.* By Edward Howard Griggs. B. W. Huebsch, New York. 1913. Pp. 347.

Mr. Griggs is essentially an artist, particularly a literary artist both in prose and poetry and, we might add, in oratory, as those best know who have listened to any one of the delightful "Extension" lectures which he has long been wont to give throughout this country. He is likewise a philosopher in the sense that all true poets must be in some degree philosophers, that is, possess profound intuitions into the ideal world—the world of typical forms—and the spiritual world—the world in which the spirit of man is meant to be at home. He is not, however, a philosopher in the technical sense of the term, as one who has thought out fundamentally the causes and reasons of things and has formulated and systematized the results of his investigations. Perhaps he would not care to "love" or pursue this sort of "wisdom", nor is it essential to the task he has set for himself in the work before us. He conceives of art as "the adequate and harmonious expression and interpretation, through the medium of personality and in definitely limited form, of some phase of man's life in true relation to the whole" (p. 54). The definition as thus abstractly formulated may seem at first sight vague, but in the pages of the present volume where it is aptly and adequately illustrated from the various domains of art—sculpture, painting, music, poetry—it looks right out at you from the concrete living forms of beautiful expression and bears on its face its justification and truth.

The definition given exhibits the *essence* of all art. The definitive *causes* of art, are the race, the epoch, and the personality of the artist. These enter into every masterpiece and unite to mold its matter and form; or, to use Mr. Griggs's happy illustration, "a work of art is like a wondrous shell thrown upon the shore of Time by the ocean of Humanity. We hold it to our ear and hear, clear and strong, the music of the artist's life and character; deeper and fainter, but still definite in melody, the sound of the epoch's spirit; while graver and sonorous, but still more vague and dim, is the deeper undertone of the race" (p. 139). This triple hierarchy of causality is clearly developed and very luminously illustrated by our author. The meaning or specific function of each of the great arts—sculpture, painting, music, poetry—the unity of arts, the dangers of art, the appreciation of beauty in nature and art—upon these subjects he has many

things to say which are both instructive and beautiful. Particularly sound and commendable are his ideas on the purpose of art. Again and again he smites "art-for-art's-sake's finality." Art, he insists, is for "life's sake". The end of art "is not adornment nor didactic teaching, it is not to impress us with technical skill and the mastery of difficulties, it is not to give sensuous pleasure nor esthetic satisfaction; it is for life's sake—that we may possess our heritage, grow in love and wisdom, ever toward the fuller achievement of life" (p. 325), "life" being understood by Mr. Griggs to be dominantly spiritual and, as we may infer, religious.

With comparatively rare precision he draws the distinction between imagination and intellect. A scholastic philosopher would hardly surpass the following. "It is possible to *conceive* what we can never *imagine*, because the imagination works wholly within the limits of the sensible world." Thus we can "*conceive* the existence of an immaterial soul; but when we *imagine* it, we usually represent it as an attenuated transparent body in space of three dimensions. . . . Similarly we can think the idea of an omnipresent, omniscient God, but we cannot imagine Him, and every attempt to do so ends in absurdity." When an author insists on this fundamental distinction of a sane psychology we are prepared to find the following equally sound teaching on emotion. "Even music," says Mr. Griggs, "that is sound and true art involves a certain danger, owing to the fact that it appeals so powerfully to the emotions. Emotion is the energy of life; the function of reason is regulative among desires, giving direction and control. Emotion is steam in the boiler of life that sends the engine over the road of progress; reason is the controlling engineer with his hand upon the throttle. No matter how well-trained the engineer and how perfect the machinery, if there is no steam in the boiler the engine goes nowhere. Thus no man ever accomplished anything who did not love something, hate something or desire something. On the other hand, uncontrolled emotion means a wild riot of loosened energies, as a runaway locomotive goes to smash." Now all art, but particularly music, "stimulates and refines the emotional sensibility and this is good or bad according as it is, or is not, balanced by strong self-direction and self-control. Where there is this strong directive center of character, the greater the emotional sensitiveness, the wider and deeper is the response to nature and life. Where that center is wanting, the refining of the sensibilities makes one an Æolian harp vibrating to every wind of beauty and breath of desire, until in the end one becomes a bundle of jaded nerves, giving no longer music but discord in response to the appeal of life" (p. 282). But enough. One might go on filling page upon page with such illustrations of

Mr. Griggs's teachings as a Catholic may rejoice to be able to applaud.

This of course does not imply an unequivocal endorsement of every one of the author's opinions. For instance, we would be very far from admitting that "the development of the eye" can be traced "from the simple pigment spot sensitive to light, in the body of some early animal, to the wonderful window of the soul through which we look out on the forms and colors of the world" (p. 297). Such a "development" can be asserted, but there is not the slightest evidence for "tracing" it. The human eye no less than the peacock's tail never ceased to make Darwin "feel sick", as he candidly avowed. Nor is there any serious foundation for the statement that the Semitic peoples "worshipped at first the dead chieftain—and as their religion developed they came to worship the God of the tribe, the race, and finally the king and ruler of the universe" (p. 63). There is no evidence for such a progressive series amongst the Hebrew people, the Semitic nation of whose worship we know most. It seems a rather pompous thing to say that "Dante and Spinoza were right in alike holding that *logically* perception always precedes emotion". *Ignoti nulla cupido*, like, *nil volitum quin praeognitum*, is a very ancient commonplace. Might one submit that there is no "fundamental quarrel", as is asserted (p. 270), between the metaphysicians and the artists "in this that the former seek truth in intellectual abstractions from life", while the latter "strive to attain it in creative expression in living form". The metaphysicians seek truth by objective concepts which represent true, though incomplete, aspects of reality, including life, some of which—the higher concepts—the artists clothe in forms of beauty the better to visualize, realize, the original truth which the metaphysicians abstracted. There is no contradiction, but only agreement here.

Again, is it true to say that "the sensuous pleasure" produced by a work of art "is enough"; that it "justifies itself, and is in itself worth while if we go no further" (p. 152)? Surely sensuous pleasure is never enough to justify any real work of art. Nor is it plain how such a statement harmonizes with Mr. Griggs's "moderate idealism", according to which pleasure can be at best but a means, not an end; a vehicle, and a stimulus to the ideal and the spiritual.

But once more enough. The points in which we agree with Mr. Griggs are so many and important that the points of difference, if not quite negligible, do not withhold us from recommending his book as a worthy contribution to a worthy subject, a noble tribute to a noble theme.

THE FREEDOM OF SCIENCE. By Joseph Donat, S.J., D.D., Professor at the Innsbruck University. Joseph Wagner, New York. 1914. Pp. 428.

The author of this substantial work is well known to students of philosophy by his series of Latin manuals or text-books, which, while scholastic in content and form, are quite abreast with recent science on those questions of cosmology and psychology wherein experimental research and philosophical speculation are interassociated. Father Donat's German work *Die Freiheit der Wissenschaft* (which was described in the present REVIEW some three years ago) has created considerable interest in the fatherland. The work is a solid and original contribution to the subject and is written in an attractive form, the severe technicalities of the theme being smoothed out by the author's genial manner and style. We presume the publisher of the present English version of the book just mentioned is likewise the translator. He has rendered the work creditably, faithfully, and on the whole readably. Some references made by the author to German books have been curtailed or omitted as being relatively unimportant for the English reader. Perhaps it might have been just as well if the curtailment had been still more extensive as regards at least matters that touch conditions peculiar to Germany. This of course would have meant editing rather than translating the work, a task which the translator probably did not find himself in a position to undertake. Doubtless, too, the difficulties with which the relations between science and faith, freedom of thought and authority, have been troubled, especially by modern free-thinkers, demand roomy explication and for this reason the four hundred solid octavo pages may be not too many. At any rate, Mr. Wagner deserves well of the cause of truth—of science as well as of faith—by placing this masterly treatise within the reach of the English reader. We should have to search long in any language, and certainly vainly in English, for so thorough and so scholarly a treatment of the scope of science and faith, and their interrelations.

Literary Chat.

Saint Louis, King of France: 1215-1270, is the title of a new volume of the Notre Dame Series of Lives of the Saints. (Sands & Co., London; pp. vii-264.) A romantic legend flings its light over the life of St. Louis, in whom we have the medieval ideal of a monarch realized as nearly as possible, and this anonymous biography, which is based on the picturesque writings of the Sire de Joinville of Geoffrey of Beaulieu, the King's confessor, and on lesser known contemporary authorities, gives a vivid and sympathetic account of the holy king in his statesmanship and ideals as ruler and judge and, incidentally,

it instils new life into the old story of his Crusades. Perhaps nothing throws more light on the mind of the Saint than his "Instructions" to his son and daughter, and the author has done well to give these as an appendix. A most attractive feature of the volume are the seven quaint illustrations which have been well chosen and admirably reproduced. There is a good index and the book is attractively bound.

The Scapular and Some Critics, by the Rev. P. E. Magennis, O.C.C. (pp. xvi-257) deals with the merely historical aspect of the question of the Scapular Vision of St. Simon Stock. The author, who is Assistant General of the Carmelites, is temperate in his statements and guarded in his conclusions. He does not, like some other writers on the same subject, think it right to help one fact with fable. The opening chapters in particular may be recommended to those who have not hitherto concerned themselves with the history of the Scapular. They are not intended to be in any sense controversial. Any one who has made a deep and constant study of the question will, Fr. Magennis contends, readily accept the traditional account of the origin of the Scapular as a satisfactory expression of its real history. (Rome: Istituto Pio IX.)

Dante and Aquinas, by Philip H. Wicksteed, is the substance of the Jowett Lectures for 1911 and aims at giving the student a connected idea of the general theological and philosophical background of the Divine Comedy. The author seems more at home when dealing with Dante than when treating of St. Thomas. The sketch of the scholastic philosophy, and especially of the teaching of the Angelic Doctor, which he gives will probably evoke different appreciations from different readers, and some, at least, of the views expressed by the author will perhaps be received with a certain measure of reserve or qualification. But there is much in the present volume that is thoughtful and suggestive and Mr. Wicksteed deserves our thanks for seeking to throw out the distinctive features of Dante's work against the accepted and authoritative exposition of the received philosophy and theology of his time. An index is most desirable in a book of this kind, but for some reason it has been omitted. (London: Dent; New York: Dutton; pp. xii-271.)

Under the title of *Raccolta degli Atti Principali pubblicati da S. E. Il Card. D. Falconio durante il suo Ministero in Italia (1885-1899)*, the Rev. Liberato Tosti, D.D., has published a characteristic selection from the more notable encyclicals and other letters issued by Cardinal Falconio during his laborious and fruitful ministry in Italy as Provincial of the Friars Minor in the Abruzzi, as Bishop of Lacedonia, and as Archbishop of the United Sees of Acerenza and Matera. As an Appendix the editor has reprinted a number of articles on the Catholic Priesthood written by Cardinal Falconio when Bishop and which contribute not a little to the practical utility of the volume. Like his Eminence's pastoral letters, these articles are distinguished by their directness, lucidity, vigor, and zeal. They are well worthy of being preserved in a permanent form and Dr. Tosti deserves thanks for his enterprise and industry in thus putting them within the reach of the general reader. (Rome: Tip. Pontificia nell' Istituto Pio IX.)

So complicated is the early history of the various heretical sects which separated from the Franciscan Order on account of the disputes concerning Poverty and which loomed large in Italy during the fourteenth century under the name of the *Fratricelli* that the discovery and publication of any authentic documents that help to disentangle it must be reckoned a distinct asset. P. Livarius Oliger, O.F.M., has, therefore, rendered a signal service to the study of the whole question in his latest work, *Documenta Inedita ad Historiam Fratricellorum Spectantia* (Quaracchi; pp. iv-207), which speaks of enormous reading and painstaking research. The importance of this volume lies, however, in its elaborate references to and copious extracts from different official

and private documents hitherto inedited which tend to throw much new light on the origin and evolution of the Fraticelli as a whole.

To those who watch at all the outpouring of the Catholic press in France, the volume and excellent quality of the unceasing stream is a matter for wonderment. We of English tongue pride ourselves, and justly, too, on our stately *Catholic Encyclopedia*, but the French have been for several years sending forth in periodical parts at least four encyclopedias dealing with as many distinct departments of knowledge, the Bible, Theology, Apologetics, Christian Antiquities and Liturgy. Each of these colossal productions does honor to the learning and zeal of the Church in France.

An undertaking only second in importance and value to those just mentioned is the *Histoire Générale de l'Église*, by the Abbé Mourret, professor in Saint-Sulpice, Paris. The work is planned for eight volumes, two of which (the *Church and the Nations* and the *Renaissance and the Reformation*) have been on former occasions warmly recommended in the REVIEW. The latest volume to appear treats of the French Revolution (*l'Église et la Révolution: 1775-1823*), the *Ancien Régime* having been dealt with in the immediately preceding portion, a volume that has not come under our notice. The recent volume just mentioned will be considered more in detail in a future number.

Collections of sermons never cease to flow from the French press. Among the more recent are: (1) the *Vade Mecum des Prédicateurs* by two missionaries. It is an excellent repertory of every variety of sermon plans and sketches for every Sunday and festival, and for all manner of occasions. The volume is now in its fifth edition. (2) *La Prédication Populaire*, by Abbé Pailler, is a collection of sermons all drawn from the Fathers, Doctors, and Saints of the Church. (3) *Womans' Tongue (La Langue des Femmes)* contains (the book does, not the tongue!) ten pointed sermons for women on a very delicate and difficult theme—women's sins of the tongue. The author is Mgr. Tissier, Bishop of Chalons-sur-Marne. (4) *Dans la Chambre du Malade* is not a collection of sermons, but a treasury of thoughts and suggestions helpful for the sick and their attendants. (5) *The Morning Hour (l'Heure du Matin, 2 volumes)* by the Abbé Gros is a good meditation book for the priest. He who uses it will find himself equipped for any emergency. All the foregoing volumes are issued from the press of Pierre Téqui (Paris), as is also a new and very interesting study of Père Gratry (*Une Âme de Lumière*).

"A few words" at funeral obsequies are easily said and sometimes for that very reason were better left unsaid. The custom of having no sermon on such occasions prevails in many places, the eloquence of death being rightly thought to be more effective than that of the living. On the other hand, a short and well prepared sermon at the bier is not seldom a messenger of grace. As an aid to the preparation of such sermons a recent volume entitled *Short and Practical Funeral Addresses*, by the Rev. Anthony Hayes, will be found helpful. There are 115 discourses, adapted to every variety of subject, person, and condition of life. The volume is published by Joseph Wagner (New York), who has recently issued also a collection of sketches for sermons on the Creed, the Means of Grace, and the Commandments. The volume is entitled *The Word of God preached to Children*, by the Rev. Ferreol Girardey, C.S.S.R. The material is republished from the *Homiletic Monthly*. The sermons are short, practical, to the point, aptly illustrated; in a word, they are well adapted to the needs of the little ones.

The fortunate possessors of *The Catholic Encyclopedia* are receiving during these days the Index volume of the work, and doubtless most of them are realizing afresh the truth of the old saw, *finis coronat opus*. The fifteen volumes hitherto issued are made many times more useful—and assuredly they

were most valuable on their own account—by this supplementary section of a great literary enterprise.

In point of size (960 pages) this Index part is in effect a sixteenth volume of the *Encyclopedia*. There are in it 775 pages devoted to the Index proper, while 60 pages are occupied with "Courses of Reading" in some of the subjects treated in the body of the work, and some 90 pages contain articles supplementary to those given in the earlier volumes. The promptness with which the Editors have furnished this thorough key to the treasury of information contained in the *Catholic Encyclopedia* is deserving of the highest praise.

Additions to our "Question Box" literature are always welcome, especially if they come up to the degree of excellence attained in a recent small volume entitled *Questions and Answers on the Catholic Church*. The answers are by the Rev. A. B. Sharpe, M.A. (St. Louis, Mo., Herder.) The questions are real: they really have been asked and by all sorts of persons and on very various occasions, and they are worth while answering. Most of them are timely and all touch things vital and fundamental. Moreover they are really answered, clearly and concisely.

May we point out in the sixth question (p. 15) what seems to be an inaccuracy? We read: "Our necessary ignorance of the positive nature of the infinite is shown by the word itself, which expresses all that we can know about it—viz. that it is *not finite*" (author's italics). The word infinite, whilst obviously negative, is *conceptually* positive. Do we not know something *positive* about the infinite, viz. that it (He) contains supereminently all the perfections actually found in creation and all the perfections possible thereto? Again, in regard to the eleventh question, it is true not only that "we have no reason for supposing that the 'souls' of animals can survive the death of their bodies," but we are *certain* that they *cannot* survive. This indeed may be inferred from the author's reasoning further on; still it might be just as well to be positive and explicit in a matter which is too often muddled by maudlinism.

To the neat little booklets of the Angelus Series has recently been added *Maxims from the Writings of Mgr. Benson*, by the Compiler of the *Thoughts from Augustine Birrell*, etc. There is a sententious thought apposite for each day of the year. (New York, Benziger Bros.)

The *Child of Mary's Own Manual* is a collection of instructions and devotions for Our Lady's Sodalists (same publishers). *Thesaurus Fidelium* is a serviceable manual for persons who desire to lead a life of prayer in the world. It is compiled by a Carmelite Tertiary (H. M. K.) and contains a preface by Mgr. Benson. (New York, Longmans, Green & Co.)

The handy vest-pocket *Epitome Theologiae Moralis Universae* excerpted from Noldin by Dr. Charles Telch, professor at the Josephinum (Columbus, Ohio), appears in a second emended edition. We need only reëmphasize our previous commendation of this valuable little vade-mecum for priest and seminarian. (New York, Pustet.)

From the Paulist Press (New York) comes an attractive little volume with the title *The Saviour's Life in the Words of the Four Gospels*. The text is distributed under appropriate headings, with indications of places and times. An aid to meditation and to preaching.

The papers—three in all—read at the Eighteenth Annual Conference of the Priests' Eucharistic League of the Diocese of Green Bay, held at Green Bay, Wisconsin, 10 December, 1913, contain good practical suggestions on frequent Communion, the People's Eucharistic League, and on Benediction. Work of this kind deserves publication and propagation.

Distinguishing from belief and religion the sense of reverence and devotion toward an ever-present divinity, a certain interior worship of the heart, M. André Bremond in a bright little volume entitled *La Piété Grecque* draws forth from the treasured teachings of Socrates, from Nicias, Xenophon, and especially Plato, sufficient evidence to show that, while these types of Greek thought and culture were not free from the corruptions and errors of paganism, they were by no means devoid of that habit of soul which is not inaptly expressed by the term *piété* as defined above by M. Bremond. While not an exhaustive study of the subject, it is *piquante*, luminous, and suggestive. It will interest both the philosopher and the apologist. (Paris: Bloud et Cie.)

All of us of course have made up our minds regarding "the ritual murder" about which we read, or at least saw, so much in the press some months ago. The murder was indeed committed—but the purpose? The bare thought of such an accusation was too absurd to get head-room. However, most things have two sides, and "the ritual murder" is unfortunately amongst the bilaterals. Read, if you will, a recent book entitled *Le Crime Rituel chez les Juifs*, by Albert Monriot. Edouard Drumont contributes the preface. It is no harebrained, sensational bit of fanaticism, but a well-documented examination of the whole subject, its past history and its recent horrible phase. Incidentally it throws some sidelight on the persecution of the Church, especially in Latin Europe. Doubtless the sense of injustice which the consciousness of the secret agencies actuating this war against Christianity calls forth in M. Monriot's soul, somewhat inflames his style in the present book; but the value of his work must be estimated by the evidence he produces, not by the fervor of his language. The publisher is Pierre Téqui (Paris).

The tenth in the series of volumes on the Popes of the Middle Ages by Dr. Horace Mann has just appeared. It covers the years from 1159 to 1198. This splendid production, the whole *magnum opus*, together with other works on the Papacy, will be given adequate consideration in a near number of the REVIEW. Herder (St. Louis) is the publisher, who likewise has just issued Dr. Mann's *Nicholas Breakspear* (Hadrian IV). The latter work is for the most part a reprint, with some additions, of the corresponding biography published in the ninth volume of the large work mentioned above. The separate publication of the life of the *one English Pope* places the book within reach of readers who would not wish to purchase the larger work, a convenience which is further facilitated by the very small price for the handsome volume (one dollar).

The host of the late Canon Sheehan's friends, among whom the readers of the REVIEW are proud to be numbered, will be rejoiced by this announcement of a posthumous book of the late Canon Sheehan of Doneraile. The author of *My New Curate*, though dead yet speaketh, not only through the lessons he gave to the public during his lifetime, but also through a new story of his that his publishers (Longmans, Green & Co.) are even now getting ready for press. The title is *The Graves of Kilmorna: A Story of '67*. Those who have been permitted to read the MS. agree in the opinion that this tale of the Fenian trouble of 1867 is the most dramatic of all the Sheehan books. The date of the publication of the new volume will be more definitely announced later.

The little pamphlet entitled *Our Catholic Sisterhoods*, by Ambrose Reger, O.S.B., ought to do much good in dispelling the darkness of ignorance and prejudice regarding convent life. Its small price (fifty copies for one dollar) makes it easy of wide circulation (Techny, Ill.: Society of the Divine Word). The same is true of two other wee booklets by the same author and publisher—*Facts and Reasons* and *How Johnny was Baptized*—as we have had previous occasion to remark.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

COMMENTARII THEOLOGICI. Auctore Joanne MacGuinness, C.M., in Collegio Hibernorum Parisiensi Theologiae Professore. Editio altera. Tomus Primus complectens Tractatus de Religione Revelata ejusque Fontibus, de Ecclesia Christi, de Deo Uno. Tomus Secundus complectens Tractatus de Deo Trino et Creatore, de Verbo Incarnato, de Gratia et de Virtutibus infusis. Tomus Tertius complectens Tractatus de Sacramentis in Genere et Specie ac de Deo Consummatore. P. Lethielleux, Parisiis; M. H. Gill & Son, Dublinii. 1910-1913. Pp. xvii-714, xxiv-638, et xii-677. Price, each 6/-*net* (sold separately).

SPIRITUAL DIRECTOR AND PHYSICIAN. The Spiritual Treatment of Sufferers from Nerves and Scruples. From the French of the Rev. Fr. V. Raymond, O.P., Chaplain to the Kneipp Institute at Woerishofen (Bavaria). Translated by Dom Aloysius Smith, C.R.L. Benziger Bros., New York. 1914. Pp. xxiv-334.

THESAURUS FIDELIUM. A Manual for those who desire to lead Prayerful Lives in the World. Compiled by a Carmelite Tertiary (H.M.K.). With a Preface by the Very Rev. Robert Hugh Benson. Longmans, Green & Co., New York and London. 1914. Pp. xxiv-182. Price, \$0.80 *net*.

GEISTLICHE UBUNGEN FÜR DIE VORBEREITUNG DER KINDER AUF DEN WEISSEN SONNTAG. Drei Serien mit mehreren Ansprachen für die Kommunionfeier. Von Oskar Witz, Pfarrer in Raugendingen. B. Herder, Freiburg im Br., und St. Louis. Pp. 155. Price, \$0.70.

MYSTIC TREES. By Michael Field. B. Herder, St. Louis. Pp. 146. Price, \$1.50 *net*.

EL LIBRO DE ORO DE LA DEVOCION AL CORAZON DE JESUS. Por el Padre Jose Hilgers, S.J. Traducion por el Padre Sabino Aznavaz, S.J. B. Herder, St. Louis. Pp. 308. Price, \$0.75.

EPITOME THEOLOGIAE MORALIS UNIVERSAE per Definitiones, Divisiones et summaria Principia pro Recollectione Doctrinae Moralis et ad immediatum usum Confessarii et Parochi, excerpta e Summa Theol. mor. R. P. Hier. Noldin, S.J., a Carolo Telch, Doctore S. Theologiae et professore, Theologiae Moralis et Iuris Canonici in Pontificio Collegio Iosephino, Columbi Ohioensis, U.S.A. Editio secunda emendatior. Typis et sumptibus Fel. Rauch (L. Pustet), Oeniponte; Fr. Pustet & Co., New York. 1913. Pp. xxxiv-553. Price, \$0.95.

A TRUE, SINCERE, AND MODEST DEFENCE OF ENGLISH CATHOLICS. By William Allen. (Vol. 2, *The Catholic Library*.) B. Herder, St. Louis. Price, \$0.30.

DANS LA CHAMBRE DU MALADE. Consolations et Conseils, Delassements et Souvenirs. Par le Chanoine S. Decorne, Doyen honoraire. Avec une Préface de Monseigneur Baunard, Recteur des Facultés Catholiques de Lille. Deuxième édition. Pierre Téqui, Paris. 1914. Pp. xi-353. Prix, 3 fr. 50.

VADE MECUM DES PRÉDICATEURS pour Dominicales, Fêtes, Sermons, Panégyriques, Avent, Carême, Adoration, Mission, Retraites diverses, Mois de Marie et du Rosaire, Allocutions, etc. Par Deux Missionnaires, auteurs de nombreux Ouvrages de Prédication et de Sciences sacrées. Troisième édition, augmentée de nouveaux Plans et Canevas, d'une Table analytique et de nombreuses lettres épiscopales aux auteurs. Pierre Téqui, Paris. 1914. Pp. xvi-790. Prix, 5 fr.

THE SCAPULAR MEDAL AND THE FIVE SCAPULARS. According to the Latest Roman Decrees and the Thirteenth Edition of Beringer's "Indulgences". By the Rev. Peter Geiermann, C.S.S.R., author of *Manual of Theology for the Laity*, etc. Benziger Bros., New York. 1914. Pp. 29. Price, \$0.05 *postpaid*.

BENEDICTION OF THE BLESSED SACRAMENT. Illuminated after the Style of the Fourteenth Century. St. Bede's Press, London; B. Herder, St. Louis. 1914. Price, \$0.60.

THE CHILD OF MARY'S OWN MANUAL. Compiled from Approved Sources by Canon Coelenbier. Benziger Bros., New York. 1914. Pp. 228. Price, \$0.30 *net*.

HOW JOHNNY WAS BAPTIZED. By the Rev. Ambrose Reger, O.S.B. A Narrative with a Lesson. Permissu Superiorum. Mission Press of the Society of the Divine Word, Techny, Ill. 1914. Pp. 40. Price, \$0.05.

FACTS AND REASONS. An Open Letter to Protestants. By the Rev. Ambrose Reger, O.S.B. 70th thousand. Mission Press of the Society of the Divine Word, Techny, Ill. 1914. Pp. 19. Price, \$0.05.

RELIGIOUS INDIFFERENCE. A Lenten Course. By the Rev. Andrew Hamerle, C.S.S.R. Joseph F. Wagner, New York. 1914. Pp. 59. Price, \$0.40 *net*.

SHORT AND PRACTICAL FUNERAL ADDRESSES. By the Rev. Anthony Hayes. Joseph F. Wagner, New York; B. Herder, London and St. Louis. 1914. Pp. 336. Price, \$1.50 *net*.

THE WORD OF GOD PREACHED TO CHILDREN. A Course of Sketches for Sermons, on the Creed, The Means of Grace, and The Commandments. By the Rev. Ferreol Girardey, C.S.S.R. Joseph F. Wagner, New York. 1913. Pp. 378. Price, \$1.50 *net*.

PHILOSOPHY.

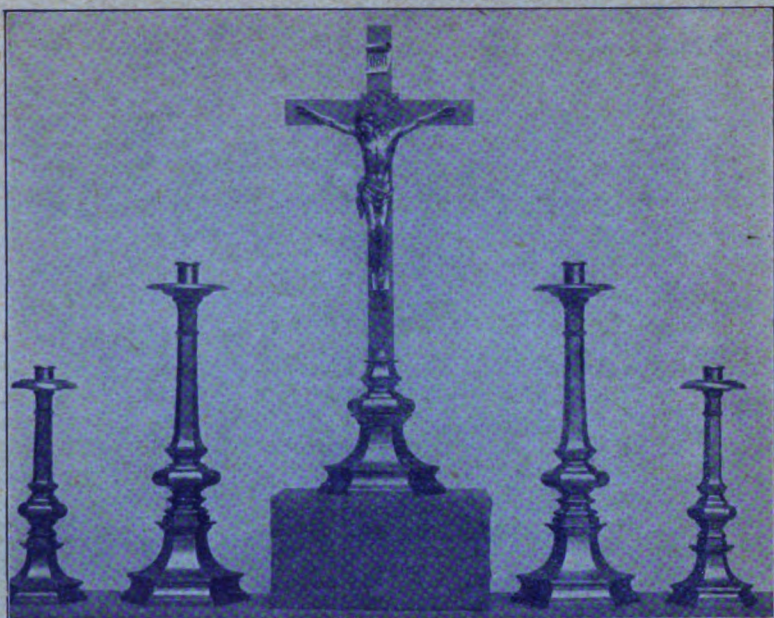
DER SOZIALE KATHOLIZISMUS IN DEUTSCHLAND BIS ZUM TODE KETTELERS. Von Dr. Albert Franz. (*Apologetische Tagesfragen*. 15 Heft.) Volksvereins-Verlag, M. Gladbach. 1914. Seiten 259. Preis, 3.00 *Mark*.

WOLLEN EINE KÖNIGLICHE KUNST. Gedanken über Ziel und Methode der Willensbildung und Selbsterziehung. Von Prof. Dr. Martin Fassbender. Neue Ausgabe. B. Herder, Freiburg im Br., und St. Louis. Pp. 204. Preis, \$0.55.

L'ENIGMA DELLA VITA E I NUOVI ORIZZONTI DELLA BIOLOGIA. Introduzione allo Studio delle Scienze Biologiche (con 146 figure nel testo). Per Agostino Gemelli, O.M., Docente di psicologia sperimentale nella R. Università di Torino. 2 Vols. Libreria Editrice Fiorentina, Firenze. 1914. Pp. xxviii-818. Prezzo dei due volumi, L. 12.-

THE FREEDOM OF SCIENCE. By Joseph Donat, S.J., D.D., Professor Innsbruck University. Joseph F. Wagner, New York. 1914. Pp. ix-419. Price, \$2.50 *net*.

WAGES AND HOURS OF LABOR IN THE BUILDING AND REPAIRING OF STEAM RAILROAD CARS: 1890 to 1912. U. S. Dept. of Labor, Bureau of Labor Statistics. Royal Meeker, Commissioner. (*Bulletin of the U. S. Bureau of Labor Statistics*, Whole No. 137. *Wages and Hours of Labor Series*: No. 6.) 1 December, 1913. Government Printing Office, Washington. 1914. Pp. 89.



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CONTENTS

FIFTY VOLUMES AND THE GENERAL INDEX.....	641
EDWARD J. GALBALLY, Managing Editor.	
THE KNIGHTS OF THE HOLY GHOST (with Illustrations).....	652
The Rev. WILLIAM F. STADELMAN, C.S.Sp., Rock Castle, Virginia.	
THE BAPTIST'S INQUIRY INTO CHRIST'S CREDENTIALS.....	669
The Rev. THOMAS A. K. REILLY, O.P., Immaculate Conception College, Washington, D. C.	
WITHIN MY PARISH. Notes from the Day Book of a Deceased Parish Priest.	
X. Our Work and our Play.....	685
XI. Our Guests.....	690
Edited by JAMES LOOMIS, M.D.	
WHY EMOTIONS IN A SERMON?.....	693
The Rev. FRANCIS P. DONNELLY, S.J., St. Andrew-on-Hudson, New York.	
THE OLD OFFICE OF PARISH CLERK.....	700
L. E. DOBREE, Plymouth, England.	
THE LEAGUE OF SACERDOTAL SANCTITY.....	713
The Rev. H. BLACKMORE, S.J., Woodstock College, Maryland.	
DISCIPLINARY RELATIONS BETWEEN LATIN AND RUTHENIAN CATHOLICS.....	725
The Rev. Fr. STANISLAUS, O.F.M.	
ST. PAUL'S BOXING METAPHOR.....	730
The Rev. J. SIMON, O.S.M., Granville, Wisconsin.	
ST. PAUL AND THE PAROUSIA.....	731
The Right Rev. ALEXANDER MacDONALD, Bishop of Victoria, Canada.	
CONFESSION OF DOUBTFUL MORTAL SINS.....	731
REASONS FOR MARRIAGE IN THE GROOM'S PARISH.....	734
THE CANON SHEEHAN MEMORIAL FUND.....	738
RECENT BIBLE STUDY:	
1. Gospel Studies; 2. Linguistic Theories.....	740
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.	

CONTENTS CONTINUED INSIDE

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. X.—(L).—JUNE, 1914.—No. 6.

FIFTY VOLUMES AND THE GENERAL INDEX.

THE present number marks the completion of the fiftieth volume of THE ECCLESIASTICAL REVIEW. Thirty-six thousand pages go to make these fifty crown octavo volumes, their illustrations and supplements, which spread their treasure of pastoral wisdom over ten feet of the library shelves.

In order to make this great ecclesiastical encyclopedia more available for practical purposes a General Index of the work from its first number to the one now in hand has long been preparing and will shortly be published. It will be the single key to unlock this priest's library of fifty departments.

The greatest care has been given to label in a practical way and so as to be easily found every topic that the reader is likely to seek. Page by page each volume has been searched, and every distinct subject found there has been listed on a separate slip of paper, with a view first to completeness. These slips have been gathered and collated and arranged in alphabetical order, with logical grouping of allied topics. In this process the main effort has been to make reference easy by familiar headings. Cross references and listing of the same item under titles that may suggest themselves to different readers have been aimed at throughout. Where the name of a contributor is given there will be found also the title or titles of his work, besides its volume and page reference. As the compilation of this volume has been done independently of former indexes of the REVIEW, it supersedes all these, and so makes it unnecessary to consult any other volume.

The leading section of the volume will contain the references to the general body of the REVIEW. This will follow a single alphabetical sequence, occupy the bulk of the pages, and embrace every department of the magazine, except the book reviews. A separate alphabetical table will be devoted to this bibliographical section, another to the list of illustrations, and a third to the roll of contributors, though these will be registered also *in loco* throughout the index proper. Other subsidiary lists of a purely supplementary character are under contemplation and will be added while the work is going through the press, if they finally commend themselves as really serviceable.

The bulk of the volume, however, will, as has been said, cover in one consecutive table the great body of questions relating to the various branches of ecclesiastical science and practice. These include the unnumbered items of interest and importance to every priest, in the domain of Sacred Scripture, Dogmatic and Moral Theology, Apologetics, Pastoral Theology and Medicine, Liturgy, Canon Law, Clerical Studies and Seminary Education, Sacred Eloquence and Preaching, Organization of Parish Societies, the countless solutions of Cases of Conscience, as well as the discussions on matters of Scholastic Philosophy, Sociology, and the experimental Sciences, archeological discoveries, moot points of Church History, biographies of eminent churchmen, the many phases of Christian Art and Symbolism, the different styles and periods of Architecture and church decoration, and the interesting series of papers on Hymnology and Sacred Music. Besides the innumerable topics that fall under these special branches of a priest's mental training and active ministry, there will be found in this main section of the General Index the transactions of the Holy See during the last twenty-five years. Among these are included all the Encyclical Letters in Latin, and many in English, the other Pontifical acts and documents, and the decrees and instructions of the various Congregations of the Holy See, whether they are of universal application or of more particular interest to the clergy in English-speaking countries.

This main part of the Index therefore is designed to give full, easy, and accurate access to this rich mine of clerical

lore as embodied in the first fifty volumes of *THE ECCLESIASTICAL REVIEW*, which has been called the "thesaurus of the English-speaking priest". It is to be found on the bookshelves of thousands of the clergy at home and abroad, and a file of the numbers is carefully kept in many of our university and public libraries, such as the Congressional Library at Washington, the Astor and Lenox Public Libraries of New York, the Chicago Free Library, the Boston Public Library, the British Museum, London, the Bodleian Library, Oxford, the University Library of Cambridge, the Advocates' Library, Edinburgh, Scotland, and the Library of Trinity College, Dublin, Ireland. Priests who are not the fortunate possessors of all the back volumes will be able to consult them at these places, and the new Index will thus prove of great service to all priests, those who own only one or two volumes no less than those who have the numbers for several years or the set complete.

When one turns from the subjects themselves to their writers, one is confronted with an array of authors of international repute in the domain of ecclesiastical letters. Spatial limits will not permit the mention of them all here, but it will be of interest to give the names of a few as guarantee of the seasoned scholarship, real worth, and literary excellence of what these fifty volumes of the *REVIEW* contain. Taking the contributors in alphabetical order one finds the following names sandwiched in among many others of like high authority:

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In this partial list of contributors to the REVIEW during the past quarter of a century will be found leaders in their chosen branches of the priest's proper studies and activities. The roster is representative not only of the various religious orders and congregations, but of every station of the secular clergy as well; seminary and university professors are seen alongside their confrères from the ranks of the practical ministry. From every country, English-speaking, Continental, Oriental, no less than from every district of the Union they have been invited because of the authority their names bespeak in their particular subjects. It will have been noted that not a few of the authors whose names are recorded above have laid aside their busy pens forever. They recall a generation that is passing or has passed to its reward. But the roll has on it other names of writers who are coming to take their place and continue their meritorious work with equal distinction and profit. While taking occasion of this jubilee landmark of the fiftieth volume to bid these colaborers of the past a respectful and grateful farewell, we hail the contributors who have caught their inspiration and have been encouraged to equip themselves for the carrying forward of their work.

It is precisely in this enrollment of new writers, and American writers in particular, that is seen one of the REVIEW's most obvious fruits. For if at times in the past so large a proportion of the contributors were from over the seas, the reason is not far to seek. The difficulty was at first to find in the States a corps of trained writers on the various subjects that go to make a well-balanced literary program of the monthly numbers of the REVIEW. Under the encouragement and guidance of the Editor of the REVIEW, however, there has been recruited from the ranks of the American priesthood a number of able contributors on the

several questions of special ecclesiastical interest and importance. And as the circle goes on widening, the general standard of scholarship and zeal throughout the body of the clergy in America will be raised higher and higher, *ut ecclesia aedificationem accipiat*. In that motto, as announced from the very beginning of the REVIEW, is the end and aim, single and disinterested, of the founder of this magazine, its sole editor and conductor from that day to this, who at this writing is *hors de combat*, though recovering, happily, from a critical illness.

How far the REVIEW has succeeded in attaining the object of the Pauline motto which it has perseveringly aimed at during these twenty-five years, throughout its career of fifty volumes, let those who are most competent to speak, the hierarchy of the United States, tell. With what may be said to be a unanimous voice the Archbishops and Bishops have applauded the results achieved. Cardinal Gibbons has praised the REVIEW for its "position and influence in the life of the Catholic Church in the United States." Cardinal Farley writes: "I have often repeated to our clergy that no priest's library table should be without THE ECCLESIASTICAL REVIEW." It "deserves the wide reading which it receives," declares Cardinal O'Connell. Archbishop Ireland says: "The REVIEW has grown from slender beginnings to be a very notable periodical, an honor to the Church in America, which older countries may well envy." It "should be in the hands of every priest," says Archbishop Moeller; and according to Archbishop Keane "no words can express what it has successfully accomplished for the elevation of Catholic literature in America." Archbishop Messmer declares it is "fully abreast of the needs and demands of new conditions"; and Archbishop Glennon professes he is "a constant reader of the magnificent periodical; it is the *one* magazine which the clergy cannot dispense with." It is recommended by Archbishop Christie "as quite indispensable to the English-speaking clergy," and in the words of Bishop Byrne it is "its own best testimonial." Bishop Monaghan says: "I have been reading the REVIEW constantly since its first appearance and I regard it as indispensable to the clergy of our country." "For priests it is the most interesting periodical in the world,

and it has elevated the intellectual and moral standing of the priest in America," writes Bishop Maes of Covington. Bishop Haid hopes "there is not a priest engaged in parochial duties who does not read the REVIEW." Bishop McFaul considers it "one of the best publications of its kind to be found in any country", and Bishop Northrop thinks "it a publication of prime necessity." "When I look upon the bound volumes on the shelves of my library, I feel proud and rich in their possession; and I would not exchange them for a good-sized library, simply because they are a rich mine of ecclesiastical information," are the words of Bishop Fox. Bishop Burke knows "of nothing of its kind to equal it in the language"; and Bishop Richter says "it is just what is needed by the clergy of the United States." "A living, progressive, and up-to-date library of ecclesiastical lore, indispensable for priests and bishops alike," are the words of praise from Bishop Garrigan; and Bishop O'Connell says it "has won our confidence." "It has served the Church in this country in a marked degree," says Bishop Colton. Bishop Shanahan: "It constitutes the most valuable portion of my library. I have occasion to refer to it constantly, and I never fail to find there great assistance in every doubt and difficulty." It is "a model in treating the subjects that come within its scope," says Bishop O'Reilly, and it "grows better with the years," is the opinion of Bishop Muldoon. "Firmly established in the esteem and regard of discerning critics," writes Bishop O'Connor. It "is to-day a practical necessity," says Bishop Conaty. Bishop Keiley has "grown accustomed to telling the priests to consult the REVIEW"; and Bishop Donahue says: "For a number of years it has afforded light and leading to the Reverend Clergy of the United States as well as of other countries. It is a first-class example of what an ecclesiastical review should be."

If there were need to add any other voices to this generous chorus of praise, they are here at hand in ample abundance, from Archbishops and Bishops in practically every diocese in the country; but space forbids the quoting of more for the present, save these two following. The first is from Archbishop Prendergast, the Most Reverend Ordinary of the Diocese of publication, who says: "For many years, wherever

I have been, at home or abroad, it has given me great pleasure to hear from Bishops and Priests cordial words of commendation for THE ECCLESIASTICAL REVIEW." The other is from the genial pen of the late Father Matthew Russell, S.J., founder and editor of *The Irish Monthly*, and a discerning judge of literary values. Among other words of praise of his for this REVIEW are these: "It is one of the most important periodicals in the world; influencing so many thousand priests all over the Church."

It remains but to add that from the appearance of its first number in January, 1889, till to-day the REVIEW has grown every month, steadily and uninterruptedly in all its measurements—in utility and influence as well as in circulation and physical dimensions. Whereas the first volume embraces all the twelve issues of the year 1889 and contains 496 pages, the fiftieth volume takes in just the six numbers of the half-year now closing and makes a tome of 784 text pages. This proportion of material increase is paralleled by the REVIEW's moral standing after a career of twenty-five years and a half. Similarly the small circle of subscribers of a quarter of a century back has spread out gradually until it now embraces practically all of the priests throughout the United States, besides counting numerous readers in Canada, South America, England, Ireland, Scotland, Wales, Australasia, Africa, Austria, Belgium, China, France, Germany, Holland, India, Italy, Portugal, Switzerland, Spain, and Turkey. Our statistics show that the rate of growth of this body of subscribers has been persistently maintained month by month, and the argument of these records is amply confirmed by the judgment expressed so often of recent years and from so many quarters that THE ECCLESIASTICAL REVIEW has proved itself, for the priests of America especially, the greatest inspiration to efficiency in their ministry, through sound scholarship, wise zeal, and the spirit of prompt discipline—*ut ecclesia aedificationem accipiat*.

For upward of twenty-five years that has been the watchword of these pages, and to that end the Editor has labored single-handed through the fifty volumes of this organ of priestly science and practice. In this issue he had intended to announce his withdrawal from the active work of conduct-

ing the magazine, which owes its all to his admirable guidance. For several months past he has been making provision for the continuing of the work of the REVIEW by others. Whilst, however, he has resolved to entrust the more arduous editorial duties to a select corps of editors, it is the fervent hope of all that he will be spared for many years, in God's providence, to preside over the destinies of the work which has been so close to his heart and for which he has wrought so indefatigably and with such signal success. To tell of that service this is neither the place nor the time, nor this the pen to write the splendid record. One there is and only one—Father Heuser's intimate as boy and man all these years—who can paint that picture, of which the outlines are known to many, with here and there perhaps some special features of it more in detail.

EDWARD J. GALBALLY,
Managing Editor.

THE KNIGHTS OF THE HOLY GHOST OF GOOD INTENTION.

CHIVALRY on Italian soil did not begin with the formation of the ancient order of "The Chausse" in the days of the Doges, as some suppose. That order, which received its name from a peculiar hose worn by its members on the right leg, was no doubt a very early blossom of Latin knighthood, so early in fact that the precise date of its origin, like that of many other human institutions, is shrouded in considerable doubt and obscurity. The honor of being the pioneer order of Italy belongs to a short-lived military organization that was dedicated to God the Holy Ghost.

This comparatively unknown order of knights was founded in 1352, on the feast of Pentecost, in the charming city of Naples, by Louis of Taranto, the royal consort of Joanna I, Queen of Naples, Sicily, and Jerusalem, and Countess of Provence.

The official title of this body was "Les Chevaliers du Saint-Esprit au Droit Desir", which we venture to render into "The Knights of the Holy Ghost of Good Intention", for history has preserved so little of these seigniors, that we do not

know the exact meaning they attached to the qualification "au Droit Desir".

From their statutes, happily still extant, and now one of the treasures of the National Library of Paris, we learn that they aimed at righteousness by exercising civic, religious, and military virtues, with a view of honoring in a special manner the Third Person of the Blessed Trinity.

They were also known as "Les Chevaliers du Nœud", that is, "The Knights of the Knot", a name derived from the ornament which they wore as the distinctive badge of their society.

The founding of this order, its brief, meteor-like existence, and its pathetic extinction and disappearance, are facts most closely interwoven with the career and fate of the founder and his brilliant but ill-starred queen. A glance at the history of these sovereigns is therefore not only in order but absolutely indispensable. Of that tangled story we purpose to unravel just sufficient lengths to make our narrative clear and intelligible, for we are conscious that, cutting short as we may these historic threads of the "Rulers of the South", they still remain of necessity long and complicated enough to require the reader's indulgent consideration.

Louis was the second son of Philip of Taranto, and by way of the fourth son of Charles II was related to the French Duke of Anjou, who ruled over Sicily (1264-1285), as Charles I. On account seemingly of this relationship some authors when speaking of the founder of the Saint Esprit, call him Louis of Anjou, and by so doing cause him to be confounded with another Louis of Anjou, the son of John II, of France. This second Duke of Anjou appears only in the scenes of the last act of Joanna's career, and is not to be confounded with the founder and only Grandmaster of the Knights in question.

Charles I had obtained the throne of Naples as a reward for defending the Holy See against the Swabians. He was anxious to enlarge his dominion and so with the approval of Louis IX, his saintly brother, he purchased in 1277, from Mary of Antioch, her rights to the crown of Jerusalem. The reader will recall that Jerusalem became a Latin kingdom in 1099, as a result of the First Crusade. On the strength of that pur-

chase Charles and after him the Angevin rulers assumed the title of King of Jerusalem. This title, though but an empty honor, was vigorously contested by the descendants of Henry of Lusignan, the last active ruler of Latin Jerusalem.

As Louis and his queen traced the origin of their families back to Charles I, they too claimed the title, which was purely nominal after 1187, when Saladin of Egypt once more recovered Palestine.

At the time of his marriage to Joanna, 20 August, 1347, Louis was twenty-six years old. He was endowed with all the qualities that constituted an ideal knight in the fourteenth century, and in the pompous language then in style, was called "Phoebus", so fair and perfect was he to behold. "Though young," says Petrarch, "his mind was matured and gave the happiest promises." Louis was the queen's second husband.

Joanna was the daughter of Charles, Duke of Calabria, and his second wife, Maria of Valois. She was born apparently at Naples, in the spring of 1328. Her father was the eldest son of King Robert, who himself was the grandson of Charles I. King Robert ruled over Sicily from 1309 to 1343 and was surnamed the Pious, on account of his great charity toward the poor and his royal benefactions to churches and monasteries. Joanna's father died whilst she was still very young. Being a beautiful and precocious child, she was the favorite of her grandfather the king, and he had her brought up at his own court. Petrarch was one of her instructors. She was accomplished in the subjects that formed a lady's education at the time, and spoke French, Italian, and Latin. She also mastered the poetic tongue of Provence, of which she was Countess by maternal inheritance.

She was nine years old when Robert betrothed her to Andrew of Hungary, a step that brought endless trouble and misfortune on her. As was commonly expected, she was made heiress to the throne, and when Robert died in 1343, she was duly proclaimed Queen of Naples and Jerusalem. Andrew her husband demanded to share the throne with her. But the Neapolitan nobility protested. After a delay of two years, Clement VI issued a Bull directing their joint coronation. The ceremony was set for 20 September, 1345. The greatest tension prevailed in Naples, as the natives took no

pains to conceal their dislike of the foreigner. Matters came to a crisis, two days before the intended coronation, when on 18 September, after dusk, a group of men seized the king-elect and brutally put him to death. The murderers as a whole seem to have evaded justice; but Hugh de Baux who had charge of the prosecution secured the conviction of some of the culprits.

The result was disastrous for Joanna. Public opinion was divided. Some saddled a share of the blame on her; others, in greater numbers, enthusiastically defended and exonerated her. That she had nothing to do with the crime either directly or indirectly was the conviction of Baldus and Angelus of Perugia, two celebrated lawyers of her day. This was likewise the opinion of Cavaillon, then papal legate at Naples. And Clement VI, who was certainly well-informed, proclaimed and defended her innocence. Writing to the King of Hungary, he said, "As to the murder of Prince Andrew, she can neither be convicted, nor suspected of it, and still less has she confessed it."¹

She is also exonerated by Giannone, Constanzo, Bouche, Ganfridi, Maimbourg, De Sade, Hallam, and other equally exacting historians. Her aspersors, with the effrontery habitual to their ilk, generally suppose her guilt. "The queen," to cite one of them, "by all supposed to be the contriver of his death, caused it to be inquired into, and in order to take off the odium from herself, some innocent people suffered for it."²

The truth about the matter, it would seem, is that, whilst Joanna was not infatuated with Andrew, she certainly was his loving and faithful wife, and had no share in the crime foisted upon her by her enemies.

Soon after Andrew's assassination, she gave birth to a son whom she called Carobert. She was not permitted the privilege of rearing this child. War clouds began to gather. A storm was brewing. Louis of Hungary, having gathered an army, marched upon Naples to avenge his brother's death. Consternation seized the populace. Domestic unrest and foreign invasion rendered the situation more and more critical.

¹ *Life of Joanna*, Baldwin, Craddock and Joy, Vol. I, p. 247.

² Puffendorf, *Hist. Europe*, Art., Naples and Sicily, p. 135.

It was evident that a stronger arm was required to meet the impending peril, and steer the ship of state securely amid the storm that was breaking upon it.

At this juncture Joanna yielded to the wishes of her councillors, and laid aside the sable weeds of widowhood, in which she had mourned Andrew for over two years, and with the dispensation of the Church became the bride of her intrepid and dashing cousin, Louis, Duke of Taranto.

The invading army, reënforced by a contingent of mercenaries commanded by a certain Warner, arrived in Italy soon after the royal marriage. To avoid a general conflict Louis challenged the Hungarian prince to settle his grievance by a single combat. The proposal was passed over. Louis and the queen then went to Florence and sought help there. Nearly twenty-five years before, Charles, her father, had been called by the Florentines to reorganize and improve their government. During eighteen months he rendered them inestimable services, of which they were now enjoying the fruit. She had therefore some claim on their gratitude. But they heeded not her appeal.

Sadly she left the city, and by way of Nice repaired to Aix. Here too, in her own dear Provence, she was adversely received, nay even put under arrest. At this pass, Nicholas Acciajuoli and his brother the Bishop came to her aid. It was Acciajuoli that had secured for her the dispensation to marry her cousin; he had arranged the marriage, and now he obtained her liberty and opened to her the gates of Avignon and procured a hearing for her before an august tribunal over which Clement presided in person. Before this assembly the unfortunate queen pleaded her cause (in Latin, it is said) with that irresistible eloquence which can only spring from an innocent soul momentarily crushed to the dust by calumny and misfortune. Her victory was tempestuous. It carried every heart and mind. She was entirely exonerated, and her claims and titles were fully recognized and confirmed. The Hungarians were urged to withdraw and make peace; and Clement purchased from her the sovereignty of Avignon, to aid her financially.

In 1348 the invader left Naples. The royal couple returned at once. The 80,000 florins which Joanna had re-



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1. Louis of Taranto, King of Naples and Jerusalem, Founder of the Knights of the Holy Ghost of Good Intention. This figure has the dove emblem on the right side, which is an exception.
2. A Knight who has solved the Knot, and in its place wears the "Saint-Esprit," the sign of distinction. Note the "Coudières."
3. Another Knight with the "Saint-Esprit." Notice the Giottesque smoothness of the hair and the expression of action.
4. A Knight attired in the feast-day azure mantle. Note the Knot.
5. A Knight with the "Heuk" over the surcoat. Its triangular piece on the breast bears the Knot.
6. A Knight in the Friday habit. The "Capuchon" is liripiped, and the Coudières are of ermine.

These miniatures are copied from Planche's "Cyclopedia of Costumes," by courtesy of the Virginia State Library.

ceived for Avignon were spent on the complete pacification of her domain. The Count of Apici, a hostile and obstinate baron, had to be subdued; Warner and his loitering mercenaries had to be appeased, and Della Motta and his thousand brigands had to be brought to task. Louis accomplished all this with admirable valor, tact and speed. Chaos changed into order; peace and safety once more reigned.

As a token of gratitude and affection Joanna bestowed upon her husband one-half of all her possessions and the title of King. She also sent an embassy to Clement to thank him for his kind offices and intervention in her behalf, and to ask him to order the joint coronation of Louis and herself. He readily acceded to her request, and the 25th of May was the day appointed for the happy event. It was the feast of Pentecost, 1352. The Bishop of Bracarenza was delegated to perform the ceremony. The nobility and a great concourse of visitors assisted at the coronation.

Did happiness at last perch on the storm-tossed bark of the royal couple and cast its lot with them? If so, none could appreciate the boon more than they, for they had not only tasted, but drained the chalice of bitterness. Sweet therefore, indescribably sweet, was now the cup of happiness jewelled with recovered power and glory. Like joy-bells their hearts must have pealed forth anthems of glad thanksgiving to the Paraclete, who in the past had been their Helper, Sustainer, and Comforter, and who to-day had descended upon them in the ampler outpouring of regal unction, thereby guaranteeing to be their Advocate and Counsellor and Guide for the future.

With the chrism of unction fresh on their brows, they were conducted processionally through the streets of their capital. When the pageant was entering the gate of Petruccia, at the point where the hospice of St. John now stands, a group of ladies who had taken their position on a balcony overlooking the street, sent such a shower of flowers on the sovereigns passing below, that the King's horse, a magnificent steed, took fright, reared upright, broke the reins, and charged the spectators. On leaping from the unmanageable animal, the king, who was heavily accoutered in his coronation robes, narrowly escaped a shocking death. So violently did his crown strike the ground that it broke into three pieces. The

crowd was terror-stricken. There would doubtless have been a general panic but for the sublime coolness and self-possession displayed by Louis. He bound together his shattered diadem, put it on, adjusted his robes, mounted another horse and finished the procession.

When the newly crowned sovereigns at length reached the chateau at night, a still more painful surprise awaited them. Frances, their only child, lay on her bed a corpse. She had died suddenly of some infantile distemper during the day. During that night the King could not sleep. There came and went in his mind, as on the curtain of a kinetoscope, the powerful impressions of the day—the gorgeous ritual of the coronation, the military display of his lieges, the tumultuous ovation of his subjects, with its all but fatal interruption,—and the pale image of the dead princess.

Psychologically, Louis was in that frame of mind in which a Christian finds himself when the finger of God touches him, whether by grief or by joy, or by a combination of both. One sentiment prevailed amid the diversified emotions that rose and fell in his soul. Like the dominant and its accompaniment in an oratorio, there vibrated in his heart an overwhelming sense of his dependence on God and on his neighbors. This conviction of double indebtedness aroused his gratitude and rapidly crystalized into definite form. He would discharge his indebtedness in a way that befitted the King of Sicily and Naples. He would select the bravest and noblest of his companions, to the number of three hundred, and organize them into a royal order of which he himself would be the chief, an order in which devotion to the Divine Spirit and civic and military excellence would be the foundation and distinctive character—in a word, a living memorial that would proclaim more eloquently than lifeless bronze and marble his gratitude to God and his appreciation of loyal worth and valor. Thus would he pay his indebtedness to God and to man.

In announcing his resolution to those concerned, he wrote:

LOUIS, by the grace of God King of Jerusalem and Sicily, in honor of the Holy Ghost,—Louis, Founder of the excellent Order of the Holy Ghost of Good Intention, begun on the day of Pentecost, in the year of grace 1352.

We Louis, by the grace of God, King of Jerusalem and Sicily, in honor of the Holy Ghost, crowned King on (His) day, by His grace, in thanksgiving and to promote His honor, have decided to found a body of Knights, the same to be called the Knights of the Holy Ghost of Good Intention.

The proposed order of Knights shall be three hundred in number. We as Founder and Promoter of the said body, shall be its chief, as shall likewise be our successors, the Kings of Jerusalem and Sicily. We wish to announce to those who have been chosen to membership in said company and to those who shall be chosen, that we hope, with God's help, to hold our first meeting at the Castle Del Ova, on Pentecost next. All the addressed members that can, shall meet on the appointed day, at the place designated and (attired) in the way hereafter determined. Concerning all these matters we shall later more fully instruct our companions.³

The statutes of the order comprised twenty-three articles. Among the more interesting details may be cited the following.

The Knights bound themselves by oath to support and defend their sovereign on all occasions, especially during war.

Their distinctive badge was a knot, in the form of a *lacs d'amour*, or a figure eight, and was made of purple silk. Gold and silver were also permitted, possibly in allusion to the arms of Jerusalem, which were *or* on a field of *argent*. The knot was worn over the breast or on the right arm. It symbolized the notional character of Love of the Divine Spirit, and also the affection that bound the Knights to the king and to each other.

Above this badge were embroidered the words "Se Dieu Plait", signifying "If God wills". In recording this motto, some have changed the conjunction "*Se*" (the old French for "si") into the article "*Le*", with the result that the phrase, as they correctly say, is unintelligible. The words "au Droit Desir" (of good intention) are also found introduced below the knot. The knot was to be worn at all times in a conspicuous way. When the Knights were clad in armor they wore the knot on their helmets, surcoats, or shields. Greater significance was attached to the dove-emblem of the Holy Ghost. It appeared on their banners, and on the breasts of those who distinguished themselves.

³ *Dict. Des Ordres Religieux*, Migne, Vol. II [XXI], col. 1130, 1131.

On the performance of some signal deed, the knot was untied and remained so until the Knight either visited the Holy Sepulchre, or performed a second feat of arms. Then the knot was retied and the ray or dove-emblem was added with the words "Il a plu à Dieu" (God has willed it).

The Knights wore a sword with a peculiar broad hilt. On it were engraved in full the name of the owner and the words "Se Dieu Plait."

Friday was for the Knights, as in fact for all devout Italians of the Middle Ages, a day on which they abstained from amusements and performed works of penance and piety. They wore a sombre penitential garb, and fasted in honor of the Holy Ghost. Knights who could not observe the fast were wont to give food to three poor persons by way of compensation.

They celebrated the feast of Pentecost with great solemnity annually at the Castle Del Ova. During this celebration they were the guests of the king, who also defrayed the travelling expenses of those that came from a distance. The castle where this religious and social meeting took place was located on a picturesque island facing the water-front of Naples. The chapel and principal apartments of Del Ova were decorated by the illustrious Giotto, at the orders of King Robert, who in recognition of the painter's merits made him a member of the royal household in 1333.

A grand banquet followed the religious services, as a kind of love-feast. A special table was prepared for those members that had merited the honor of solving the knot. The king himself presided at their table, and the guests took precedence according to the brilliancy of their exploits. If any Knight present had moreover the good fortune of adding a second knot, which indicated three exploits, the king crowned him with a laurel wreath.

If a member in any way disgraced himself during the year he was expected to attend the meeting attired in black. On his penitential garb he bore the words "By the help of the Holy Ghost, I hope to atone my fault". He was not excluded from the banquet but occupied a table by himself. He remained in penance until reinstated by the king and his council.

Another interesting feature of this Pentecostal rally was the official publication of the feats of arms performed by the Knights during the year. The more remarkable of these were duly recorded in a journal known as "The Book of the Achievements of the Knights of the Order of the Holy Ghost".

On the death of a Knight his family notified the King and at the same time returned the warrior's sword. Eight days later the Grandmaster had the Office of the Dead chanted for the repose of the soul of the deceased. The Knights assisted at this service in a body. An impressive detail of these obsequies consisted in the depositing of the late comrade's sword on the altar by the chief mourner. Later on the weapon was attached to the chapel wall, a custom that soon converted the castle-sanctuary into a kind of battle-abbey. Three months later, a marble monument was erected to the memory of the deceased, giving his name, and the place and time of his death. If he had the honor of untying the knot, that was also recorded by adding to the inscription an emblem of the Divine Spirit with the words, "He fulfilled his good intentions". Besides praying for the late comrade, every member was expected to show his sympathy by having the holy Sacrifice of the Mass offered seven times for the repose of his soul.

The celebration of Pentecost was concluded by a chapter in which the business of the society was transacted. In the chapter of 1353 it was decided that in an encounter with fifty or more adversaries, if the Knights were not in greater number than the enemy, and if no Knight had performed any extraordinary deed, the one who was the first to attack the enemy, or who succeeded in capturing the opposing leader, was entitled to solve the knot, provided his conduct in the battle was irreproachable.

Likewise in a fight with three hundred opponents, the Knights not outnumbering them, the one who was the first to be wounded was also entitled to solve the knot, provided he could furnish evidence of his bravery to the king and his council, and the engagement ended in a victory for the Knights.

In another chapter it was decided that any Knight, who at the time of his reception into the fraternity was a member of

some foreign order, should resign his membership in that order, if he could do so without giving offence. If that was impossible he was nevertheless to bestow his greatest attention on the Order of the Saint-Esprit. No Knight was to accept membership in any other organization without permission from the king, and this permission was not to be requested except by those who had distinguished themselves by solving the knot.

From this last regulation we may infer that some of the Knights had been offered membership either in the Order of the Sash, founded in 1332 by Alphonse XI, of Castile, or in the Order of the Garter, founded in 1349 by Edward III, of England, or in the Order of the Star, founded in 1352 by John II, of France.

The costume of the Knights was the ordinary one of a nobleman of the fourteenth century, a surcoat or tunic over trunk hose. The sleeves of the tunic ended above the elbow, and had attached to them long strips called "*coudières*", the edges of which, as well as those of the chaperon and of the surcoat proper, were cut into the shape of leaves, giving a fantastic appearance. These "*coudières*" were fashionable all over Europe, and even ecclesiastics were inveigled into adopting them, to the great displeasure of the serious and sober-minded.

On the day of Pentecost the Knights dressed in white. They also wore an azure-colored mantle, which was lined with fur, and opened only on the right side, where it was fastened on the shoulder by a row of closely-set buttons. On this cloak were embroidered *fleurs-de-lys*, and in the center of the upper portion the knot; or, if the wearer was distinguished, the dove-emblem in gold. The mantle was provided with a capuchon and was worn over the regulation dress. The sword was suspended from the belt, on the right side.

The Friday costume consisted of a dark blue tunic and capuchon. The capuchon had a long tail ("*liripipe*") of black silk, with a white tassel at the end. In this Friday dress the "*coudières*" were of ermine, and the hose of red material. The hilted blade was laid aside when the Knights wore this uniform.

There was worn sometimes over the ordinary uniform, a peculiar addition called a *heuk*—a small cape, partly covering the breast and shoulders. A cowl was attached to it. It was van-dyked, bore the knot in the centre, and was of a very dark color. The miniatures repeatedly represent the king and his comrades dressed in the heuk.

The king wore a crown in addition to the costumes described. His dove-emblem is represented sometimes on the right, more often on the left breast. He wore the knot on the front of the capuchon.

Bonnard speaks of the effigy of a warrior in St. Catharine's Church of Pisa, which is believed to represent a Knight of the Holy Ghost. The helmet and edge of the shield are decorated with small knots, and there is a bird, seemingly a dove, in the upper section of his buckler.

The Cathedral of Naples guards the tomb of a distinguished Knight of the Holy Ghost, one who had the honor of solving the knot and then tied it again at the Holy Sepulchre. His epitaph is beneath that of his father, who had been decorated with the French Star. It runs thus, "Here lies the strenuous Knight Collustius Bozzutus, son of the above. He was a Knight of the Order of the Knot (founded by) the illustrious Louis, King of Sicily. In victorious battle he dissolved the Knot, and retied it at Jerusalem. He died in the year of our Lord, 1370, on the eighth day of September, ninth Indiction."

The tomb of another Knight of the Holy Ghost is shown in the Church of Sainte-Claire. His name was Robert of Burgenza. His coat-of-arms is decorated with a ribbon tied into the conventional knot of the order.

We have spoken of the statutes and the costumes of this order. How interesting it would be to know the exact part Louis had in the composition of the former and in the selection of the latter, especially how he came to adopt the famous knot. Some suppose that Petrarch or Boccaccio aided the King in the elaboration of the statutes. It would seem not, for although both these authors celebrated in verse and prose the accession of Louis to the throne, it appears to be certain that neither of them ever visited the court during the king's lifetime. More probable seems the assumption that in this matter

as in others he would confer with the queen and with his councillors. Among the latter were men eminently fitted to help him. There was, for instance, the ever loyal and devoted Nicholas Acciajuoli, at that time grand seneschal of Naples, and the gallant Raymond de Baux, Chamberlain of the realm, and the astute Sanseverinesco, the protonotary general, and the pious Simonides, the venerable Prior of the Holy Apostles; and last, but not least, Zanobi de Strada, the king's chief secretary. De Strada was a poet and scholar, second only to Petrarch.

The statutes of the Holy Ghost are precious not only as a historic relic, but also because they are a rare treasure of provincial art. For they are illuminated with a series of beautiful miniatures, possibly the work of Niccolo da Bologna, a great expert of matricole work at the time. Speaking of these illustrations a distinguished art critic says: "It occasionally happens that miniatures furnish us with an evidence of artistic activity from provinces in which other classes of monuments are wanting; thus Sicily is represented by the Paris manuscript of the statutes of the Order of the Holy Ghost, founded A. D. 1352 by Lewis King of Sicily and Jerusalem. The style founded by Giotto asserts itself here also, if somewhat diluted, in forms of moderate movement, pale flesh tints, low tones of color and well-composed marginal ornaments."⁴

The use of the knot as the distinctive badge of the order was very probably a borrowed idea. The knot, as Louis adopted it, was in reality the so-called *lacs d'amour*, or lover's-knot. From time immemorial the knot was a recognized symbol of union and constancy. Restricting our inquiry to medieval Italy only, we find the knot used symbolically on the coins and on the monument of Thomas Count of Savoy, who died 1233; on a silver piece issued by his son Peter, in 1263; on the coinage of Louis of Savoy, Baron of Vaud, who died in 1301. From this we may conclude that the emblem was probably known to the king, and adopted on account of its simplicity and significance.

Amadeus VI, of Savoy, employed it on a coin issued after the middle of the fourteenth century, at the very time that the order suffered the loss of its king and founder.

⁴ *History of Ancient, Early Christian, and Medieval Painting*, Woltmann and Woermann, edited by Sidney Colvin, Vol. I, p. 489.

Louis, it would seem, toward the end of his life, fell somewhat from his first charity. He was carried off by a fever, 25 May, 1362. The king's death was a fatal blow to his order, for it left it without an official head, inasmuch as no heir was born to the sovereigns after the death of the little princess Frances, whose sudden and premature death has been mentioned already. Here it may be added that superstitiously inclined persons declared her death foreboded by the accident of the coronation procession.

Six years after the king's demise, the queen, now having abandoned all hope of having a natural heir to the throne, named Margaret, the daughter of Charles of Durazzo, as her heiress and successor. Margaret was the queen's niece. The queen had adopted and raised her, after the loss of her own child, and in 1368 gave her in marriage to Charles III, of Durazzo. This prince repaid the favors of Joanna with the basest of ingratitude.

Louis I, of Hungary, succeeded his father, Charles Robert, in 1342. He was desirous of extending his dynastic powers. Under pretence of defending the rights of Carobert, the son of his brother Andrew, he once more disturbed the peace of Naples. To defend her crown and person, Joanna, in 1374, married James of Majorca. But three months later James went to Spain to avenge his father's death. Fortune was against him, and he was made a prisoner. After being ransomed by Joanna he died in Spain.

In the meantime Charles III joined the enemy with the view of securing the throne for himself. Alarmed by the power and ambition of this rebel, Joanna in 1376 accepted the hand of Otto of Brunswick, hoping to find in him a champion capable of checking the plots and boldness of her treacherous son-in-law. Matters had gone so far that the situation was irretrievable. Filled with indignation, the queen then annulled the arrangement by which Margaret had been appointed to succeed to the throne, and as a forlorn hope she named as her heir, Louis of Anjou, the son of John II of France, on condition that he would come to her aid. The brother of Louis was then ruling France as Charles V.

The Duke of Anjou accepted the offer, and set out with an army. However he advanced so slowly that he was still

in France when Naples, after being reduced to the utmost extremity, capitulated to Durazzo, 16 July, 1381. The victor had the approval of Urban VI. Joanna who at first had shown a loyal interest in Urban became disaffected on account of his capricious ways and in the ensuing schism submitted to Clement VII.

Durazzo kept Joanna under the closest surveillance. She had little to expect from such a monster of ingratitude. Only one favor she begged of him, and that was to spare Otto, her husband. Utterly disgusted, the distressed queen began to prepare for the end, which both reason and instinct made her feel was not far distant. In fact, on 22 May, 1382, whilst engaged in prayer in her private oratory this very unfortunate lady was ruthlessly murdered by some miscreants in the service of Durazzo. They strangled her to death with a silk cord, says one chronicle, the very way in which Andrew had been put to death. Thus did Charles III repay the favors heaped upon him by the queen.

Louis of Anjou, on learning of the tragic death of Joanna, hastened to Avignon, where he assumed the title of King of Naples and Jerusalem. He then vigorously pushed on to Naples. In the battles that ensued Louis was defeated by his opponent, and was on the point of being captured, in 1384, when death ended his futile efforts to secure the throne of Naples.

From this briefest outline of events that took place after the death of Louis of Taranto, in 1362, it is clear that the Knights of the Holy Ghost could not long survive their founder's demise. According to their constitution the King's successors were to be the head of the order. But neither James of Majorca nor Otto of Brunswick ever attained to this dignity; neither were there any new members added during the protracted civil and political upheaval that followed the Founder's death. Gradually the original members answered the inevitable summons; and to overshadow and completely obscure the last survivors, the usurper organized among his satellites a rival society called "The Argonauts"—a body that disappeared, as by just retribution, with Durazzo, four years later.

One word more concerning Joanna. This much maligned woman, whose virtues have been belittled and whose weaknesses have been exaggerated, especially by those who seem to confound her with Joanna II (1414-1434), was laid to rest in the Church of Sainte-Claire, the mausoleum of the royal family. On the day that Louis founded the Order of the Holy Ghost she showed her gratitude to heaven by founding the Church and Hospital of Sancta Maria Incoronata. The frescoes in this historic landmark are sometimes ascribed to Giotto. They are Giottesque in style, but when we recall that the picture illustrating the Sacrament of Matrimony is really a representation of the nuptials of Louis and Joanna, which took place in 1347, eleven years after the artist's death, we cannot subscribe to the above assumption. Joanna also built the Church and Hospital of St. Anthony, and in a spirit of filial piety enlarged and improved the unfinished monastery of St. Martino, founded by her father. She also endowed and ornamented the Church of Sainte-Claire. "The various monuments," says Giannone, "which we have of her, show how great must have been her piety and religion." The arts, too, received her liberal patronage. In his biographical work *De Claris Mulieribus*, Boccaccio gives her the place of honor.

We have mentioned the original statutes of the Saint-Esprit. The history of their preservation is marvellous. Like certain grains exhumed from ancient tombs that have revived after a prolonged burial, germinated, and reproduced their kind, so the statutes in question. On 27 July, 1574, another prince of Anjou, Henry III of France, was preparing to leave Venice, where he had interrupted his homeward journey when exchanging his crown of Poland for that of his cherished France. When the moment of departure arrived, the Doge Moncenigo, in the name of the Republic, presented to Henry a vellum manuscript, very beautifully illuminated. It was the original copy of the statutes of the Holy Ghost, founded two hundred and twenty-two years before. The king was much pleased with the gift, and used it in drafting the constitution of the Royal Order of the Holy Ghost. This most illustrious of all French Orders was founded 31 December, 1578, and might form the theme of another article.

According to the historian Bouche, Henry gave the manuscript to the Sieur de Chiverny, his chancellor, with instructions to make certain extracts, and then destroy the original. This official made the excerpts, but being impressed by the lovely miniatures, which accompanied each article, he refrained from destroying the relic, and so saved a work of art and a historic document. After the chancellor's death the statutes became the property of his son Philippe Huraut, Bishop of Chartres, and finally it was acquired by Mons. le President de Maisons. Le Laboureur inserted a copy of it in his additions to the *Memoires* of De Castelnau. The miniatures were carefully copied by De Gagnières and subsequently engraved for the *Antiquities of the French Crown*, by the Jesuit Father Montfauçon. The original document of the statutes is in the National Library of Paris, Division of France, No. 4274. Migne (Vol. II, Nos. 292, 293 and 294), *Dictionary of Religious Orders*, and Planche (Vol. II, p. 112), *Cyclopedia of Costume*, have reproductions of the original designs to illustrate the costumes of the Knights of the Holy Ghost.

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THE BAPTIST'S INQUIRY INTO CHRIST'S CREDENTIALS.

THEOLOGY may be compared to an osteological department in Scriptural anatomy. The bare bones of Messianic credentials are therein displayed, studied, grouped, found to match at the joints and composed into a skeleton that is proof against the simplest fracture. If the rabbis, contemporary with Christ, had been competent to conduct the dissecting process, or had been witness to the reconstitution of the bone system, they might have paled before the deed of deicide; but at that early period osteogeny had not set in, and the rabbis were of the wrong caliber.

There is a far more interesting élite inviting our attention, in a handful of puzzled men. They are the disciples of John the Baptist who with melancholy enthusiasm drift in their discussions toward the popular rabbins, without ever losing hold on their expatriated master, so tried and true. A preliminary visit to the latter in his dungeon will help call to mind the scenes of feverish excitement that kept the land astir. Then we shall be in a better frame of mind to set out with our anxious escort for the north.

I.

St. John, as Josephus tells us,¹ was confined at Machaerus, whose ruins are known to the native Arabs of to-day as Kasr el-Meshnekeh, rendered "gallows", or, more literally, "castle of the hanging-place". This is a regularly shaped tell, or hill, about one mile due west of the Byzantine town of Machaerus. Both the town and its distant fortress are now

¹ Antiquities XVIII, v, 2; see also *Wars*, VII, vi, 1, 2.

in ruins and are called Mkawr (mekowr). It is not easy to construct a perfect idea of the immediate surroundings of the Kasr in St. John's time. The Byzantine town was not then in existence, while the "lower city" of the same name, mentioned by Josephus, cannot be definitely localized.

El-Meshnekeh is a steep conical mound (sometimes compared to a camel's saddle) rising abruptly from a narrow ridge. It overtops all the hills between itself and the Dead Sea, four or five miles to the west and 3800 feet below. A magnificent panorama, enjoyed from its summit, embraces the entire west coast of the sea; the barren mountains of Judea; the refreshing green valley, called "the Ghor", along which the Jordan winds and stretches like a beautiful silver band; the fortress of Masada, the oasis of Engaddi, with Jericho, Bethlehem, a part of Jerusalem and the Russian tower on Mt. Olivet. St. John, when temporarily released, could take in at a glance the scenes of all his labors.

The fortress, or Kasr proper, is identified with that built by Herod the Great, not with the original fortifications of Alexander Jannaeus, for these were destroyed by Gabinius. It is approached by a causeway still preserved and known as el-Jisr (the bridge). The causeway runs along the neck of a narrow ridge to a stairway partly built and partly hewn into the steep side of the hill. At its top there is a level enclosure almost rectangular and averaging 200 x 150 ft. in extent. A few lower courses of massive walls four feet thick, together with traces of the corner towers, remain. Within was the sumptuous palace, built by Herod the Great, which subsequently was the scene of the revelry that disposed Herod Antipas to behead St. John. Three spacious halls and a large reservoir are described by Smith.² Edersheim and Tristram mention two dungeons in the citadel 150 yards to the east. One of these, quite perfectly preserved, is supposed to be the keep to which the Baptist was assigned.

A bird's-eye view of St. John's prison life will complete this melancholy picture. John had fallen into the hands of Antipas, that "fox", as our Lord called him, who was the willing tool of the envious Pharisees. The reason assigned

² Quarterly Statement, Palestine Exploration Fund, 1905, p. 229.

in the Gospels for John's imprisonment³ might not have influenced Herod so much, were the Pharisees not in the background prodding him on. This "brood of vipers", as John had publicly stigmatized them,⁴ seeing their inability to rid themselves of their censor, or to wean or force him from the cause of Christ, were chafing under failure. Their envoys from Jerusalem had failed to daunt him;⁵ their hypocritical attempt to ally themselves with John's disciples as against Christ's had miscarried.⁶ What means was left to satiate their envy, save to instigate authority against him?

This suspicion of Pharisaic intrigue is grounded on our Lord's words and movements⁷ and confirmed by the attitude of the monarch toward his captive at Machaerus. "Herod feared John, knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly."⁸ This mode of conduct would hardly be expected from an avowed adversary and it is not surprising that Herod was subsequently "struck sad" in the midst of gay festivity when Salome demanded the precursor's head in a dish.⁹

Yet Herod's privileges were no solace to John. Neither was the companionship of his disciples. These last had misgivings and doubts and their very affection was painful, for every new protestation of attachment betrayed their inability to understand either the precursor or his mission. How then could they comprehend the greater One whom he announced? Sensitive to the popular gossip that John had a devil, though he came neither eating nor drinking, they were more moved by the reports that Jesus was "a glutton and a drinker of wine."¹⁰ Could such a one be the Messiah?

This select group of adherents and close intimates of John had their eyes fixed from the first on Him whom John announced. The first disciples of Christ had gone from among them.¹¹ Those who remained observed regular fasts and

³ Mt. 14:4; Mk. 6:17.

⁵ Jn. 1:19-27.

⁷ Cf. Mt. 4:12; Mk. 1:14; Lk. 13:31-33; Jn. 4:1-3.

⁸ Mk. 6:20.

¹⁰ Lk. 7:34; cf. Mt. 9:14.

⁴ Mt. 3:7.

⁶ Mt. 9:14.

⁹ Mk. 6:26.

¹¹ Jn. 1:37.

forms of prayer which John had recommended,¹² but these practices made some of them more sympathetic with the Pharisees than with the Lamb of God.¹³ The apparent laxity of Christ and His disciples, and the constant loyalty of the austere Baptist to Him, were for them perfectly enigmatic. Yet they were true to John to the last. They obeyed his counsels even after he had been delivered up; they submitted their doubts to him, and after his martyrdom they reverently "took away his body and laid it in a tomb."¹⁴

Since much of John's time was spent in a dungeon, he was entirely dependent on the services of his disciples for any new knowledge of Christ. From them he learned all, the good and the bad; but their necessarily warped view furnished a poor medium. He was alone, and Christ seemed in utter estrangement to him. Machaerus was John's Gethsemane and Calvary combined.

Now "when John had heard in prison the works of Christ: sending two of his disciples he said to Him: 'Art thou He that is to come, or look we for another?'"¹⁵

That the Precursor, after being divinely enlightened as to Christ's identity,¹⁶ should for a moment waver in faith was impossible. That he should be sorely tried in his dereliction was natural. His inquiry was prompted by the heart, not by the head; for it was comfort he needed, not illumination. Moreover, solicitude for his disciples was actuating him more than for himself.

The works of which John had heard covered very likely numerous healings performed in Galilee, chiefly in the neighborhood of Christ's "own city", Capharnaum: the raising of a young man to life; the new gospel promulgated in the Sermon on the Mount; and the unintelligible, distorted rumors about eating with sinners, Sabbath-breaking, and open collision with the authorities at Jerusalem on the occasion of the previous pasch. Among the cured we know in particular of a leper, several paralytics and demoniacs, St. Peter's mother-in-law, and a man with a withered hand.

¹² Lk. 11:1.¹³ Lk. 5:33.¹⁴ Mk. 6:29.¹⁵ Mt. 11:2, 3.¹⁶ Jn. 1:33.

The Sermon on the Mount, which is an epitome of Christ's teaching,¹⁷ evinces an attitude destined to shatter the principles deepest at heart in the religion of the day; the vigorous aggressive conduct of our Lord toward those in high station, the unbounded privileges He accorded His disciples and the poor, the utter contempt He manifested for the stereotyped "traditions of men" and those who upheld them—all these things agitated the masses. Moreover, there was a gap left in the minds of the disciples by the popular cry that "a great prophet" had arisen in Christ and that God was visiting His people. One might well be a great prophet, thought they, without being "*the* prophet" with whom John had associated Christ. They wondered if their master had not been deceived in pointing out such a one as "the lamb-like Son of God", and they communicated with him in their perplexity.

Christ was increasing: John had already decreased. Why should the latter presume further to teach even those who were most loyal to him? Rather, he would introduce them to the Lamb of God; he would send them, since they feared to go as others had already gone,¹⁸ and he would let the Healer of bodies restore their fainting minds.

There are few Gospel pictures more pathetic than that of John in his desolation confidently directing his wavering followers to Christ, veiling their pusillanimity with a tactful message, and asking no alleviation in his imprisonment save such as would cheer their souls and his. Faith and loyalty ring in every word. The embassy itself is proof that John doubted not.

II.

Timorous and fatigued after a journey of over seventy miles, the disciples stood before the awe-inspiring Rabbi near Naim. They posed only as messengers, leaving all responsibility on the shoulders of the absent. This is characteristic. "John the Baptist hath sent us," said they. The wording emphasizes, not any doubt in the mind of John, but the pusillanimity of those whom John is trying humbly and effectually to instruct. The disciples represented that John wished them

¹⁷ Mt. 5-7.

¹⁸ Jn. 1:37.

to ask,¹⁹ suppressing the paramount reason for the wish, namely, their own enlightenment.

Jesus condescended to their timidity, and His answer must have infused into them a stronger faith in the Baptist as well as in Himself. He feigned to reply to John rather than to them, and He appealed to a new group of works. On their return they were to relate not only what they had "heard", but also what they had "seen". The additional marvellous deeds to which they themselves were witnesses confirmed the rumors from Capharnaum and elsewhere.

And Jesus making answer said to them: "Go and relate to John what you have heard and seen.

"The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.

"And blessed is he that shall not be scandalized in Me."²⁰

They obeyed, and the event was sweet solace for the flagging spirits of John. His disciples were calmed and he was elevated in mind and heart by the Isaian perspective of the reply.

As the disciples rehearsed the result of their errand, St. John could all but hear the national prophet repeat the hopeful words: :

"Say to the faint-hearted: 'Take courage . . . God Himself will come and will save you.' Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free."²¹

"The Spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to captives, and deliverance to them that are shut up, to proclaim the acceptable year of the Lord, and . . . to comfort all that mourn."²²

That these passages are Messianic is undoubted. That there is a parallel between them and our Lord's testimony.

¹⁹ Lk. 7: 20.

²¹ Is. 35: 4-6.

²⁰ Mt. 11: 4-6.

²² Is. 61: 1-2.

of Himself is clear. But that the miracles referred to by our Saviour are a complete fulfilment of the prophecy, is what Jesus could not have wished to convey. His words answer the disciples' interrogatory, and no more. They identify Him as the Messiah.

Isaias in a poetic flight describes in metaphorical language, which is both Oriental and concrete in its coloring, not the taking away of certain specific infirmities in a given age, but the final consummate removal and cure of every ill. The evils he mentions are but types of all. The remarkable transformation is to effect even the animal and lower kingdoms according to his imagery.²³ Yet "we know," as St. Paul reminds us, "that every creature groaneth and travaileth in pain even until now."²⁴ The works of Christ, therefore, signified only the inauguration of the Messianic reign. Its ripest fruits are to be gathered only in glory,²⁵ where "the redeemed of the Lord" shall "obtain joy and gladness," and "sorrow and mourning" shall have fled away.²⁶

III.

With a proper understanding of this double perspective, historic and prophetic, we are in a position to study the credentials of Christ in a manner that will confirm their theological import and at the same time furnish an inkling of the way they appealed to St. John and the better part of his contemporaries.

We would have a very shrunken insight into the Baptist's mind, were we to think that his inquiry went no further than the accomplishment of an obscure passage in Genesis²⁷ or Ezechiel.²⁸ The reference was to a living issue preoccupying the best and noblest, not less than the humblest, exponents of national religious thought. Particularly after the preaching of John was enthusiasm inflamed; and our Lord's answer, framed on Isaias, showed that "He who was to come" was identical with the brilliant redeemer and restorer of Israel's autonomy and highest felicity.²⁹ The ideas encircling the

²³ Is. 35: 7, 8.

²⁵ Ibid., 18, 19.

²⁷ Gen. 49: 10.

²⁹ Is. 35: 4-6; 61: 1, 2.

²⁴ Rom. 8: 22.

²⁶ Is. 35: 10.

²⁸ Ez. 21: 27.

"Expected One" covered the entire ground of Hebrew prophecy descending from the protevangelium concerning the "woman's seed",³⁰ that later on developed into a descendant of Sem,³¹ Abraham,³² Isaac,³³ Jacob,³⁴ Juda,³⁵ and David,³⁶ down through the announcements of prophetic,³⁷ priestly,³⁸ judiciary, and regal splendor,³⁹ to the time,⁴⁰ place⁴¹ and manner of birth,⁴² life,⁴³ death,⁴⁴ and final conquest.⁴⁵

But Messianic conquest was inseparable from Messianic salvation, and the Expected One was to accomplish both. In the Old Testament salvation was ascribed ultimately to God, the servant or Messiah being only God's representative or instrument. As a national hope, its starting-point was the rescue of the chosen people from extinction by the miraculous birth of Isaac. It derived new impetus from the effusions of Isaias (750-695 B. C.) on the Babylonian Captivity a century or more in advance of its occurrence, and was heightened to an excess exuberant in worldly and unspiritual details after the moral decline of the Asmoneans (106 B. C.).

Flowing in silence under the distorted views which kept the Jews from recognizing the Saviour when He came, was the pure stream of Isaian prediction, whose analysis is most simple.

Salvation is for the race elect. To present captivity will ensue conversion and effectual redemption. The deliverance will be an object to behold for all peoples. Penalty, justice, judgment are for the oppressor only. Mercy, comfort, and love are in store for the redeemed.

Although the prophet's words have a direct bearing on deliverance from the Babylonian Captivity, his flight is so limitless as to reach the perfection of Messianic conquest

³⁰ Gen. 3:15.

³¹ Gen. 9:25-27.

³² Gen. 12:3; 17:4; 18:17-19; 22:16-18.

³³ Gen. 26:2-4.

³⁴ Gen. 28:13, 14.

³⁵ Gen. 49:10.

³⁶ II Kgs. 7:14, 15; I Par. 17:10-14.

³⁷ Deut. 18:15.

³⁸ Ps. 109:4.

³⁹ Ps. 109:1-7; I Kgs. 2:10; Ps. 44:2-9.

⁴⁰ Gen. 49:10; Dan. 9:24-27; Agg. 2:7, 8.

⁴¹ Mich. 5:2.

⁴² Is. 7:14.

⁴³ Is. 52:7; 62:11; 8:8; 9:2; Mal. 3:1-6.

⁴⁴ Mal. 1; Ps. 40; Zach. 11; Pss. 54, 70, 93, 26, 34; Is. 52, 53; Pss. 108, 68, 21; Zach. 12, 13; Amos 8; etc.

⁴⁵ Ps. 3:6; Osee, 6:3; Job 19:23-27.

which, although begun in the Church militant, can only be realized in the Church triumphant.

These tidings of gladness and comfort, springing from interior conversion, are the general background on which the particular works to which Christ refers in the Gospel must be thrown. The marvels enumerated to the disciples of John might separately have had a counterpart in the life of any saint or prophet less than God. Isolated from the testimony of Isaiahs, or from testimonies which Christ on other occasions gave of Himself, they would not suffice to show how the wonder-worker was a real Messianic Jesus or national deliverer. They were all individual healings and cures, whereas Messianic deliverance was to be widespread and effect in one way or another the whole world. Their argumentative force for John and his disciples lay in the conformity between Christ's description of them and prophetic oracles which were undoubtedly Messianic. This conformity implied an unequivocal claim on the part of our Lord to be "the Christ", and indirectly this claim postulated an agreement between His name and mission. The Expected One was to be not only "the Christ", but also "a Jesus".

IV.

This brings us to a consideration of the credentials in themselves. They were mostly bodily cures that, with common consent, are classed as miraculous.

Health, in Bible times, ranked as the greatest of earthly boons.⁴⁶ Infirmary and disease passed as afflictions imposed or permitted by God in punishment of personal⁴⁷ or parental sin. This erroneous notion could not go long uncorrected by our Lord.⁴⁸

Medical knowledge and attainment were always crude in Palestine. They seem to have been regarded with misgiving by the devout, as interfering with the free action of God in sustaining or altering bodily health. The Son of Sirach wrote against this theological scruple by upholding the necessity and honor of physicians and entitling them to praise among the great. He does not deny the conservative view that "all

⁴⁶ Eccli. 30: 14-16.

⁴⁷ Eccli. 38: 15.

⁴⁸ Jn. 9: 2, 3.

healing is from God", but he adds that it is "the Most High" who has created both the physician and his medicine, and a truly "wise man will not abhor either."⁴⁹

His counsel is vigorous and spiritual. Prayer and sacrifice should precede consultation with the physician. "My son," he says, "in thy sickness neglect not thyself, but pray to the Lord, and He shall heal thee. Turn away from sin, and order thy hands aright, and cleanse thy heart from all offence. Give a sweet savor, and a memorial of fine flour, and make a fat offering, *and then* give place to the physician."⁵⁰ In post-Biblical times Jewish physicians grew famous throughout the East.

Disease in Palestine is accounted for more by heredity and unsanitary habits than an unhealthful climate. A partial supervision of health conditions was exercised by the priests, as in cases of leprosy. Prophets were esteemed as possessing restorative powers through God's commission, which they were at liberty to use or not according as divine justice and honor required.⁵¹ The cures practised so lavishly by our Lord without the use of medicine sufficed of themselves to establish His reputation as a prophet.

Blindness, lameness, deafness, and dumbness were the corporal defects selected by Isaiah as typical of the ills that were to disappear in Messianic times.⁵² The first three of these are recounted by our Lord to John's disciples as unquestionably cured in individual cases. The inference is that Messianic influence and power are at work, and that Jesus is the agent invested with that power.

Blindness is the commonest affliction among the natives of Palestine. It results from old age and ophthalmia. Ophthalmia is an infectious disease aggravated by sand, sun-glare, and dirt, and often results in total blindness, but is also common in a less obnoxious form. In the latter case the sight is impaired, the eyelids redden, and the eyelashes fall off. After lepers, the blind of Palestine are most sickening to behold because of the dried secretion that is usually encrusted about the fly-infested eyes. Blindness and the other defects

⁴⁹ Eccli. 38:2-4.

⁵⁰ Ibid., 9-11.

⁵¹ Cf. II Kgs. 12:13-14; III, 14:2; 17:18; IV, 4:22; 20:7.

⁵² Is. 35:4-6.

mentioned were among "the blemishes" that incapacitated priests for Temple service.⁵³

The term leprosy was popularly applied, down to the Middle Ages and beyond, to a variety of diseases, which in different localities embraced scrofula, ulcers, erysipelas, ring-worms, syphilis, elephantiasis, and other cutaneous and nerve disorders, as well as leprosy properly so-called.

The name *λεπρα*, as used by Greek physicians, signified psoriasis, a malady that is neither contagious, fatal, nor repulsive, so long as its lesions do not affect the face. The Greek name for leprosy proper was *elephantiasis*, a word which in modern medicine designates an altogether different affliction. Job was a victim of elephantiasis in its modern acceptation. The symptoms of the Hebrew disease *Zara'ath*⁵⁴ differ in important points from every known disease; and in the Septuagint and the Vulgate, *lepra* should be understood as translating *sara'ath*. Lack of medical skill and discernment, which saw little or no distinction between a multitude of cutaneous affections, led the Septuagint translators to adopt *lepra* as an equivalent of the Hebrew. Hence, lepers whom our Lord cleansed may have been suffering from any one of the ailments enumerated above, or from others that are no longer known. Real leprosy was one of these, but as a specific malady was less common than the others taken together. It differs from them in being incurable.

All disease classed as leprosy under the Old Law engendered ceremonial defilement and entailed a certain degree of social seclusion. Lepers were excluded from the towns by Levitical law.⁵⁵ Under rabbinic rule they were allowed in unwallled towns, where places were reserved for them in the synagogues, on condition that they would be the first to enter and the last to leave. A violation of this prescription subjected the offender to a penalty of forty stripes. Cleansing from leprosy thus secured very substantial privileges.

It was called cleansing, and not merely curing, perhaps because of the much-appreciated release it effected from ceremonial uncleanness. This religious benefit did not accrue at once. The leper had first to present himself to the priest and

⁵³ Lev. 21:17 ff.

⁵⁴ Lev. 13.

⁵⁵ Num. 5:2; 12:14.

observe certain legal prescriptions for eight days.⁵⁶ Thus did the cleansing of lepers even more than the ordinary cures bring our Lord into publicity before the religious officials, and emphasize his character of prophet.

The lepers in Palestine to-day are those infected by the *bacillus leprae* only. They are genuine lepers whose numbers in both eastern and western districts are in the neighborhood of two hundred, rarely over. When discovered, the victims are removed either to the Moravian hospital at Jerusalem, or to the leper communities provided by the Turkish government with huts at Silwan (ancient Siloam or Siloe, near Jerusalem), Ramleh or Nablus. These places are frequented by tourists and pilgrims whose compassion is excited by helpless groups of sufferers sitting by the wayside and pleading for alms. As beggars the lepers naturally choose places where their incurable and repulsive miseries may be exhibited to best advantage. The lane leading to the Garden of Gethsemane is a favorite rendezvous.

Even though one or other of the cures wrought by our Lord might not in our day be classed with this malignant infection, instantaneity would still remain to make them all miraculous.

Evil spirits embraced the agents of demoniacal influence at work in possession and obsession, and also the immaterial, unseen or unknown causes of certain purely human infirmities, which were identified by an imaginative people with demons. Epilepsy is a type of such disease. Our Lord cured both by simple commands on the condition of faith which was usually manifested through entreaty.

The son of the widow of Naim was the only one whom Christ had resuscitated. "The dead rise again" is an assertion implying repeated restorations and points to the time as arrived when such marvels may be expected, rather than to the marvels themselves. The raising of the daughter of Jairus⁵⁷ and Lazarus⁵⁸ followed. Elias and Eliseus had each restored a child to life,⁵⁹ but in the performance their nervous and distressful movements were far less simple than the

⁵⁶ Lev. 13: 1-45.

⁵⁷ Mt. 9: 18-26; Mk. 5: 21-43; Lk. 8: 40-56.

⁵⁸ Jn. 11: 13-44.

⁵⁹ III Kgs. 17: 17-24; IV, 4: 20-35.

dignified and peace-breathing "arise", "come forth", that issued from the lips of Christ.

Re-animation of the dead was more than Messianic prophecy required. The event at Naim was a lightning stroke that must have been tremendously disturbing to the Sadducaic authorities because of their doctrine that the soul dies with the body. That the news reached them there can be no doubt, for St. Luke assures us that it flashed far beyond Galilee and "throughout all Judea," in whose capital their official representatives resided.

The last credential volunteered by our Lord was this: "The poor have the gospel preached to them."

The Greek term, *πτωχοί*, has as its radical idea that of slinking or crouching through fear, dread or fright. In the classics from Homer down it designated in a bad sense those who were reduced to beggary or who engaged in it. In Isaiah⁶⁰ it is an equivalent of the Hebrew *anniyyim*, rendered "the meek".⁶¹ In the Psalms it is associated with godliness, trustfulness, justice, fidelity, as with synonymous or cognate ideas.

The poor are not only those who are destitute of wealth. The prophecy which Christ is fulfilling was so couched as to refer to the afflicted in general. It ran: "He (God) hath sent me to preach to 'the meek'." "The meek" were those who were humbled by social disability, oppression, deprivation of rights or distress of any kind. With them are classed the "broken-hearted", mourners and captives, in a word all who lack any normal quality, accomplishment or endowment of body, mind, character or environment.

The faith exhibited by the infirm healed by our Lord entitles them to a rank among "the meek poor". The deaf, the maimed, the sightless, publicans, struggling sinners, any and all who were an object of pity belonged to this class.

Because of religious oppression, "the poor" may be identified with the mass of the population, to whom none but the priests, scribes, Pharisees, and other authorities were superior. They constituted the '*am-ha'arez*, or "people of the land", the "common folk," as distinguished from the *haberim*, or

⁶⁰ Is. 61:1.

⁶¹ Vulgate and Douay.

strict observers of the law. This multitude was spurned by the Pharisees as "accursed" because of their ignorance.⁶² That noble body bound on their shoulders "heavy and insupportable burdens". They "devoured the houses of widows," were more intent on collecting tithes than enforcing the sound doctrine of "judgment, mercy, faith;" in a word, as far as in them lay, they did their best to "shut the kingdom of heaven against them."⁶³

Christ's compassionate heart was in the greatest contrast to all this. His conduct was a stern rebuke to the hypocrites whom He exhorted the people to obey, but not to imitate.⁶⁴

On all important occasions He was followed or surrounded by a "multitude" of the *'am-ha'arez*, or "the poor". To them He preached; for them He performed marvels; from among them He chose disciples. His invitation to godliness was for them: "Come to Me, all you who labor and are burdened, and I will refresh you. Take up My yoke upon you . . . and you shall find rest to your souls."⁶⁵ One only condition will be necessary for highest remuneration, namely, that you spiritualize your lowliness: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."⁶⁶

The word *gospel* is here used to signify the glad tidings of Messianic days as announced by Christ in fulfilment of the promises of Isaiah⁶⁷ and the hopes of St. John. There is no substantive in either the Greek or the Vulgate. The verbal form is used; thus, *πτωχοὶ εὐαγγελίζονται*, "the poor are evangelized".

Preaching the gospel was a function involving a special mission and anointing originating with the "Spirit of God". The glad tidings were thus a solemn message from Jahweh, and, apart from their content, would bring comfort, owing to their source. Healing and releasing were to accompany preaching, but only as inferior boons.

The glad tidings had been announced chiefly in Galilee. They are summarized in the Sermon on the Mount⁶⁸ and crystallized in the beatitudes.⁶⁹ There is no doubt that the

⁶² Jn. 7:49.

⁶⁴ Ibid., 3.

⁶⁶ Mt. 5:3.

⁶⁸ Mt. 5-7.

⁶³ Mt. 23, *passim*.

⁶⁵ Mt. 11:28, 29.

⁶⁷ Is. 61.

⁶⁹ Mt. 5:3-11.

infirm whom our Lord recounts as cured, were all more enlightened and comforted by the tidings of spiritual peace and joy than by the rare corporal blessings they received. It was better for them to have heard the gospel than to have been made sound. The admonition that follows is pathetic: "Blessed is he that shall not be scandalized in me."

To scandalize meant originally to place a stumbling-block in another's way.⁷⁰ Throughout the New Testament the use of the term is metaphorical. The sense extends to every influence or object impelling one to sin.⁷¹ Hence the theological definition of scandal as an occasion of spiritual ruin.

That Jesus was involuntarily a "scandal", that is, an occasion of sin to many, was owing to the false construction put upon His deeds. In higher circles He passed as one who defiled Himself by banqueting with sinners, who broke the Sabbath, who ignored legitimate authority, who was "a glutton and a drinker of wine".⁷²

These evil reports were a partial fulfilment of Simeon's prophecy, namely, that Jesus was to be a "signal for contradiction".⁷³ The God-man was on the threshold of becoming what invisible Jahweh had been before Him, "a sanctification to many", but to the majority "a stone of stumbling, . . . a rock of offence, . . . a snare and a ruin".⁷⁴ These disastrous effects had not yet developed, but they were threatening.

Had it not been for their attachment to the Baptist, St. John's disciples might easily succumb to the baleful influence of Christ's detractors. Up to the present they had been withheld and steadied by their master. He, however, was soon to pass hence, and no one realized better than he that, unless their views of his reputed rival were corrected, their weak-mindedness cured, their constancy placed on a firmer basis than adherence to a mere man, it would not be long until they would, much to their own detriment, find sufficient reason for believing him a hero in a lost cause.

Christ forestalled this contingency. The information He volunteered about His mission was to enlighten their under-

⁷⁰ Thayer-Grimm.

⁷¹ Calmet, *ad loc.*

⁷² Lk. 7: 34.

⁷³ Lk. 2: 34.

⁷⁴ Is. 8: 14.

standings. What He now adds by way of warning is to fortify their wills. "Blessed is he that shall not be scandalized in me." Tyros in faith, the Baptist's disciples had sought only an increase of knowledge: "Art thou He that is to come?" Christ would insinuate that knowledge is the measurement of responsibility, so He forearms them against the new dangers attendant upon such increase, by a winsome admonition.

There is blessedness, He says, in not being scandalized. Although the beatitude is expressed negatively, it involves and promises much that is positive. It is a principle that is enunciated whose whole import is spiritual and supernatural: scandal is to be avoided, and blessedness attained. There is no middle condition.

Only the pusillanimous can be scandalized, for only such will consent to be spiritually ruined by reason of external causes. When the will is strengthened, fortitude succeeds to pusillanimity. But the will is strengthened by adhesion to good; hence, the blessedness held out by our Lord as the boon to lure His chosen ones to Him.

To keep aloof from scandal in Christ's regard means to approach Him always, not with the eyes of sense or of reason, but with those of faith; to keep the mind in constant readiness to think ever on what He *is* in beholding what He *does*. The mistake of Christ's contemporaries consisted in being over-sensitive to distorted reports and evil gossip, and thereby blinding themselves to the truth of what they saw. In so doing they were scandalized, and St. John's disciples ran the risk of being of the number.

Christ, therefore, by previously vindicating His Messianic character, subdued with a masterly stroke the fears excited by gossip-mongers. Reason in many a detail might stand against Him; but faith, never. Reason was not even to be answered, when faith was in jeopardy. Blessedness was to be sought in such an issue, not human insight; and blessedness was founded on faith.

It is clear that all who hold themselves immune from scandal in Christ's regard, are disposed to see that the radiant light of His works is that of His divine personality. This is positive blessedness. It keeps its recipients on Christ's side, gathering and not scattering. As imparted to St. John's

disciples, it enlightened them upon the real interior greatness of their imprisoned master who believed unswervingly to the last; it rescued them from a perilous dilemma in which they had reasoned as follows: "Either John is mistaken, or the Messiah has gone amiss"; it attached them more fixedly both to John and to Christ by lifting them into a sphere where gossip is ignored or silenced, not answered, where reason serves instead of ruling, where faith is enthroned in that light of God which the darkness of earth can never fully comprehend.

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Washington, D. C.

WITHIN MY PARISH.

Notes from the Day Book of a Deceased Parish Priest.

X. OUR WORK AND OUR PLAY.

I ONCE saw in an art gallery a copy of a painting by an old master. It showed St. Joseph and the Divine Child in the workshop at Nazareth and was stamped with the intimate domestic charm that distinguishes the work of the German school. I fancied, as I gazed upon it, that I could detect a trace of physical weariness on the faces of the Foster-father and the youthful Jesus. Every detail emphasized the nobility of labor, the quiet joy of these members of the Holy Family in the performance of homely duties; and the artist, in quaint conceit, had drawn a bright-winged angel hovering above the shop, great crimson roses dropping from his hands and shining out here and there among the shavings on the floor. The sense of reality produced by the picture was so strong that I caught myself waiting for the strains of the angel's song—such a song as only a toiler may understand. Many times in the course of the passing years I have thought how our labor and our leisure are sanctified alike by our Lord, if so be they are pleasing to Him. When the day stretches out its length and our powers of endurance have been taxed to the utmost the roses drop at our feet, and at the close, if God will it thus, there will be singing of a heavenly sort.

I am always greatly amused when I read wise articles on the "social consciousness" written by men and women who

live in large cities and who take themselves quite seriously. I say I am amused, for will they never learn, these dear people, that there can be no "social consciousness" worthy the name where we have to deal with humanity in huge lumps? The end we so ardently desire can only be attained when we have men in small groups, for it is then that they have opportunity for mutual acquaintance and, at the same time, freedom of movement.

I have just finished reading David Grayson's *Adventures in Contentment*, and I was touched and impressed by the author's cheerful philosophy and his striking analysis of conditions that prevail in the rural community. Here in St. Leo's we have our Dr. Norths and our Charles Baxters. I should like to feel that I have been to my flock all that the Scotch Preacher was to his. I have the comfort of knowing that in one respect I have been more to them than he could ever be, for I have had the priceless privilege of ministering the Sacraments and tender offices of the True Church.

We become so accustomed to our environment that it is good to have an occasional outsider point us anew to its beauties and its blessings. One summer my nephew came to visit me. He is a priest, and at that time he had not been very long out of the seminary. He is a city boy, and his delight in my simple round of life was pleasant to witness. Like all the young (God bless them!) he was a reformer in embryo. He went back to his work filled with great schemes which he felt sure would commend themselves to his bishop. He said that there should be no large parishes in the city; that it should be so divided as to allow each priest only as many families as he could keep in personal touch with—and much more in the same strain. That was a number of years ago. I notice that the big parishes increase and multiply; that St. John's has just completed a church with a seating capacity of two thousand persons, and that St. Peter's has a fine new \$75,000 school, so I judge that the plans of my young Levite did not proceed to maturity. Nevertheless, I am forced to admit that, visionary as they undoubtedly were, they were built up around a good idea.

We in the country do not pigeon-hole our lives, so to speak. Work and play, joy and sadness, pleasure and pain succeed

one another naturally and inevitably, as do the different seasons of the year. We do not plan very much about our lives; we simply live them. If certain of my parishioners have grey hairs and furrowed faces, these result, in the main, not from useless worry and frustrated ambition, but from honest work. It may be, too, that we are less given to questioning the wisdom of God than our brethren who are misled by the more materialistic philosophy of the city, which, like all false gods, first infatuates and then destroys.

We are busy folk, but we are never too busy to become interested in our neighbors' affairs. One of the charges brought against us is, that we are curious; that we know each other's business, and that we delight in talking it over between ourselves. Now, I have been pastor of St. Leo's for nearly three decades, and a survey of the situation has convinced me that if my parishioners sometimes err on the side of vulgar curiosity it is through no desire to work harm. On the other hand, our inquiries for one another, even when made indirectly, are an indication of genuine and friendly solicitude, as you would soon realize if you were to be called into attendance at the bedside of the sick and dying. We have warm hearts and skilful hands by the score, and it is my notion that our lonely city friends would give much, at times, for such exhibitions of thoughtfulness and neighborly sympathy as are the rule, not the exception, in my parish.

What is true of us in our moments of sorrow is equally true of us in our times of happiness. We have little in the way of diversion that is extraneous to ourselves. So Tim Scanlon's story of how he "slipped one over" a farmer friend at the county fair; or the tale of Willie Delany's latest escapade at the parish school; or the inspection of John Kramer's new driving horse after Mass of a Sunday—all furnish wholesome, harmless, and legitimate means of entertainment. Our "social consciousness" is largely developed because we are so dependent upon one another for whatever of sweetness we may extract from life.

Just now Patrick McGann and his wife, Katie, who live next door to the rectory, are our chief source of amusement. They sold their farm and moved into town about five years ago. Pat has a pop-corn stand on the main street where in

the afternoon and evening, especially on market-days, he does a thriving business. He is, perhaps, sixty-five years old, hale and hearty, sharp-eyed, and, on occasion, quick of tongue. I suspect he is a trifle vain of his personal appearance, for he is given to wearing fancy waistcoats, the weird color combinations of which remind one forcibly of the Scriptural coat of divers hues. His hair is quite white, but his moustache is rich purple-black, a contrast being thus created that is startling in the extreme. It, the moustache, is a prolific cause of argument among the young folks. Only last Sunday I came upon two of my altar boys in the sacristy engaged in lively altercation as to the methods and material employed by Patrick in the dyeing process!

Mrs. McGann is spare of figure and as solemn-visaged as her goodman is jovial. She has all the Celtic fondness for a funeral, and I have only succeeded after much difficulty in breaking her of a habit which, for a time, threatened to disturb the peace of the parish. When she first came to the village she was present at every funeral held from St. Leo's. At the conclusion of the obsequies she was wont to take her stand on the sidewalk in front of the church. From this point of vantage her voice could be heard in hoarse, but sympathetic, asides as the mourners emerged from Mass and drove away. "Shure, he was a foine man, and that good to his family!" (This, as the coffin was placed in the hearse.) "Glory be! Don't the poor sowl take it har-r-d!" (as the widow was helped, weeping, into the carriage). These, and sundry other remarks of a personal, but supposedly consolatory nature, did not tend to enhance Katie's popularity in the Altar Society or the Married Ladies' Sodality. In sheer self-defence I was finally compelled to hint, somewhat broadly, to the pious Mrs. McGann that while her prayers for the departed were greatly appreciated, her public presence after the services was unnecessary and embarrassing.

Both McGann and his wife are keen in their scent for news. I am sure this proceeds from no unworthy motive. I think it may be attributed, in part, to years of isolation on a remote farm, with few neighbors and scant opportunity for social intercourse; in part, to a naive and friendly interest in their fellow-townsmen.

Katie goes down bright and early every morning to buy her bit of meat and her few vegetables for dinner. She returns not only with the dinner, but with all the available tid-bits of village gossip, as well. These she relates to my housekeeper with great relish, and I pick them up with one ear as I sit ensconced behind the daily paper. Later on Pat jogs down the street with his little basket and begins operations at the popcorn stand. He comes home at about nine o'clock in the evening, armed to the teeth with the balance of the day's news.

Under such circumstances the local paper is a luxury, rather than a necessity, and I frequently remind the editor that my subscription to his sheet is more in the way of a contribution to a good cause than the purchase of a commodity. So well do the McGann's supply the needs of the neighborhood in this respect that the harum-scarum lad across the street, who comes over to see me every day or so, and to whom my housekeeper contemptuously refers as "that woild young divil of a Dick Malone", speaks habitually and disrespectfully of them as the "Morning Current" and the "Evening Breeze".

But I must draw aside the curtain that hangs between the outer and more obvious life of Patrick and Katie and an inner place of which many possess a general knowledge, but with which I am familiar in its entirety.

Like many another elderly couple in the village they had just enough left, after the sale of their farm, to support them in a frugal and economical way. Soon after they had purchased and taken possession of the cottage next to the rectory, both man and wife gave me their pathetic confidences. They had worked and saved for long years with no end in view but to come to town, to enjoy the simple pleasures it might afford, and, most of all, to be near the parish church. They had been settled in their new home only a short time when, on answering a summons to my study, I found Mrs. McGann waiting for me. She was sitting on the edge of a chair, head covered with snowy apron, and from beneath the apron there flowed a stream of those inarticulate, child-like sounds that gush forth so spontaneously from the Irish heart in times of joy or of grief. It seems that a letter had come from far off County Clare telling her of a brother's sudden death. He was a widower, and the day that saw his passing saw also a crippled,

helpless orphan girl in a thatched tenant house that looked out over the sea, with none of her own blood nearer than Katie McGann.

She and Patrick set themselves bravely to their task. It was not a light one, for it meant passage money, railway fare, and the luxuries necessary to an invalid. Pat, who had thought his days of toil over, embarked in his little business enterprise. Katie does nursing now and then, or minds, for a half dollar, the children of some neighbor who wishes to take an evening off.

In a cheerful back-room that looks out on an old-fashioned garden, filled all through the summer months with blossoms that constantly nod gay greeting, sits our Eileen. She is a pale, patient child, who never complains, but over whose face a wistful smile sometimes steals as she watches the other girls and boys at their play.

The mother heart of Katie has found an object upon which to spend its wealth of devotion, and we have learned, with something akin to shame, to measure the greatness of the soul that is veiled by features we used to think were hard and ill-favored. McGann, for all he is getting on toward three score and ten years, whistles blithely about his work. If it is impossible for us to imagine that roses drop into his humble mart of trade, we may, at least, venture the supposition that there are times when he hears the angels sing.

XI. OUR GUESTS.

Admirers of Gilbert Chesterton will remember his unique characterization of Queen Victoria in the collection of biographies to which he has given the name, "Varied Types". The gifted author informs us that the late queen's greatness consisted not so much in the fact that she was a great queen as that she could, and probably would, have been a great washer-woman if the circumstances of her life had so required.

The Church places the sacred seal of her priesthood on men who differ very widely in scope of ability and variety of temperament. I have never yet known a priest who could not have done more than ordinarily well, from a worldly point of view, in any one of the secular professions.

In corroboration of my statement I point you to several of my priestly comrades, whose numerous activities fill me with

an admiration that ripening intimacy but serves to increase. This is especially true of my younger friends among the clergy. The older ones are much like myself: the infirmities of age keep them close at home, where they are occupied in settling up accounts and putting things in order against the day of reckoning that they know cannot be far distant.

But it is different with the young fellows. They are active, and the wine of life courses in full tide through their veins. They get about; they are in touch, at first hand, with the tremendous movements that are stirring our twentieth century to its depths. An unwillingness to accept what they have to give would be, I take it, a pitiable symptom of the foolish pride of old age.

I cannot afford an assistant, so I have come to depend a good deal upon these youthful priests, and it is to their credit that they always respond readily and cheerfully to my calls upon their time and strength. They help me out, in turn, on the first Fridays; and once or twice during the year they invade my parish in a squad. Sometimes it is a mission that brings them; sometimes the Forty Hours' Devotion; but whatever it may happen to be, the memory of our meeting lasts long after they have packed their bags and clicked my gate behind them.

My young friends and I have great times together during these visits. In spite of my housekeeper's mumbled protests, I always insist on having them all stay with me at the rectory. I do not wish to run the risk of losing ever so small a morsel of their chat at the close of the day's work. They must be tired in mind and body upon their arrival home, for we sit up far into the night discussing the affairs of Church and State. The oil in the study lamp runs low, and after a while the light goes out, but the log in the fireplace burns on brightly and provides fitting accompaniment to our conversation. The voices run along in a smooth, earnest flow of sound that brings to one's mind the poet's lines in which he tells of similar hours, spent in a colonial farmhouse on our own New England coast:

O flames that glowed! O hearts that yearned!
They were indeed too much akin,
The driftwood fire without that burned,
The thoughts that burned and glowed within.

The faces are outlined in the half-shadow with sufficient clearness to enable me to distinguish one from another, and as I study them intently the thought occurs to me that the apocalyptic description of the Church Triumphant might appropriately be used of the Church on earth. Are not these men gathered out of every nation, and do they not daily unite in their song of praise before the Throne and the Lamb?

No two of these priests are alike, either physically or mentally. Father McCarthy, for example, is a slight, clean-cut son of Erin. In his way he resembles a thoroughbred steed, sensitive and delicately organized, every motion graceful and every faculty alert. He is not deeply learned, but he is our saint and our eloquent preacher. His sermons are rarely didactic or argumentative. Most often they are pulsating with color and charged with fire from heaven. My people, particularly the poor and the humble, love him dearly. They cannot help it, for his goodness shines so luminously through the shell that encloses his indomitable spirit. He stands his ground as St. Columba must have stood on Iona's shore, the wild Atlantic breaking at his feet, friends and family forsaken for Christ's sweet sake, and the tribes of the north awaiting the conquest of the Cross.

Father Baumann, as his name tells you, is of German parentage. His is the genius for painstaking scholarship that has ever been the proud heritage of the race from which he sprang. He is our Clement, who battles for the truth on a field that is as fraught with peril as were the halls of Alexandria. One can scarcely mention a book, ancient, medieval, or modern, that he has not read; and his powers of retention are marvellous and awe-inspiring. He is a born controversialist, and the bishop showed great wisdom in assigning him to his present parish. It is located in a town where anti-Catholic sentiment of the lowest type hurls its maledictions at the Faith. Father Baumann, although he is as courageous as a lion and gives the enemy no quarter, has another and singularly tender side to his character; and this quality of sweetness, combined with his mental equipment, has won souls whom mere argument never would have touched.

My pen fails me utterly when I try to describe Father Mack. His personality is so elusive and volatile that I cannot conceive

of it remaining stationary long enough even to be placed upon paper. Conjure up a man handsome of face and commanding of stature, with a shock of wavy blond hair and dancing blue eyes that carry one back to the limpid lakes of the land that gave him birth. Add to these a heart as true as had the knights of old, a persuasive tongue, and a voice like an angel, and you have the priest who is the hero of his village and who commands the enthusiastic fealty of the lads in my parish, for, besides his other accomplishments, Father Mack is a famous athlete. He brings his baseball boys up here every summer, and then there is much excitement at St. Leo's, as the opposing teams clash on the diamond back of the school. After the game participants and spectators adjourn to the rectory, where, until supper-time, the visiting pastor is in continuous demand at the battered piano that braces itself against the wall of my sitting-room.

These are my young brethren. I love them all; I look forward eagerly to their coming; and I dislike to see them go. Each is an ornament to his holy calling, and each would have been a power for good in another walk of life. It is high proof of the strength of God's grace that it has been able to draw them from the crowd and to follow Him, at sacrifice of ambition and without hope of earthly reward.

WHY EMOTIONS IN A SERMON?

A SERMON without emotions in it will be as interesting as a lecture in theology. The vast majority of men are impatient of reasoning. They are enthusiastic if the speaker flames with indignation or kindles with triumphant joy. They are even contented with the pathos which elicits their tears. To reason or to follow reasoning is hard; to feel is spontaneous and easy. That is why an audience dwindles away or suffers in silent patience during the dry discussion of a metaphysician, but crowds the tent and shouts vociferously with some emotional revivalist. How is it that modern teachers and text-books of oratory ignore this fact or give but scant attention to it? The chapter on emotions used to be one of the most important in rhetoric. The books of to-day

have omitted the chapter. In Catholic schools it still remains, but rather as a fossil relic of old times than as a vital factor in the teaching of oratory.

Several answers may be given to the question why the topic of emotions has been neglected. First of all, outside of the traditional philosophy of the schools, modern writers are in complete confusion on the subject of emotions or feelings. There is no agreement about their nature or their classification. Some advance in knowledge has been made on the physical side of the emotions. The muscles, the nerves, and the brain have been investigated as they vibrated with emotion, but we are not much nearer in that way to the nature of the emotion than we should be to the nature of electricity by ascertaining the chemical constituents of the wire which carried the current. Some have equipped man with a new faculty of soul for the registering of the emotions, but our philosophers¹ are able to show that the senses, intellect, and will can do all the work of the emotions without the necessity of a new faculty.

THE SOURCE OF EMOTIONS.

Modern rhetoricians are unable to say how to appeal to the emotions if they do not know what they are or where they originate. Scholastic philosophy with its source in Aristotle has clear notions on the nature and causes of emotion. The pleasure arising from the contemplation of what is beautiful is by many styled esthetic emotion. Modern Scholastic philosophy has followed St. Thomas in making the feeling excited by the beautiful a pleasure or intense satisfaction of the cognitive faculties, either of the senses, imagination, and intellect, or of the intellect alone. Philosophers differ on the question of what are the objective elements of beauty, although most agree in the elements of lustre, order, unity in variety; but the philosophers who represent the tradition of the schools, all assert that the subjective effect of beauty is a special pleasure found in the act of knowing and does not belong to the appetitive faculty. "Beauty," teaches St. Thomas, "regards knowledge."² "It belongs to beauty", he tells us, "to satisfy

¹ Maher, *Psychology*, pp. 221-228.

² S. I, 5, 4.

by its sight and contemplation".³ According to him the objective elements of beauty are "perfection, right proportion, and lustre" ("*integritas sive perfectio, debita proportio sive consonantia, claritas*").⁴

When speakers are told to arouse emotions, it is not meant that their object is to display the beauty of their thoughts. Beauty is not excluded from oratory, as will be seen, but it holds a subordinate, though helpful, place. The emotions of which oratory speaks, are excited by good and evil, not by beauty. The emotions of oratory are aroused in the will, not in the intellect. The good or evil must be presented through the senses and imagination if the emotions are to be thrilling and effective. Real, vigorous emotions find a responsive vibration in the whole man. Purely abstract and intellectual considerations of good or evil do not give that energetic impulse which the orator desires for his purpose. There is a physical element in emotions and should be if they are to exercise their full effect, and that is the reason why the speaker must reach his hearers' imaginations. If they could see the evils of intemperance, they might be resolved to be temperate. The speaker cannot display on the stage a horrible example to disgust his hearers. He endeavors to present his ideas to the imagination in such a way that in every one who listens, he may excite the horror of the actual spectacle. That emotion, then, has a physical basis and will be most effective in eloquence. If the orator can make the flesh creep, he will make the soul shrink. Goose-flesh will bring a heart-chill.

THE NATURE OF EMOTIONS.

Besides being unable or unwilling to locate the faculty of the emotions, modern writers do not seem fully to understand the nature of emotions in themselves. They do not clearly distinguish between esthetic emotions and appetitive emotions, between the restful satisfaction of the mind in knowing a beautiful object and the tendency of the appetite and will toward an object which is good. These rhetoricians would appear to reduce all emotions to vague sentimentality. They do not grasp what robust love or hatred really means and even

³ S. I, 2ae, 27, 1.

⁴ S. I. 39, 8.

their idea of the esthetic emotion of beauty is perhaps not much different from the satisfaction of a warm fire or the savor of well-cooked food. Scholastic philosophy has clear-cut views on these points, and no one who teaches or studies oratory can safely neglect them. Beauty, philosophy tells us, is associated with good. The very thing which awakens the emotions of good and evil may be and often is vested by the speaker in beauty of language and thought. Yet the beauty is one thing and the good another. The emotions of the will are self-seeking. Even the highest kind of altruistic love must begin in self-seeking, although it finally succeed in purifying itself of all baser elements. On the other hand, the esthetic emotion awakened by beauty is unselfish. Thousands will share in the beauty of a landscape. You will not object to the whole world admiring the beauty of your fruit, but in the case of a single apple you may say with the small boy, enamored of its good, "There ain't going to be no core". Animals have emotions of love or hate, fear or courage, but do not manifest any sensibility to beauty. If you see your dog on the seashore gazing, as you think, pensively over the "endless book of the landless blue", believe it no satisfaction of beauty. It is most likely a piece of meat in the offing of the dog's imagination. The esthetic emotions arising from beauty differ essentially from the emotions of appetite and will awakened by good.

The truth is, as St. Thomas⁵ has said, that "good has the nature of an end or final cause; beauty that of a formal cause." Good is kinetic; beauty is static, and in this brief statement of the ultimate truth in this matter is found the chief reason and necessity for arousing the emotions. Beautiful thoughts, dazzling theories, entrancing style, charm of voice and language, please indeed and thrill, but there in their apprehension the energy spends itself because that is the complete and full effect of beauty. Beauty arrests; it fascinates; it awes perhaps; it surprises; it entrances, and there it stops, having done its full duty. Contemplation is the homage that the majesty of beauty claims. Not so with good. Good is kinetic. It makes the appetite restless; it provokes a struggle;

⁵ S. I, 5, 4.

it draws the faculty to itself; it will permit no rest until it is possessed. Confusion in this matter often comes from the fact that the same object has beauty and goodness, but for different reasons, and also from the fact that beauty, being a perfection of the faculty of knowing, is a good for that faculty and so becomes the object of the will's desire. It would, however, lead us too far from our present purpose to go into the metaphysics of beauty. It is enough to have shown that good is kinetic and beauty static in its effects, and from that fundamental distinction we have the diverse rôles which these elements play in oratory.

THE NECESSITY OF EMOTIONS.

Why is it necessary that the orator should arouse the emotions and make the will act? Is it not enough for him to show the truth? Sad experience has repeatedly shown that knowledge is not enough. The speaker who thinks it sufficient to show the truth of a statement and then expects to have results, is a victim of the same fallacy which dreams that to know is to will, that education of the mind means morality. Even supposing the speaker can clearly demonstrate the truth so that there will be no doubt remaining in his hearers, that will not be enough for him. The speaker, if he is not a mere scientific lecturer and theorist, has always in view something to be done, some practical outcome of his works. Everyone knows the vast chasm which yawns between theory and practice, and there is only one bridge across that chasm, that is the goodness of the practice or, what is the same thing, the evils of its omission. Show the good and if the will of man does not follow it, the orator will not be at fault. He has proposed to the will the only thing which can make the will move. If there is no response, then his message has not gone home or the freedom of man's will has checked the action.

The practical corollaries, therefore, which usually do and almost always must follow from eloquence, necessitate the arousing of emotions, even when the mind is perfectly convinced by evident truth. Yet unhappily how often in public speaking it is impossible from the nature of the question or from the time at the speaker's disposal to make the truth more than probable to the listener. In that case when there

is doubt, it is the will which must decide. Full evidence alone necessitates the decision of the mind. Where such evidence is not forthcoming, the will makes the intellect accept the truth. There again motives must be offered, the good or evil of the proposed truth must be presented; in a word, the emotions must be aroused.

The need, therefore, of emotions in oratory is due to the practical results and probable conclusions with which the speaker has to deal. There are two needs in appearance, but one in reality. In both cases it is the necessity for action which demands the awakening of the emotions. The quest of good is the energy of the will, the impelling force of man's acts, whether it be the act of the will which determines the intellect to assent to a probable truth or the act which determines any other faculty to respond to the orator's appeal for practical application of the truths he has established. "*Bonum habet rationem causae finalis.*"⁶ "*Pulchrum proprie pertinet ad rationem causae formalis.*"⁷ "*Bonum dicatur id quod simpliciter complacet appetitum.*"⁸ "*Pulchrum dicatur id cuius ipsa apprehensio placet.*"⁹ These are some phrases from St. Thomas which sum up in his pregnant and clear way the essential distinctions between good and beauty and furnish the student of oratory with a rule for the use of these two elements in eloquence.

The speaker will not, however, disclaim beauty. Truth for him is an absolute necessity because he must reach man's mind; good for him is an absolute necessity because he demands action and therefore will; beauty, if not an absolute requisite of the process of persuasion, is at least a great help. For the artist, beauty is essential because he must give intellectual pleasure. If, above and beyond that pleasure, his painting or poem conveys a lesson or impels to action, such a result is not called for by the requirements of his art. A picture of a flower or a poem on a flower may do no more than re-create, in paint or words, the actual flower which eye and mind find pleasurable in nature, and the painting and verse are works of art and embodiments of beauty, even if the artist goes no further than that.

⁶S. I, 5, 4.

⁸S. I, 2ae. 27. 3.

⁷L. c.

⁹L. C.

The orator, however, must go farther: and with him, while the beautiful is distinctly subordinate to truth and good, it is useful and perhaps even absolutely necessary, though not to the extent that it is in other arts. We say other arts, because oratory is a fine art and as such would demand some beauty. It is not, however, to be forgotten that the beautiful is not anything vague and unsubstantial, sickly and sentimental. It is, in the words of Kleutgen, "the natural perfection of a thing made resplendent in its manifestation."¹⁰ Others call the beautiful "the lustre or splendor of truth". It is truth with a shining morning face. The orator finds his truth ignored or unappreciated, overlaid with the dust of neglect or not recognized because it receives but casual attention in this busy world. The orator must so speak the truth that he who runs may hear and see. His audience will not be with him long, and he must remove the tarnish of truth and reveal its shining beauty. Perhaps prejudice or antipathies may cloud his hearer's minds, and before the goodness of his truth can win its way to affected wills, he must make the full, round orb of truth dawn upon the mind. Novelty, originality, fresh, unhackneyed presentation of ideas, every legitimate charm of language, whether named or catalogued by rhetoricians or apparently defying analysis, any new angle of truth, any interesting view, in a word anything which will awaken an indolent mind or arrest a wandering mind or fascinate an inattentive mind, any and all of these are to be highly prized by the speaker, and they are all phases of the beauty which will further him in his aim to make truth reach home to the heart. Truth is the engine; emotion arising from good or evil is the energy which drives it on, and interest or charm or beauty is the glistening oil which makes every part work smoothly. For his progress the orator requires all three. *Docere, delectare, and movere*, have been handed down the ages as the three means for an orator to persuade. Truth, beauty, and goodness are the three graces of eloquence. Their combined powers make the message of the orator effective with the soul of man.

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¹⁰ *Ars Dicendi*, sec. 236.

THE OLD OFFICE OF PARISH CLERK.

THE name parish clerk¹ appears at present to be in use as designating a functionary who leads in the reading of the responses in the churches of the Anglican Establishment. The office itself dates back to the time of Augustus and King Ethelbert. A brief account of the history of this almost forgotten office will be of some interest to ecclesiastical readers.²

In Ven. Bede's Ecclesiastical History, Pope Gregory the Great, writing to St. Augustine of Canterbury, about the order and constitution of the Church in new lands and under new circumstances, laid down sundry regulations as to the clerk's marriage and mode of life. King Ethelbert on the advice of his Witenagemote introduced certain judicial decrees which set down what satisfaction should be given by those who stole anything belonging to the Church. The purloiner of a clerk's property was ordered to return threefold.³

In the seventh century the canons of the IX Council of Toledo and of the Council of Mezida allude to the parish clerk's place in the sanctuary. In the ninth century he had risen to a notable place in the Gallician Church, and is referred to in the decretals of Gregory IX. Bishop Grosseteste (1235-1253) ordered that, "in every church of sufficient means there should be a deacon or subdeacon, but in the rest, a fitting and honest clerk to serve the priest in a comely habit". In the same century the office of the clerk was discussed in a synod at Exeter, when it was decided that "where there was a school within ten miles of any parish some scholar should be chosen for the office of parish clerk." This rule provided for poor scholars and also secured suitable teachers for the children of the parish.

Chaucer tells us of a very talented and frivolous clerk, true, we have every reason to believe, as a specimen of his office in those days. This Absolon could take many parts, as he was an educated man, an "accomplished scrivener," an actor who could take his part in miracle plays, and a barber. He sang

¹ Latin *Clericus*.

² Much of the account here given must be referred to the Rev. P. H. Ditchfield's very interesting and informing book on the subject.

³ Bede's Hist. Eccles. ii, v.

many songs besides those of a spiritual nature, and, vested in surplice, he bore the holy water on Sundays and holidays to the parishioners. His holy water vessel was fashioned of wood or brass, and in his hand he carried the aspergill with which to sprinkle the holy water, his visits for this purpose beginning with the "great house." He received gifts from every householder.

Bishop Alexander of Coventry ordered that "no clerk who serves in a church may live upon the fees derived from this source," and the penalty of suspension was to be inflicted on anyone transgressing this rule. The constitutions of the parish clerks at Trinity Church, Coventry, made in 1462, are a most valuable source of information with regard to the clerk's duties. Although preference was shown for the celibate clerk, there was no canonical objection to the married one. Even in medieval days a nice little house was apportioned to the clerk, where he could live with his wife and children, tending his garden when he had time to do so, or, if he were a celibate and student, he would find the life conducive to study.

The duties of a parish clerk were numerous and varied. The ringing of bells was a conspicuous feature, though on occasion that was undertaken by the sexton. He had to open the church doors at an early hour, do sacristan's work with care, lock up the church at the appointed time after searching well to see that no one was hidden anywhere or asleep under a bench. He had also to provide a clerk or "dekyn" on Sundays and holidays to read the Gospel at High Mass. His duties included the sweeping of the floor, cleaning the leaden roofs, keeping the bells in good order, reporting any necessary repairs to the churchwardens, seeing after the lamp, getting the oil and rushes, fixing the banners after use; and at stated seasons he was responsible for particular duties, such as the supplying of palms on Palm Sunday, the watch by the Sepulchre, removing of his "lenten clothys", and, as flagellation then obtained as a penance, it was his duty to provide "three discipline rods" for the purpose.

The parish clerk's duties cannot all be enumerated, for they varied in different places; in Coventry, he received a trifling fee for the distribution of blessed bread which then took place in church. The expression "Clerk's ales" rose from the old

practice of feasters providing the materials, the proceeds of which were devoted to increasing the clerk's tiny salary. Mr. Vaux tells us: "It appears from Kethe's sermon at Blanford in 1570 that it was the custom at that time for the 'Church ales' to be kept upon the 'Sabbath Day,' which holy day the multitude called their revelling day, and which is spent in bull-baitings, beare-baitings, bowlings, dicyng, etc., etc."

There were many small festivities besides the above, the "Church ale" being for the purpose of collecting funds to supply what we would now call Poor Rates and Church Rates. "Clerk ales" helped to provide the salary for the parish clerk, and as late as 1585 Church ales were not infrequently held in the parish church. A canon of 1571 forbade the holding of banquets and public entertainments in churches, although the practice still prevailed as late as 1585. Begun for distinctly pious purposes, the "Bride ales," "Church ales," etc., numbered among them funeral banquets showing how closely feasting and burying were connected in olden days. In a will of A. D. 1544, we read that the next Sunday after the burial of the deceased there were to be provided "two dozens of bread, a kilderkin of ale, two gammons of bacon, three shoulders of mutton, and two couples of rabbits." The testator desired all the parish, rich and poor, to take part thereof, and that a table be set in the midst of the church "with everything necessary thereto."

In the *Anatomie of Abuses* (1595) Stubbs adverts to the fact that toppers preferred to go to one of these "Ales" rather than to a tavern for a drinking bout, for the extraordinary reason that they calmed their consciences with the reflection that the more they drank the greater would be the profit to the church. This same idea is immortalized in *Two Gentlemen of Verona*, Act ii, Scene 5. We may in slight extenuation of these profanations remember that pews and benches were in those days almost unknown, and the naves were very bare, often absolutely empty.

Pope Gregory IX ordained that "every presbyter who had charge of a parish should have a clerk, who should sing with him, read the epistle and lesson, be able to keep school, and admonish the parishioners to send their children to church to learn the faith." This decretal was in force in the Church

in England as well as elsewhere. The official principal of the Archbishop of Canterbury, when stating the law *re* marriage of clerks, declares the duties of the latter to be to "wait on the priest at the altar, to sing with him, and read the epistle". John of Athon, writing in the fourteenth century, gives us a paragraph which is very enlightening concerning the customs and usages of those times: "Lately when two clerks were contending about the carrying of holy water, the clerk appointed by the parishioners against the command of the priest, wrenched the books from the hands of the clerk who had been appointed by the rector, and who had been ordered to read the epistle by the priest, and hurled him violently to the ground, drawing blood."

Most careful regulations were laid down concerning not only the reading of the parish clerk, but also his singing, which it was his duty to do in some places at every Mass. In fact in pre-Reformation days a good deal of learning and sound education on these two subjects was necessary. The Pope in his directions to the Archbishop of Canterbury enjoins that the clerks should be very diligent in singing the Psalms. In the ninth century the Archbishop of Rheims in inquiries on the subject asked whether "the presbyter has a clerk who can keep school or read the epistle, or is able to sing as far as may seem needful to him?"

Whipping dogs out of church was one of the duties of a parish clerk. This in post-Reformation times was combined with the office of keeping people awake. The latter performance was effected by tickling the sleeper with a fox's brush secured at the end of a long staff, if the slumberer was a woman, and by using the hard knob which was at the other end, if the offender was a man. This employment was called "sluggard waking," but it was often combined with dog-whipper. We read that "Richard Dovey of Farmcote in 1659 left property at Claverley, Shropshire, with the condition that eight shillings should be paid to and a room provided for a poor man who should undertake to wake sleepers and whip out dogs from the Church of Claverley during divine service."

Mr. Edward Peacock, F.S.A., told the writer of a charming book on folklore by Mr. J. E. Vaux, in which the author states that at the beginning of the eighteenth century there still

existed at Northope Church, Lincolnshire, a small pew just within the chancel arch known as the "Hall Dog Pew," in which the dogs that followed his grandfather to church were imprisoned during the service. Mr. Vaux then goes on to a personal reminiscence showing that in Ireland old customs are kept up with wonderful tenacity: "About twenty years ago I was in Connemara salmon fishing. The first Sunday the landlord of the hotel where I was staying kindly offered me a seat in his car to convey me to a chapel on the bog three or four miles off, for the midday Mass. I gladly accepted the lift. The chapel was of the most primitive kind and the floor was but of beaten clay. When I entered, the altar rail was closely packed with worshippers, who were, I presume, all shepherds. There was only one 'pew', which belonged to the 'quality', i. e., the landlord and his family. I preferred to kneel alongside my attendant 'ghillie' (to use a Scotch term) who was there. There were a dozen dogs at least in the chapel; several of them were sitting behind their masters, who were kneeling at the altar-rail. One of these sheepdogs amused me greatly; he sat most quietly through the earlier portion of the Mass, but as soon as the Creed had been recited, and the celebrant turned round to deliver the sermon, the dog looked up, as much as to say 'Oh, sermon time! all right,' and having, dog-fashion, walked round three times, curled himself up for a comfortable sleep. The sermon, which did not last more than ten minutes, being over, the dog woke up and sat on his tail behind his shepherd master until the service was ended. There was something so deliciously human about this that I have never forgotten it. I have described the incident exactly as it happened without the slightest exaggeration." In medieval times dogs followed their masters into the church, the nave of which was often used for secular purposes. "Mastiffs," says Mr. Ditchfield, "were sometimes let loose in the church to guard the treasures," and he adds that he believes the chancel rails were originally used to prevent them from entering the sanctuary.

Many stories more or less humorous are told about parish clerks, chiefly of post-Reformation origin, for before then the greater dignity and supreme importance of that in which they had a share—howbeit a humble one—saved them from

making themselves ludicrous, as has been not seldom the case. There is a story of Wednesbury old church concerning the vicar some hundred years ago, who one very hot afternoon retired to the vestry, which happened to be under the Western tower, to put on his black gown. As he did not return, though the hymn was finished, the clerk gave out the last verse again. As still no parson appeared, the valiant clerk, starting the hymn, directed that it be sung all over again. Still no vicar! The clerk not wishing to be beaten, gave out that they would now sing Psalm 119. Before, however, they were all hard beat by their efforts, the old parson reappeared; he had gone into the vestry, taken the arm-chair, and there fallen asleep, the poor clerk of course being unable to go in search of him.

Sometimes the parish clerk was the only chorister, and according to Mr. Ditchfield, there was a favorite tune which required the first half of one of the lines to be repeated twice. This led to curious utterances, as when "My own sal—" was called out lustily three times, and then finished with, "my own salvation's rock to praise". The thrice repeated "My poor pol—" was no less striking, but it was only a prelude to "my poor polluted heart." A chorus of women and girls in the west gallery sang lustily, "Oh for a man—" *bis, bis*—a pause—"a mansion in the skies." In another, the clerk sang 'and in the pi—" three times, supplementing it with "and in the pious He delights". Another bade his hearers "Stir up this stew—" —but he was only referring to "this stupid heart of mine". Yet another sang lustily, "Take thy pill—"; when the line was completed it was heard to be: "Take thy pilgrim home."

By the rules of the Anglican Establishment a woman may act as sexton, though not as parish clerk; but as a matter of fact there have been such, as is seen by the census, which gives names of many females as parish clerks. Some of these had to perform the duties of overseer, rate collector, and other offices connected with the parish. In the register of Totteridge we learn that in that parish was buried in the 96th year of her age, Elizabeth King, widow, for forty-six years clerk of her parish. It states that as long as she was able to attend "she did constantly, and read on the prayer days, with great strength and pleasure to the hearers, though not in the clerk's

place; the desk being filled on Sunday by her son-in-law, Benjamin Withall, who did his best." ⁴ Not only were rural women of the working class thus employed, but a gentlewoman acting in the capacity of parish clerk has been known to exist in London.

Chambers' Journal contains some stories known as "Northern Lights". The writer, who was for 25 years rector of a moorland parish church, tells of several clerks who were as quaint and curious in their ways as their masters. The village was a hamlet on the edge of the Yorkshire Moors, near the confines of Derbyshire. Beside the church was a public-house or tavern, kept by the parish clerk Jerry, a dapper little man who on Sundays and funeral days always wore a wig, an old-fashioned tailcoat, black stockings, and shoes with buckles. His house was known as "Heaven's Gate," and there the farmers from the neighboring farms used to drink and stay for a week at a time. Jerry used to conduct the funerals, make the responses, and then provide the funeral party with good cheer at the inn. His invitation was always given at the graveside in a high-pitched falsetto voice, and the unvarying formula ran in these words: "Friends of the corpse is respectfully requested to call at my house, and partake then and there of such refreshments as is provided for them." These funeral festivities were often followed by intemperance, the drinking going on for days at a time. The old parson himself attended between the morning and evening service, a glass of whiskey by his side, and a long clay pipe in his mouth. Jerry would be sent to the church when the bells "began to settle", to see if many people had come, and when he informed the parson that few had arrived, the latter would say: "Then tell them to ring another peel, Jerry, and just fill up my glass again."

A pluralist vicar in Lincolnshire had several of the churches for which he was responsible, served by his curates, one of whom was a great smoker and used to go into the vestry to vest himself in his black gown, and smoke a pipe before the sermon, while the congregation sang a Psalm. One Sunday, having had an extra pipe, the clerk told him the people were becoming impatient, so the curate suggested their singing an-

⁴ Burn's *History of Parish Registers*.

other Psalm. "They have, sir," replied the clerk. "Then let them sing the 119th," answered the curate. His pipe at length was finished, and he proceeded to don his black gown. Its folds were so very troublesome that he could not get it on, and he remarked that he thought the "devil's in the gown". He was answered by the clerk very dryly, "I think he be!"

As late as the 'sixties, we hear of a parish clerk of Windermere, who happened to be an auctioneer and purveyor of Westmoreland hams, and quite a character. He was very patronizing to the assistant curates, a favorite expression of his being: "Me and my curate." When one of the curates first undertook to perform the wedding ceremony, he received orders by the clerk: "When you get to 'hold his peace', do you stop, for I have something to say." The obedient curate stopped as ordered to do, when the clerk called out, "God speed them well."

At Bromley College, where "churchings" seldom took place, the clerk was puzzled what to do on the occasion, and much perturbed, inquired if he were to read the responses for the Queen's Accession. Another clerk, in the employ of the then Earl of W——, settled his difficulty when Lady W—— came for that rite, by responding to the clergyman's prayer, "O Lord, save this woman, Thy servant," by replying "Who putteth her ladyship's trust in Thee."

To Mr. Langhorne we owe the following anecdotes of old clerks: Once he was preaching in a village church for Home Missions. Just as he reached the pulpit he observed that the clerk was preparing to take round the plate. He whispered to him to wait until he had finished his sermon. "It won't make a ha'porth o' difference," was the encouraging reply. But at the close of the sermon there was another invitation to give additional offerings, which were not withheld.

A clerk on one occasion apologized to a church dignitary who had been sent for to take duty at a small rural church, in the following not very complimentary terms: "I am sorry, sir, to have brought such a gentleman as you to this poor place. A worse would have done, if we had only known where to find him."

A writer in the *Spectator* for 14th October, 1905, tells of a clerk who, like many of his fellows, used to convert "levia-

than " into " that girt livin' thing ", thus letting loose before his hearers' imagination a whole travelling managerie, from which each could select the beast which most struck his fancy. This clerk was a picturesque personality, although, unlike his predecessor, he had top-boots and cords for Sunday wear. When not engaged in marrying or burying one of his flock, he fetched and carried for the neighbors from the adjacent country town, or sold herrings and oranges from door to door. During harvest he rang the morning " teasing bell " to start the gleaners to the fields, and every night he tolled the curfew, by which the villagers set their clocks. He it was who, when the sermon was ended, strode with dignity from his box on the " lower deck " down the aisle to the belfry and pulled the " dishing-up bell " to let home-keeping mothers know that hungry husbands and sons were set free. Folk in those days were less easily fatigued than they are now, and services were longer: the preacher's " leanings to mercy " were less marked. Congregations then counted themselves lucky if they broke up under the two hours. The boys stood in wholesome awe of the clerk, as well they might, for his eye was keen and his stick far-reaching. Moreover, no fear of man prevented him from applying the latter with effect on the heads of slumberers during divine service. By way of retaliation the youths, when opportunity occurred, would tie the cord of the " tickler " to the weather-cock, and the parish on a stormy night would be startled by the sound of 'ghostly and fitful ting-tangs. To Sunday blows, the clerk, who was afflicted with rheumatism, added on weekdays anathemas as he climbed the steep ascent to the bell-chamber, and yet steeper ladder that gave access to the bells in the tower. The perpetual hostility that reigned between discipliner and disciplined bred no ill-will on either side. " Boys must be boys "; " He's paid for looking after things, " were arguments whereby the antagonists testified their mutual respect—in both of which the parents concurred, and his severity did not cost the old man a penny when he made his Easter rounds to collect the " sweepings ". The " sweepings " consisted of an annual sum of threepence which every householder gave toward the necessary cleaning of the church, and which formed no small part of the clerk's salary.

The Rev. F. A. Davis gives the story of a very unlearned clerk of a church in Wiltshire to which a London clergyman, unused to the country, came to take duty. Having preached on the Sunday morning on St. Mark 5: 1, which contains the story of the people demoniacally possessed who were healed by the destruction of the herd of swine, he inquired on the Monday of the clerk whether he understood the sermon. The clerk answered dubiously that he did. "But if there is anything you do not quite understand," said the parson, "I shall be only too glad to explain anything I can so as to help you." The clerk scratched his head, and after a good deal of hesitation, asked, "Who paid for them pigs?" On one occasion a stranger who was taking duty in a church made some banal remarks about the weather, saying that they would have fine weather for the haymaking the next day. "Ah, sir," said the clerk in reply, "they do say that the hypocrites can discern the face of the sky."

In the memoirs of Charles Mayne Young, tragedian, a clerk whose name was William Hinton, who lived in a small white-washed cottage given him free as schoolmaster, had a somewhat pompous appearance totally at variance with his inner life, for he was characterized by "singleness of purpose and simplicity of mind". His somewhat stilted phraseology was accounted for by his omniverous passion for books. We read that when Mr. Young went to the village, with the exception of a Bible, a prayerbook, a random tract or two, and a Moore's Almanack, there was scarcely a book to be found in it; so the rector kindly allowed his clerk the run of his library, with the result that, being very imitative as his biographer declares, his conversation, his deportment, even his spirit became imbued with the individuality of the author whose works he had been studying. After reading Dr. Johnson's works, his conversation became sententious and dogmatic. *Lord Chesterfield's Letters* produced an airiness and jauntiness that were quite foreign to his nature. His favorite authors were Jeremy Taylor, Bacon, and Milton. After many months reverential communion with those Goliaths of literature, he became pensive and contemplative, and his manner more chastened and severe. The secluded village where he lived, had been his birthplace, and there he remained till the day of his death.

He knew nothing of the outer world, and the rector found his intercourse with a man so original, fresh, and untainted, a real pleasure. He was physically timid, and the account of a voyage across the channel or a journey by coach filled him with dread. One day he said to Mr. Young, "Am I, Reverend sir, to understand that you voluntarily trust your perishable body to the outside of a vehicle of the soundness of which you know nothing, and suffer yourself to be drawn to and fro by four strange animals of whose temper you are ignorant, and are willing to be driven by a coachman of whose capacity and sobriety you are uninformed?" His cottage stood in the centre of a small kitchen garden, his pay was £40 a year, and about £5 more from church fees. The five children whom he brought up in a thoroughly respectable manner, and who venerated him, all repaid his care, doing well in life. In writing to the Vicar about an approaching wedding, he did so in these delightful words:

Revd. Sir,

I hope it has not escaped your memory that the young couple at Clark are hoping to offer incense at the shrine of Venus this morning at the hour of ten. I anticipate the bridegroom's anxiety.

RUSTICUS SACRISTA.

Many laws have been made concerning the office of parish clerk, to protect his appointment, rights, dismissal, and requiring churchwardens and incumbents to be very careful lest they infringe these legal statutes; and so difficult is it to remove a clerk, unless he be found guilty of some serious error, that he may stay on, jeering at his enemies and occupying his post until death settles the matter.

A clerk, whom we may call W. K., a tailor by trade, of generally good conduct, was so overpowered by the importance of his office that he became nervous, or pretended to be. In the huge church—a three-decker—he was noticed during the service often to stoop down as if to drink something. When this peculiar proceeding was inquired into, he plainly stated that he always strengthened himself with gin and water, contained in the bottle to which he often applied himself during the long services.

A correspondent of Mr. Ditchfield's narrates the following: "In a parish in Nottinghamshire there was an old clerk who was nearly blind. There were two services on Sundays in summer, and only morning service in winter. The clerk knew the morning Psalms quite well by heart, but not so the evening Psalms. On one occasion when his verse should have been read, he was unable to recollect it. After a pause the clergyman began to read it, when the clerk, who occupied the box below that of the vicar, looked up, saying, 'Nay, nay, master, I've got it now.'"

Another time, when an absent-minded curate omitted the ante-Communion service, and appeared in his black gown in the pulpit, the clerk was indignant and went up to remonstrate. Knocking at the pulpit door and getting no answer, he proceeded to pull the black gown and made the curate come down, change his robes, and complete the service in the orthodox fashion.

The Rector of Liston in Essex gives a well authenticated story belonging to the end of the latter part of the eighteenth century or beginning of the nineteenth. The parish clerk used to give out the number of the hymn to be sung, and as he was slow, often making a long preamble, the clergyman would employ the time by going into the vestry to change into his preaching gown. On one occasion the parson having left his sermon at home, let himself out into the churchyard and did not return, while the congregation lengthened out the hymn with doxologies etc., so that their pastor might have time to change. Next Sunday the clerk did not give out the hymn at the usual time but waited until the parson had returned vested in black, mounted the stairs, and had entered the pulpit. The clerk then slammed the door after him, and keeping his back against it, called out with significance, "We've got him. my boys; *now* let us sing to the praise and glory of God,' etc., etc.

A vicar newly appointed to a parish a few miles from Oxford had been a fellow of his college, but was extremely ignorant concerning rural matters and village folk. Being disheartened at finding that so few of the villagers came to church he consulted his clerk, who suggested Dr. A's offering to give sixpence to all who came to church. The plan was evidently a

success, for the number of the congregation increased. After a time the numbers decreased, and again consulting the clerk, he reminded him that he had always given the promised sixpence. "Well, sir," said the clerk, "they tells me as 'ow they finds they can't do it for the money."

The Duke of Wellington was a regular attendant at the church of Strathfieldsaye, and on one occasion when a stranger was preaching, the clerk, opening the pulpit door for him to get out, slammed it sharply before the preacher could leave. When inquiry was made in the vestry for his reason, he said, "We always do that, Sir, to wake the Duke."

When the Catholic Truth Society held a meeting in 1895 at Bristol, a story was told of a pious Catholic visiting Westminster Abbey, kneeling in a quiet corner for his own devotions, when he was summoned in stentorian tones to come and view the royal tombs and chapels. "But I have seen them," said the stranger, "and I only wish to say my prayers." "Prayers is over," said the verger. "Still, I suppose," replied the stranger, "there can be no objection to my saying my prayers quietly here?"—"No objection, sir!" said the irate verger. "Why, it would be an insult to the Dean and Chapter!"

A North country clerk-schoolmaster was obliged to give up his duties in favor of a certificated schoolmaster whom he one day heard telling his pupils: "'A' is an indefinite article; 'a' is one, and can only be applied to one thing. You cannot say *a* cats, *a* dogs, but only *a* cat, *a* dog." The clerk at once told his rector, adding, "Here's a pretty fellow you've got to keep school! He says that you can only apply the article 'a' to names of the singular number, and here have I been singing 'a-men' all my life, and your reverence has never corrected me."

A Miss Emily Heaton of Sittingbourne was a daughter of a clergyman who lived in a parish till he was eighty-nine. He remembered a clerk in Yorkshire who, when the clergyman said, "O Lord, save the King"—then one of the Georges—made no reply. The prayer was repeated and still no response; so he touched the clerk, who was sitting in the desk below, and the latter replied: "A, we 'ant! He won't take the tax off the bacca!"

Endless almost are the stories of clerks, which want of space forbids my giving. There was the old Devonshire clerk who, when giving out, "Who is the King of Glory?" heard a voice in the church call out, "'Ere, Tom, 'and up the rosin; us'll soon let 'im know who's the King of Glory." There was a clerk who always read "feathered fools" for "feathered fowls"; and another who, instead of giving out the hymn, "Hail! Thou source of every blessing," said "Ale, Thou source of every blessing," which was very appropriate seeing that the clerk was fond of his glass.

L. E. DOBRÉE.

THE LEAGUE OF SACERDOTAL SANCTITY.

THE League of Sacerdotal Sanctity, a pious union of priests who are zealous to further the interests of the Sacred Heart, is, as may be imagined, closely affiliated to the Association known as the "Apostleship of Prayer"; so close in fact is the union that binds together these two kindred organizations that we may fittingly describe this comparatively new League as the Priests' Apostleship of Prayer, though the official title is the "League of Sacerdotal Sanctity".

The hand of Divine Providence seems to have guided from the beginning the destinies of the League. Formed in a religious house¹ in the north of France by the fifty secular priests who were there united for a month's retreat, and the religious whose guests they were, at a time when the iniquitous Associations' Law was being enacted with a view to divide into hostile camps the secular and the regular clergy, it was the means employed by the Sacred Heart of Jesus of uniting more closely both classes for their mutual assistance and the acquisition of that solid virtue which had now become more necessary than ever in the minister of the altar.

The reasons which urged the devout clergy of France to unite in pledging mutual assistance and in offering their tribute of reparation to the Sacred Heart of Jesus hold good in every age and in every land where the Gospel of Christ is preached, but at no time has their appeal been more convincing than at the present day, when the waves of Modernism

¹ Fr. Feyerstein, a French Jesuit, was the originator of the League.

and infidelity are sweeping over the entire world and the forces of the evil one wage open war on all that is sacred. But if to-day there is need of indomitable faith and spiritual vigor, there is need of reparation too. It was this need which caused Mgr. Fava to write to Leo XIII to the effect that "holy souls to whom the Lord has revealed the secrets of His Heart have said that the Master, to obtain such reparation, has made His appeal to the clergy and religious congregations". And yet despite the numerous congregations founded in response to this Divine call, we know from the touching appeals of our Holy Father Pius X that the need of reparation increases daily.

With Leo XIII, "placing all their trust in the Sacred Heart", these first associates pledged themselves to honor and glorify this Divine Heart as it wished to be honored and glorified by priests. Hence, in forming the League of Sanctity, they proposed (1) to keep their souls in the state of grace; ² (2) to strive earnestly to attain the sanctity demanded by their vocation. Not content with promoting the spiritual interests of those confided to their care, they resolved on another work of zeal most dear to the Heart of Jesus, viz. the sanctification of all the priests in the world. (3) As members of the League they proposed to form a cult of perpetual reparation for the indignities offered to our Lord in the Most August Sacrament.

The first end of the League, then, is personal sanctification. As a minimum the state of grace is placed as an essential condition. The importance of such a treasure for a priest can not be overestimated. As a rule his duties are arduous and often encompassed with serious difficulties; add to this the subtle snares prepared for him by the enemy of souls, who is not satisfied with trying to shake his faith, but would fain draw him into schism or apostacy.

Essential sanctity, however, though in itself a pearl of great price, is not the only object of the prayers and aspirations of these devoted servants of the Sacred Heart. The second end of the League affords a wider scope for the zeal of the associate. Priests of God, whose lives are consecrated

² Quolibet peccato certo mortali et certo commisso, delinquens excluditur a Foedere donec, recuperata gratia, reintegretur. Exclusio et integratio secretæ manent et soli Deo cognitæ.

to the work of the sacred ministry, they should be the salt of the earth and the light of the world; their virtue should be reflected in the sanctity of their lives and become a potent influence for good, such virtue as is acquired by frequent communings with the adorable person of our Lord Jesus Christ. Every priest worthy of the name is an apostle who desires to satisfy Christ's thirst for souls; consequently his zeal should not be confined to strict duty: whatever concerns the glory of God and the salvation of souls should find in him an earnest advocate. Hence, as an essential condition for membership, the associates of the League, desirous to aid in the sanctification of all souls, refuse their aid to none. Every day they unite in offering their supplications in union with the associates of the Apostleship of Prayer for all the intentions of the Sacred Heart. But among all these intentions there is one which appeals to them in a special way. Priests themselves, they understand better than others the priests' needs, and it is precisely in the spiritual good of their brother priests that they show the most lively interest. Not to speak of the incessant warfare which the devil wages against God's anointed, Christ's representative, with that same diabolical hatred which urged him to tempt the sacred person of Christ Himself, are there not thousands of pastors who tremble at the thought of their responsibility, who have to bewail the lack of success which attends their earnest efforts, who cannot but deplore the obstinate persistence in evil-doing and perhaps the total loss to the Church of many of the souls confided to their care? Here then is the broader field for the exercise of zeal on the part of the associate. He can help his brother priests to foil the attacks of the evil one, to conquer the many obstacles that beset their path, to press forward courageously in the apostolate of the ministry, despite the ingratitude and obstinacy they have to contend with.

The third end of the League is reparation. As we have seen, there is an incessant demand on the part of our Lord for reparation on account of the offences against Him in the Blessed Sacrament, and especially for those committed by souls which are consecrated to Him; hence it is the duty and the privilege of the priest and the religious to make this reparation. This ardent wish of the Sacred Heart the members of the League of Sanctity endeavor to satisfy. By unit-

ing all their good works to those of the Immaculate Virgin, the reparatorix *par excellence*, they make an offering every day to our Lord of their impetratory merit and satisfactory value. The impetratory merit forms a spiritual treasury which the associates may draw on at will for their sanctification. A portion is offered for those members who have been unfaithful to their promises, that they may return to their former state; the remainder goes to petition the Sacred Heart for an abundant outpouring of His graces on the priests of the entire world. The satisfactory value of their good works is offered to the Sacred Heart for a double end: (1) *pro reatu culpae*, in reparation for the outrages toward Him, in the Blessed Sacrament, of which they have been guilty; * (2) *pro reatu poenae*, to cancel as quickly as possible the debts contracted with the Divine Justice by the deceased members of the League and the other priests who are suffering in Purgatory.⁴ But there is still another means of reparation, even more efficient than the suffrages of Our Blessed Mother. The precious merits of our Redeemer alone can entirely compensate for the outrages against Him in the Blessed Sacrament of the Altar, especially those committed by his dearest friends, who are privileged to stand at the Sacred Table. Consequently on the day of his admission to the League the new member binds himself to offer the Holy Sacrifice for its intentions; ⁵ he is *invited* moreover (and the invitation rarely goes unheeded) to say a Mass for the same ends at least once a year ⁶ and remember their intentions in his other sacrifices and prayers. By this means the League is enabled to offer a perpetual sacrifice of reparation. If we add to this the thousands of Masses (second intention) which are offered by the members, some idea may be formed of the inexhaustible

* Sufficiet hic semel indicasse socios Foederis speciali intentione merita sua satisfactoria et poenitentias suas offerre in reparationem missarum ab indignis sacerdotibus sacrilege celebratarum.

⁴ Those who have made the "Heroic Offering" have nothing to take back of the offering they have made. Moreover they are free to make this offering if they wish even after enrollment in the League.

⁵ This engagement does not imply a strict obligation; hence it in no way interferes with the religious vow of poverty.

⁶ Many of the members, not satisfied with offering one Mass (1a intentione) each year for the intentions of the League, offer three, four, six Masses a year. Over 150 members, of whom 4 are bishops, have promised a Mass every month, 20 have put their names down for a weekly Mass. In all, about 6,000 Masses per annum have been promised by the members.

resources of this spiritual treasury, especially when we take into consideration the teaching of St. Alphonsus on the value of secondary intentions.

It may interest the reader to know that at present the League numbers about 5,000 members, seculars and regulars in almost equal proportions. There are about sixty bishops, archbishops, and cardinals on the list, with his Holiness Pope Pius X at their head.

We have already set forth the threefold end of the League and the conditions of membership together with some of the practices which are voluntarily adopted by almost all the members; other practices such as visits to the Blessed Sacrament, a daily memento at Mass for the deceased members, mental prayer, examen of conscience are strongly recommended to all as a sure means of safeguarding their vocation and attaining a closer union with our Lord Jesus Christ.

In conclusion we shall add a few words on the personal advantages accruing to the associates, and the motives which should induce every priest, be he secular or religious, to seek membership in the League. Does not our Lord Himself tell us, "If you ask the Father anything in My name, He will give it to you"? If the prayer of two or three gathered together in His name is so powerful, what must be the efficacy of the united supplications of God's own anointed who in their thousands cry out to Him: "*Amorem tui solum cum gratia tua mihi dones, et dives sum satis*"? Has He not promised abundant graces and blessings to the friends of His Divine Heart? "I shall bless all their enterprises . . . tepid souls shall become fervent . . . the fervent shall rise to a great perfection . . . I shall give to priests the power of touching the hardest hearts." Besides, the priest is no longer obliged to bear his heavy burdens alone. His brother priests are interested in his every undertaking for the glory of God. They are with him in trial, in desolation and discouragement; they are with him in treading the thorny path toward perfection. When danger threatens he will recall with gratitude the thousands of Masses in which his membership entitles him to participate. Even death itself is powerless to sever the bonds which unite him to his brethren for they are ready to make intercession for his soul, and he on his part will be doubly mindful of those whose earthly probation is

still unfinished. But apart from all these personal advantages, what a noble apostolate to be engaged in! Pius X tells us that "the sanctification of the clergy is the most important work, because as the priest is, so will the people be". Hence in aiding a priest to live a holy life one is doing far more than if he were to work for the sanctification of a number of the laity. And if a little leaven leaveneth the whole mass, what a powerful factor such priests will prove in the work of the sanctification of the clergy!

That the League of Sacerdotal Sanctity is not incompatible with the Apostleship of Prayer is evident from its affiliation with the latter organization.⁷ In addition to the many indulgences and privileges⁸ bestowed by the Holy See on the League, the member *ipso facto* shares in all the good works and indulgences of the Apostleship. Nor is it opposed to any other similar organization, since its primary end is personal sanctification. To this it adds the apostolate of the sanctification of the clergy and the apostolate of reparation. The conditions essential to membership entail no burden: a life led in the friendship of God, the morning offering recited daily and one Mass offered for the intentions of the League. The advantages derived bear no comparison with the conditions imposed, for (1) we have a powerful means of securing final perseverance and an abundance of graces; (2) an apostolate which has for its object the members of the League and all the priests of the world; (3) an efficacious means of consoling the Heart of Jesus for the outrages which cause Him the greatest grief and for which He besought reparation at Paray-le-Monial.

For further information, or for admission to the League, application should be made to the Rev. F. A. Ruppert, S.J., (Gonzaga University, Spokane, Wash.), who is sub-director of the League with power of enrollment for the whole United States.

H. BLACKMORE, S.J.

Woodstock College, Maryland.

⁷ In offering as they do every day their good works "*ad omnes Cordis Jesu intentiones specialim autem ad reparandas injurias*" . . . they make the essential offering of the Apostleship.

⁸ The members have the privilege (1) "*anticipandi matutinum hora prima post meridiem*"; (2) "*Legendi privatim, prima feria sexta mensis, missam votivam Sacratissimi Cordis*" . . . *adhibita qualibet missa inter approbatas vel in posterum approbandas.*"



Analecta.

AOTA PII PP. X.

MOTU PROPRIO: DE ITALIS AD EXTERNA EMIGRANTIBUS.

PIUS PP. X.

Iam pridem ex Italia ingentem hominum numerum quotannis vel necessitas quotidiani victus vel melioris fortunae cupiditas in transalpinas praecipueque in transmarinas regiones deducit; neque est qui ignoret frequentissimas in omni America et apud Gallos, Germanos aliosque populos esse colonias Italarum, partim stabiles ac perpetuas ibi sedes habentium, partim de reditu in patriam cogitantium, simul ac certam argenti vim manu et labore confecerint. Horum vix credibile est, quanto in discrimine catholica fides christianique mores saepe versentur, nedum sint extra aleam ipsa, quae sperarunt, huius mortalis vitae emolumenta. Plerique enim, ut natura simplices ac rerum imperiti, iidemque fere non satis doctrina Religionis instructi, cum in loca devenerint, quorum nec linguam nec instituta norunt, facile in insidias, usque quaque paratas, incidunt hominum improbissimorum qui vel eos ad sectas societatesque fidei vitaeque christianae inimicas adiungant, vel opera ipsorum ad immodicos quaestus abutantur.

Omnino igitur faciendum est, ut his, cum domo emigraverint, adsint peregre, qui eorum tum religiosas tum civiles rationes studiose curent. Postulat hoc christiana caritas, requirit

causa humanitatis, atque etiam suadet utilitas communis. Vehementer nimirum interest civitatis hospitae inquilinos cives observantes religionis permanere et frugī: sed idem non parum debet interesse patriae; cuius in sinum aut illi se recepturi sunt, aut certe multiplicem cum ea necessitudinem rationum et officiorum conservaturi. Itaque Apostolica Sedes, quae universi catholici nominis paternam curam agit, cum pro aliis omnibus, qui emigrare solent, tum maxime consuevit vigilare pro Italis, quorum multo frequentior quam ceterorum, emigratio est. Quapropter nullam praetermisit occasionem, quae privatim publice daretur, ad eorum causam Episcopis commendandam, alios quidem hortando ne qui cuiusvis rei gratia e sua dioecesi abiissent, eos desinerent respicere ut suos; alios autem admonendo, ut qui in suam dioecesim peregre venissent habitatum, iis adiuvandis, usque dum ibi manerent, eandem operam progravis officii conscientia impenderent, ac ceteris de suo grege, atque eo maiorem etiam, quo magis esse necessariam intelligerent.

Huius vero sollicitudinis Apostolicae de salute emigrantium, praecipue ex Italia, documento sunt cum dilecti filii Nostri Cardinalis a Negotiis Publicis epistola diei VIII septembris anni MCMXI, tum Nostrae litterae, quibus Motu-proprio officium peculiare de spirituali emigrantium cura apud S. Congregationem Consistorialem instituimus, tum decreta S. Congregationis Concilii de non recipiendis in clerum Americanum nisi iis sacerdotibus Italis, qui studio animarum ex-emploque vitae utiles sacrorum administri fore viderentur.

Suffragante igitur curis Pontificis diligentia Episcoporum, feliciter factum est, ut in compluribus Americae, Galliae et Germaniae dioecesibus multitudines Italarum quae illuc immigrarant, praeclara invenirent adiumenta, idque praesertim opera sacerdotum, qui eiusdem nationis essent, aut eorum linguae morumque non essent ignari. Ad haec, ut erat consentaneum, per Italiam *comitatus*, quos vocant, et *patronatus*, emigrantium causa, bene multi exstiterunt, aliaque id genus ab Episcopis aliisque de clero, atque ab ipsis laicis, viris egregie munificis, christianaeque sapientiae perstudiosis instituta. In quo singulari cum laude commemorandae sunt illae religionum ordinum itemque Sororum familiae, quae ad opitulandum omni caritatis officio iis qui caelum mutarent, plures e

sodalium numero suasque domus non paucas destinarunt. At vero, cognitum experiendo est haec omnia saepe minora esse, quam quae sunt opus, propter continuos emigrationis auctus et mobilitatem; illud autem hac in re praecipue desiderari sacerdotum e clero saeculari copiam, qui rite ad hoc munus instituti sint.

Quare nos, cum velimus huic necessitati, quantum est in Nobis, occurrere, medicinam adhibendo, qua malum radicitus curetur, diligenter perpensa considerataque re, de consulto etiam Congregationis Consistorialis, in hac alma Urbe Collegium sacerdotum Italis peregre adiuvandis instituere decrevimus, ac per has litteras Motu-proprio instituimus. In id autem Collegium ne admittantur nisi iuvenes sacerdotes Itali de clero saeculari, qui e consensu iussu sui quisque episcopi advenerint: iique manebunt ibi annum aut biennium, quoad sermonem, mores et instituta addiscant alicuius ex externis regionibus, in quibus Italarum coloniae sedem habent; itaque plenius instructi utiliorem navare operam suis popularibus possint. Quibus vero in aedibus habitare, quibus legibus gubernari Collegium debeat, mox aliis litteris declaraturi sumus.

Interea sacrorum Antistites Italiae, eosque praecipue, qui multos numerant e sua dioecesi profectos, rogamus, ut si quos in suis sacerdotibus vel clericis animadverterint idoneos, ad hoc Institutum eos destinent. Illi autem quorum sub ditione Italarum coloniae sint non satis ope instructae sacri ministerii, hoc ipso Instituto habebunt id quod Episcopi praesertim Americae pluries Apostolicae Sedi significarunt sibi maxime esse in votis; id est, habebunt, unde sacerdotes dignos quaerant et ad ministrandum Italis ibi consistentibus appositos. Atque ita facilius quoque erit aditus in Americam iis intercludere, minus probatis sacri ordinis hominibus, qui non se illuc transferre cupiant Iesu Christi amore impulsus aut caritate animarum, sed rerum suarum promovendarum gratia. Verum hanc ipsam ob causam proxime, S. Congregationis Consistorialis decreto, alias easque pressiores praescriptiones dabimus.

Iam, quod ad tuitionem huius Collegii attinet, itemque ad aequabilem subsidiorum partitionem in omnia ea opera, quae, Apostolica Sede probante, sunt pro emigrantibus instituta, petimus ab *Ordinariis* Italiae, ut quae fieri solet stipum collatio,

quamque nuper commendavimus, pro *Missionalibus Emigrationis* qui dicuntur, eandem posthac omnibus, quae dicta sunt, operibus tuendis in primisque constituendo huic Collegio faciendam curent; summamque ex collatione redactam ad proprium Emigrationis Officium, quod apud S. Congregationem Consistorialem est, mittant. Sed, praeter collationem huiusmodi, quisquis magna rei utilitate permotus, aliquid pecuniae ad illud ipsum Officium miserit, Nobis fecerit gratissimum.

Quod reliquum est, Deum comprecamur, velit Nostrum sua gratia fovere propositum, atque efficere ut illud uberrimos, quos exspectamus domi forisque, salutis animarum efferat fructus.

Datum Romae apud S. Petrum die XIX mensis Martii in sollemni commemoratione S. Ioseph Sponsi B. M. V. anno MCMXIV, Pontificatus Nostri undecimo.

PIUS PP. X.

SACRA CONGREGATIO CONSISTORIALIS.

I.

DECLARATIO: DE ELECTIONE VICARII GENERALIS DIOECESUM AMERICAЕ SEPTENTRIONALIS IN CONSULTOREM DIOECESANUM.

Quaestio quae in dioecesibus Statuum Foederatorum Americae septentrionalis saepius agitata est, utrum Vicarii generales esse possint Consultores dioecesani, ab Emis huius sacrae Congregationis Patribus denuo ad examen revocata est.

Porro considerantes quod in istis dioecesibus Consultores dioecesani eorumque collegium stant loco canonicorum et cathedralis capituli; et quod in iure non obstat quominus Vicarius generalis inter cathedralis ecclesiae canonicos accenseatur; concluserunt prohiberi non posse, generatim saltem loquendo, quominus Vicarii generales istarum diocesum sint de numero Consultorum.

Est tamen casus in quo neque aequum neque opportunum est ut id obtineat, quoties scilicet Consultores iuxta usum vel alia de causa paucissimi sint: eo enim in casu alius sacerdos non de gremio Consultorum est assumendus in Vicarium, vel numerus Consultorum congrue augendus.

Ssmus autem D. N. Pius Papa X hanc decisionem ratam habuit et confirmavit, ac publici iuris fieri mandavit, contrariis quibusvis non obstantibus.

Datum Romae, ex aedibus eiusdem S. Congregationis, die 27 febr. 1914.

✱ C. CARD. DE LAI, Episcopus Sabinen., *Secretarius*.

II.

ERECTIO DIOECESUM SPOKANE ET EL PASO.

Ssmus Dominus noster Pius PP. X successivis sacrae Congregationis Consistorialis decretis has, quae sequuntur, dioeceses erexit, scilicet:

17 decembris 1913. — Peramplum territorium dioecesis Seattlensis, in Statibus Foederatis Americae Septentrionalis, rogante ipso Episcopo, in duas partes divisit, creata in parte orientali nova dioecesi *Spokanensi*, cui attribuit sequentes civiles comitatus: *Okanogan, Ferry, Stevens, Pend'Oreille, Douglas, Grant, Lincoln, Spokane, Adams, Whitman, Benton, Franklin, Walla-Walla, Columbia, Garfield* et *Asotin*. Reliquam occidentalem partem antiqui territorii dioecesi Seattlensi reservavit. Novam vero dioecesim suffraganeam fecit archidioecesis Oregonopolitanae.

3 martii. — Coarctatis dioecesibus Tucsonensi, Dallasensi et Sancti Antonii in Civitatibus Foederatis Americae Septentrionalis, idem Ssmus Dominus *Elpasensem* dioecesim erexit, cui assignavit quinque civiles comitatus vulgo *Grant, Luna, Dona Ana, Otero* atque *Eddy*, nec non portionem comitatus *Sierra* nuncupati, a dioecesi Tucsonensi avulsos; item comitatus civiles *El Paso* et *Culberson*, seiunctos a Dallasensi dioecesi; tandem tredecim comitatus a dioecesi S. Antonii subtractos et vulgo dictos *Presidio, Jeff Davis, Reeves, Brewster, Terrell, Pecos, Crane, Ward, Loving, Winkler, Ector, Andrews* et *Gaines*.

Hanc autem novam dioecesim Ssmus Dominus ceu suffraganeam sedem subiecit metropolitanae ecclesiae Sanctae Fidei in America.

SUPREMA S. CONGREGATIO S. OFFICII.

DECRETUM: INDULGENTIA C DIERUM CONCEDITUR RECITANTIBUS IACULATORIAM PRECEM B. MARIAE VIRG. DE PERPETUO SUCCURSU.

Die 29 ianuarii 1914.

Ssmus Dominus noster D. Pius div. prov. Pp. X., in audientia R. P. D. Adessori S. Officii impertita, benigne elargiri dignatus est indulgentiam centum dierum, toties quoties lucrandam, etiam animabus in Purgatorio degentibus profuturam, in favorem eorum fidelium, qui, corde saltem contrito, iaculatoriam precem: *Mater de perpetuo succursu, ora pro nobis*, vel, iuxta peculiarem locorum praxim: *Domina nostra de perpetuo succursu, ora pro nobis*, recitaverint. Praesenti perpetuis futuris temporibus valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius*.

L. * S.

✠ D. Archiep. Seleucien., *Ads. S. O.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

22 January: The Rev. Louis J. O'Leary, Chancellor of the Diocese of Chatham, Canada, appointed auxiliary Bishop of that See, and titular Bishop of Hierapolis.

23 February: Monsignor Arthur P. Hamel, of the Diocese of Portland, Maine, appointed Domestic Prelate of His Holiness.

16 March: The Rev. Francis Wolf, of the Society of the Divine Word, made titular Bishop of Biblus (Gebel) and Vicar Apostolic of the new Vicariate of Togon in Africa.

28 March: Monsignor Edward Conington, D.D., and Monsignor Denis O'Hara, both of the Diocese of Achonry, Ireland, made Domestic Prelates.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

MOTU PROPRIO by which the Holy Father institutes an ecclesiastical college in Rome to give a special course of two years' training to Italian priests who wish to dedicate themselves to the spiritual assistance of Italian emigrants, especially in the United States. (In our next number will be given a decree of the S. Consistorial Congregation, concerning priests emigrating to foreign countries.)

S. CONSISTORIAL CONGREGATION: I. Declares that, generally speaking, there is nothing to prevent Vicars General in the United States being elected Diocesan Consultors; II. establishes the dioceses of Spokane, Washington, and El Paso, Texas.

S. CONGREGATION OF HOLY OFFICE publishes a decree whereby an ejaculatory prayer to the Blessed Virgin receives an indulgence of 100 days.

ROMAN CURIA gives list of recent Pontifical appointments.

DISCIPLINARY RELATIONS BETWEEN LATIN AND RUTHENIAN CATHOLICS.

Qu. Please excuse the liberty of claiming some of your valuable time. I am head over heels in trouble on account of a marriage performed between a Ruthenian young man and a would-be Latin young lady. Mary, daughter of Greek (Ruthenian) parents, but baptized by a Latin Catholic priest (the only priest at the time in the whole district) came to Nelson from Birch River to make arrangements for marriage to take place the following Monday at, let us say, New Falls. Both places are attended from Nelson. (The names of persons and places are fictitious.) Mary had received catechism instructions in Nelson and also had made her First Holy Communion in our church. Being well acquainted with the girl, who is only sixteen years of age, she told me that she and her intended had meant to run away because the parents had objected to their marriage. Mary also declared that her intended husband was a Greek (Ruthenian), but she wished to be married before a Latin Catholic priest. Time being short, I applied for dispensation from the three banns, giving as canonical reason,

"angustia loci et periculum contrahendi matrimonium extra ecclesiam."

On Sunday morning, shortly before Mass, I received a telegram from Father X, the Ruthenian priest, reading: "Don't officiate at Mary's wedding." I called Father X by telephone and asked for his objections. He told me I was not empowered to marry the parties, since they were Ruthenians. I told him he was mistaken, as Mary was a Latin Catholic; but if he was certain that both were Greek Ruthenians I would have nothing to do with the marriage. Finally, he told me to "do as I thought best." It was certain that they would go to a justice of the peace, or to a minister, before they would submit to a postponement of the marriage, for they had made all preparations and had sent out a number of invitations.

My confrères, Fathers A and B, had, meantime, returned from their missions and we held a consultation, with the result that I went to see Mary's parents, and explain the difficulties. I met the parents of the groom also. Both of Mary's parents claimed she was a Latin Catholic, although they were Ruthenians. The young man told me he had promised Mary to marry her wherever it pleased her, even before a Methodist minister (Protestant Hungarian). Mary herself said, "I am a Roman Catholic and will not marry before the Greek priest, Father X." Making use of the general rule that the bride has the right to choose the parish where she wishes to be married, I performed the marriage. The parties went to Confession to me and received Holy Communion during the Mass.

Coming home that night I found that Father B had looked up the REVIEW, November, 1907, p. 518, Art. XXXVI, and the paper on the Apostolic Letter of Pope Pius X *Ea semper*, in the same number, p. 457. Doubts arose and of course the arguments followed. My confrères claim that according to this article Mary is in fact a Ruthenian although baptized by a priest of the Latin rite, yet, on account of the absence of a priest of her own rite, performed only out of necessity. Therefore my argument is that the Papal letter *Ea semper* is in this case to be looked upon as a privilege by which they (the Ruthenian parents) have the right to consider their children, baptized by a Latin Catholic priest, as belonging to their (Ruthenian) rite, if they want to claim that rite for them.

As stated above, both parents declared that Mary belonged to the Latin rite, and Mary also had so declared. This shows plainly that they did not wish to claim or make use of the privilege to retain the Ruthenian rite for her. The same difficulties arise here in regard to Baptisms. People come from all over to have their chil-

dren baptized here, some, in fact many, of them passing the place where Father X lives, because they do not wish to have their children baptized by him and they so state. It has happened several times that Father X has confirmed children whom we had previously baptized (Art. XIV, *Ea semper*). Will such confirmation entitle one to claim the Ruthenian rite?

Resp. Transition from the Ruthenian to the Latin Rite is not such an easy step as it seems to be. The querist's confrères who claim that according to Art. XXXVI of the Apostolic Letter *Ea semper* Mary is still a Ruthenian, although baptized by a priest of the Latin rite (who, on account of the absence of a priest of the Ruthenian Rite, administered the Sacrament of Baptism only by reason of necessity), interpret article XXXVI of the Apostolic Letter correctly. This passage states that it is baptism that decides to which jurisdiction a person belongs, unless the baptism is administered under grave necessity, e. g. the child is dying, or is born in a place where at the time of its birth a priest of the parents' rite does not reside. Such a baptism does not involve a change of Rite. The argument that by this baptism a privilege is granted to the Ruthenian parents to claim the child for the Ruthenian Rite, if they so wish, has no foundation in Canon Law; neither does the subsequent consent of the parents or Mary's declaration that she does not belong to the Ruthenian Rite effect a transfer to the Latin Rite. Chap. III, Art. XXII of the Apostolic Letter clearly states under what conditions such a transfer can take place. "Ruthenian lay-people who have acquired a true and permanent domicile in the United States can go over to the Latin Rite, if they have previously obtained in each case the permission of the Apostolic See." All the Canon Law pertaining to the subject cannot here be discussed. It may suffice to say that the preservation of Rites, acknowledged by the Church, belongs according to all Canonists to the Apostolic See, and it alone can dispense in this matter. The transfer of Orientals to the Latin, or to any other Oriental Rite, is null and void, if the Apostolic See has not granted the permission to do so; and acts of jurisdiction based upon such a null and void transfer are *per se* likewise null and void. If Mary has not obtained the permission of the Apostolic See, she is still a Ruthenian, notwithstanding her ardent desire to be

severed from that Rite, and in spite of the consent of her parents to her transfer. The decree for the Ruthenians of Canada is even more explicit on this point. Art. XXV says: "Transfer from the Ruthenian to the Latin Rite can be granted to those of the Ruthenian laity who shall have acquired a true and permanent domicile in Canadian territory only by the Congregation for affairs of Oriental Rites, and for grave and just reasons to be made known to the Congregation itself, the Ruthenian Bishop of Canada having been heard." Since the bridegroom in this case is, as stated, a Ruthenian, the marriage in question does not by any right come under the jurisdiction of a priest of the Latin Rite, and hence the telegram *Don't officiate at Mary's wedding* was perfectly justified.

Marriages between Catholics of Oriental Rites are not regulated by the decree *Ne temere*. Marriages however between Catholics of the Latin Rite and Catholics of an Oriental Rite are invalid unless they conform to the rules of the decree *Ne temere*. Schismatics and heretics of an Oriental Rite fall under the name of non-Catholics.¹

By what laws then are the marriages of Orientals and consequently Ruthenians regulated when both parties are Ruthenians? By those in force before the *Ne temere*. A brief history of these laws is found in the *Linzer Quartalschrift*, 1911, p. 365. In regard to Ruthenian couples, if one or both of them have a domicile, or quasidomicile in this country, the decision is easy, since they are not bound by the decree *Ne temere*, nor by the decree *Tametsi*, whether the latter was promulgated in their native place or not, and as it has been superseded in the Latin Church by the former decree, their clandestine marriages are valid, though illicit.

Now since the couple was determined to get married before a justice of the peace, or in any other way rather than before their own pastor, the assistance of the Latin priest could be excused, and was evidently better than to allow them to go before a justice of the peace with the subsequent scandal. Priests of the Latin Rite should remember Art. XXIV of the *Ea semper*, which says, "It is unlawful for Latin missionaries, under penalties to be decreed by the Holy See, to induce any

¹ *Marriage Laws*, 2nd ed., No. 74, by Stanislaus Woywod, O.F.M.; Dolphin Press.

Ruthenian to embrace the Latin Rite." The marriage in question therefore was valid, but on the part of the couple illicit. The answer of Father X. over the phone, "Do as you think best," was all that could be expected under the circumstances. If the priest who assisted at the marriage had time to write to the bishop, he would have done better to consult him. The perquisites belong *de jure communi* to the pastor of the couple, and are in this country determined by the Ordinary of the place according to local customs, the Ruthenian Bishop having been heard.

The administration of baptism to children of Ruthenian parents is unlawful for Latin priests and strictly prohibited by Rome, except in case of necessity. The Cong. de Prop. Fide (6 October, 1863) explains that by a case of necessity is meant not only danger of death, but also when by reason of the inclemency of the weather in winter, or of the distance of the place, or of the roughness of the roads, the administration of baptism by the proper priest is made very difficult. If the parents of the child belong to different Rites, rules XXXIV and XXXV of the *Ea semper* must be observed. If the father belong to the Latin Rite and the mother to the Ruthenian, the child must be baptized according to the Latin Rite. If the father is a Ruthenian and the mother a Latin, the baptismal Rite is left to the father's choice.

The reception of the Sacrament of Penance is left free, and the Ruthenian faithful, even in places where there is a priest of the Ruthenian Rite, can validly and lawfully confess their sins to a Latin priest and be absolved by him.

By an Apostolic Constitution of Pius X (14 September, 1913) "to all the faithful of whatsoever Rite authorization is granted to receive, for reasons of devotion, the Holy Eucharist, no matter in what Rite it may have been consecrated, and they thereby satisfy the precept of Paschal Communion; and even though they should for a long time have observed the custom of receiving according to another Rite, they shall continue to belong to their native Rite. The Holy Viaticum is to be received by the dying according to their own Rite, from their own parish priest; but when necessity arises, it shall be lawful to receive it from any priest, who, in this case as well as in all others, shall administer it according to his own Rite."

Extreme Unction is regulated as is Holy Viaticum, but the Latin priest must use the Holy Oils blessed by the Latin bishop.

The celebration of funeral services with the accompanying emoluments belongs, in families of the Ruthenian Rite, to the Ruthenian parish priest; in families of a mixed Rite, to the pastor of the deceased.

Ruthenian priests are not allowed to administer the Sacrament of Confirmation. Should they attempt to do so, it is invalid according to Art. XIV of the *Ea semper* at least *de jure particulari*; and with good reasons it is defended to be invalid *de jure communi*. Consequently no one who otherwise does not belong to the Ruthenian Rite, could by this act be claimed by it.

These are briefly the rules laid down by the Apostolic See in order to avoid the dissensions that might arise between the priests and people of the Ruthenian and Latin Rites.

FR. STANISLAUS, O.F.M.

ST. PAUL'S BOXING METAPHOR.

To the Editor, THE ECCLESIASTICAL REVIEW.

As an appreciator of Fr. Drum's exegetic reviews, may I add a mite to his graphic exposition of the boxing metaphor of I Cor. 9: 26-27? ¹

When the Apostle, referring to the contests of v. 25, said: "I box so, not as one beating the air", he alluded to the *σκιαμαχία*, shadow-boxing, in which the Greek athletes were accustomed, before the real fight began, to exhibit their skill at sparring. A passage from Lucian's *Hermotimus*, c. 33, may serve to clarify the allusion. Lycinus argues: "If Hermotimus were a referee, and, before the contest, should see an athlete making empty lunges into the air with heel or fist, for practice, as if against an opponent, do you think he would immediately proclaim him champion? Or, will he not rather consider those easy and harmless trickeries, because nobody is raising a hand against him? And will not the victory be decided only then when he has mastered his opponent and put him down, and the latter has acknowledged himself beaten, and not before? Thus also let not Hermotimus conclude from

¹ ECCLESIASTICAL REVIEW, April, 1914, pp. 492-495.

the shadow-boxing that his professors put up against us in our absence, that they have confuted us, or that our positions are so easily overthrown." Compare with St. Chrysostom, in *De Sacerdotio*, II, 6: "Cease this idle shadow-boxing, and rather tell me how we shall defend ourselves against the others . . . "

The purport of the Apostle's figure seems to be: to impress his audience with the intense sincerity of his words, to bring home to their minds the vivid reality of the combat outlined in his "gospel".

J. SIMON, O.S.M.

Granville, Wisconsin.

ST. PAUL AND THE PAROUSIA.

To the Editor, THE ECCLESIASTICAL REVIEW.

Is there not, from the very nature of the case, indefiniteness in the words of the Apostle, "we who are alive"? Apart from a special revelation, of which there is no question here, St. Paul knew no more than any one of us when he was going to die, or whether death might not overtake him before another day had dawned. And he could be quite certain that some at least of those included in his "we" would be among the "fallen asleep" before many moons, while others unborn or unbaptized would be living members of the Church. It would seem, then, that "we" cannot mean the individuals who were actually living when the Apostle wrote, but only the body of the faithful, the communion of saints; just as "you" in Matt. 28:20 does not mean the individuals whom our Lord was actually addressing, but the body of pastors who were to carry on the work of teaching and baptizing all nations "all days, even to the consummation of the world".

ALEXANDER MACDONALD,
Bishop of Victoria.

CONFESSION OF DOUBTFUL MORTAL SINS.

Qu. Would you kindly settle the following difficulty for me. Theologians say, sins doubtfully mortal need not necessarily be confessed; and again, if contrition is dubious, the confession need not be repeated. Lehmkuhl, however, in explaining the principle of

probability, "*in dubio standum est pro valore actus*", seems to say that *in danger of death* the doubtful sins and confessions made with doubtful contrition would have to be repeated. Is that true? If a person had not confessed these doubtful mortal sins in past confessions, would he be obliged at the hour of death to examine those passed over in other confessions and tell them in his last confession on his deathbed?

SACERDOS.

Resp. The correspondent desires to know, first, whether doubtful mortal sins which one did not confess, must be confessed when one is in danger of death; secondly, whether when one is on his deathbed those confessions must be repeated in which the sorrow for sin was doubtful.

As regards the first question, theologians are quite unanimous in saying that confession, as a positive divine commandment, is obligatory only for mortal sins that are surely such. If then the positive commandment of Christ does not bind one in life to confess sins that are not certainly mortal, there is no reason to assert that one is bound to confess such sins on one's deathbed.

The second question is more difficult. The sorrow for mortal sin, at least attrition, is so essential for absolution that without it no mortal sin can be forgiven. In fact God Himself cannot forgive in such a case. It often happens, however, that the very people who try most to make a good confession are troubled by doubts as to their sorrow. When the doubt is such that after due reflection a person cannot say whether there was or was not real sorrow for sin, the principle holds good, "*in doubts concerning a condition that is required for the validity of an action, the validity is to be presumed.*" It stands to reason that the obligation of repeating those confessions should not be imposed unless it is certain that the penitent did not fulfill a necessary condition in his confession. If this is true of regular confessions, it must be true also of confession at the hour of death. Therefore if a penitent in his last confession on his deathbed should say that he is not sure whether in some confessions he had the necessary sorrow for sin, the priest cannot say that he is strictly bound to repeat those confessions. If the confessions in question should have been invalid, the sins were indirectly forgiven in the next con-

fession which was made with a good and universal repentance for sin.

What about the passage from Lehmkuhl that perplexes the correspondent? Lehmkuhl¹ says: "One must stand for the *validity of confession* when in doubt regarding the sorrow, so that the obligation of repeating the confession may not be imposed. The contrary, however, must be said, if the question concern the *validity of the absolution* or *reconciliation* with God, which reconciliation must be sought with certainty, especially in the hour of death; in doubtful sorrow, etc., one must not presume the validity of the act: the act must be repeated so as to be made certainly valid."

The learned author is certainly difficult to understand in this passage. Why his distinction between the validity of confession and the validity of absolution or reconciliation with God? Does the validity of absolution not depend on the validity of the confession? Evidently it does. If the penitent has the essential conditions or dispositions, the absolution is valid and brings the grace of the sacrament; otherwise, the absolution is invalid, whether he is in good or bad faith. If he was in good faith his sins will be forgiven in the next good confession, and he is not bound to repeat the confession he made in good faith, even though *post factum* he doubts his sorrow for sin. As long as the confession cannot be proved to be invalid, he cannot be obliged to repeat it.

Supposing a penitent confesses on his deathbed and afterward begins to doubt his sorrow. Does Lehmkuhl mean to say that then at least he must repeat his confession because he must obtain certainty as to his state of grace? That would be true if there were no other sure way of getting into the state of grace. But as long as the obligation of confessing again what he has confessed already cannot be proved, he has a right to avail himself of the other means of getting into the state of grace, viz. perfect contrition, or also, if he wish, confession of any one sin of his past life, and then the absolution will put him in the state of grace. Lehmkuhl has here supposed what was to be proved, viz. that the above principle suffered an exception. If there were no other means of acquiring the state of grace at the hour of death, it would follow that in

¹ *Theol. Moral.*, Vol. I, no. 111, ed. 8a; (11th ed. p. 125, no. 200).

this case the principle could not be applied. Genicot² is to the point: "He who in danger of death judges with probability that he is not in the state of grace, must get into that state with moral certainty, either by an act of perfect contrition, or by confession; in this latter case, however, he would nevertheless not be bound to confess the sin about which there is a positive doubt (either of its having been properly confessed already, or doubt as to its gravity, or as to the proper sorrow)." In another place³ Lehmkuhl seems to teach the same. The paragraph referred to by our correspondent is unintelligible.

REASONS FOR MARRIAGE IN THE GROOM'S PARISH.

Qu. Father Joseph has a parishioner, Thomas, who is about to marry Jane, who belongs to Father David's parish. As the new law reads, "in quolibet autem casu pro regula habeatur," etc., Father Joseph cannot licitly perform the marriage—at least in my opinion—in his own parish and therefore would require Jane to spend a month in his parish or get leave of her pastor, who in this case is Father David or the Ordinary. It seems however to be the opinion of some that Father Joseph may even licitly perform the marriage without consulting either the Ordinary or Father David, on the strength of the words of the decree, "nisi aliqua justa causa excuset," for Jane and Thomas intend to take up their permanent residence in Father Joseph's parish. Kindly present your solution in the next issue.

Resp. The mere circumstance that the couple intend to live in the groom's parish is not a sufficient reason for marrying in his parish. All depends on how the "justa causa" is interpreted. In itself the pastor of the groom has equal rights with the pastor of the bride. That the decree orders the marriage to be performed in the bride's parish in preference to the groom's, is based on the ancient custom of "giving away" the bride by her parents. If the bride has no parents living, or if she resides in a parish other than that of her parents, the supposition on which the ruling of the *Ne temere* is based falls, and one may say that in such cases it depends more on the

² *Institution. Theol. Moral.*, Vol. II, No. 290 (ed. 5a).

³ *Theol. Moral.*, Vol. II, p. 234, nota; (11th ed., p. 247).

choice of the parties themselves in which of the two parishes they desire to be married. Hence the decree uses the very mild expression "*justa causa*," a reasonable cause, as being sufficient to allow the parties to choose the groom's parish. Another instance of a law where the same expression occurs concerns the recitation of Vespers and Complin before noon. In this case all agree that a "*rationabilis causa*" excuses and it is well known that inconvenience incurred by saying these hours in the afternoon is held to be a sufficient excuse.

So also in this present case Father Joseph may be entitled to marry the couple if it is inconvenient for them to have the marriage in the bride's parish, e. g., if the bride is engaged at housework in some family, her parents being dead or not living in the same place, whereas the groom has a house of his own or lives with his parents where the wedding can be conveniently celebrated. In such and similar cases the parties have a right to ask the groom's pastor to perform the ceremony. The inconvenience of having the marriage in the bride's parish certainly excuses them from marrying there. What should not be done is this, that the pastor of the groom persuade the parties to come to him rather than go to the parish church of the bride. That is against the law and order and common decency. It should be left entirely to the parties; if they have a good reason for marrying in the groom's parish, they, not the pastor of the groom, have a right to choose in such a case.

Should the bride's pastor know for sure that there was no reason for the parties marrying in the groom's parish, he may refer the matter to the bishop; but the parties must not be molested, as the responsibility rests with the pastor who married them.

DOUBTS ABOUT FAITH.

Qu. Many of my penitents have accused themselves of doubts about matters of faith. As a rule I have regarded such doubts as mere scruples or passing thoughts of the mind and have not asked any further concerning these doubts. I wish to know whether I am justified in following this course.

Resp. To answer this question one must first distinguish between penitents and penitents. With those who confess weekly or at least frequently these doubts are safely regarded as scruples or momentary thoughts passing through one's mind. But in regard to those who receive the sacraments very seldom or perhaps only once a year, it may be very necessary to inquire what the doubts are about and whether the penitents have given consent to them.

Materialism, an outcome of rationalism, is very prevalent in our time. Private judgment is too often exalted over the doctrine of the God-appointed teacher of the nations, and since private judgment in matters of faith is so widespread human reason is attempting to justify itself. When reason finds itself unable to explain satisfactorily the great truths of religion, it abandons all belief and man turns to the things of earthly life and the good this life can bestow. Countless thousands are in this frame of mind to-day. The religious atmosphere is poisoned by these materialistic tendencies. Where is the priest who has not observed in every day life how even those of the faithful of whom he least expected it, will in conversations about certain religious truths say, "Let us first see whether there is a heaven for us," or "I wonder whether there is such a place as hell," or "I am not very good at going to church, but I am leading a good life"? These and many more such expressions are quite common and betray widespread lack of faith.

The priest in our days cannot too strongly insist on unconditional and unhesitating belief, for it is a well-known fact that some of our people are parading as Catholics who should be freely told by the priest that, if they do not want to be sincere Catholics their external affiliation with the Church will neither benefit their souls nor make them better men and women. The confessor should be strict in matters of faith, lest people get the impression that it does not matter how they reason about religious truths. "Many therefore of His disciples said: This saying is hard and who can hear it? Jesus said to the twelve: Will you also go away?" (John 6: 61-68.) Christ does not permit us to doubt His word in any way, no matter how little we can grasp it by our human reason. He will rather suffer us to be separated from Him than to call His word in question.

PRAYERS AFTER MASS.

Qu. Now and then a warm discussion occurs in assemblies of the clergy concerning the saying of prayers after Mass. The case is this: A certain priest has a devotion to the souls in Purgatory; another is a client of St. Joseph; a third is a chaplain where novenas are common. The three good Fathers, not to mention others, descend from the altar after Mass, say the prescribed prayers and then, without removing the chasuble, recite the Litany of St. Joseph, or novena prayers, or the De Profundis. They never think of asking the permission of the bishop, as they do not deem it necessary. We think it is necessary unless they take off the chasuble. We believe that it is not lawful to recite prayers *ad libitum* immediately after Mass. Are we right or wrong? Our books are silent on the question.

J. C.

Resp. There is no liturgical law nor rule forbidding the said devotions after Mass, "dummodo preces dicantur assentiente Ordinario" (S. C. R., 31 August, 1867). The tacit consent of the Ordinary may be presumed for devotions that are reasonable and seasonable, such, for instance, as novenas.

 ADDENDA TO THE INDEX.

A correspondent kindly calls attention to the following topics which he finds omitted from the half-yearly indexes of the REVIEW, and which he rightly thinks should be mentioned in the General Index now being prepared of the fifty volumes of the REVIEW:

Inspiration. Mental Process in—	Vol. 48,	p. 354
Liturgy. Position of Advent Gospels in—	"	49,	" 645
Mental Process in Inspiration.....	"	48,	" 354
Reilly, O.P. The Rev. Thomas à Kempis—	"	47,	" 105
		" 48,	" 354
		" 49,	" 494, 645
Tongues? What is the Gift of—	" 43,	" 3

CANON SHEEHAN MEMORIAL FUND.

When sending their subscription for the Canon Sheehan Memorial, our correspondents as a rule take occasion to express their gratitude for the pleasure and profit they have derived from the priestly writings of the author of *My New Curate*. And whilst making generous satisfaction for their debt to the illustrious pastor of Doneraile, many of these subscribers say that as often as the proposed memorial is mentioned among priests, the movement receives warm approval and coöperation is promised by those present. This assurance, coming from all quarters, encourages the hope that the number of the clergy who intend to subscribe will make the sum contributed by the REVIEW readers a very good part of the whole fund. This is as it should be, for Canon Sheehan's pen was busiest for them.

It has often been remarked that in projects of this kind, many who intend to take part, put off from time to time the writing of a letter, when they think this is necessary. Obviously the thing to do is to have an interested volunteer who will call on those well disposed among his friends, in each district. This practical step has been taken by some already, and doubtless others are now taking it or preparing to do so at the retreats. A large number of small subscriptions are promised in this way during the next few weeks and will be acknowledged in the July number. Meantime the receipts, since the last list was published, are as follows:

CANON SHEEHAN MEMORIAL FUND.

Previously acknowledged	\$669.25.
The Right Rev. Cornelius Van de Ven, D.D., Bishop of Alexandria, Louisiana	5.00
The Right Rev. J. A. McFaul, D.D., Bishop of Trenton, N.J.	10.00
The Right Rev. J. W. Shanahan, D.D., Bishop of Harrisburg, Penna.	10.00
The Rev. J. F. McQuade, Philadelphia, Pa.	10.00
The Rev. B. F. Brady, New York, N. Y.	10.00
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The Rev. W. J. McCaffrey, Philadelphia, Pa.	5.00
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The Right Rev. Mgr. Richard Brady, V.G., Loretto, Colo. ...	5.00

STUDIES AND CONFERENCES.

739

The Rev. J. B. Dever, Philadelphia, Pa.	5.00
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The Rev. C. J. Carr, Denver, Colorado	5.00
The Rev. T. J. O'Brien, Whitestone, L. I., New York	2.00

ACKNOWLEDGMENT IS MADE OF THE FOLLOWING SUBSCRIPTION SENT TO
DONERAILE DIRECT:

The Hon. J. J. Fitzgerald, former Mayor of Boston, Mass. . .	5.00
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Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. *Gospel Studies.* (a) "*Many mansions*". In our Saviour's Last Discourse, when He was about to leave His own, He tried to assuage the grief of the Apostles by telling them that they would join Him later; He was going away only to make ready a place for them. He is going home to the Father; and there is room a plenty for us all in that great home. "Let not your hearts be troubled . . . In My Father's home there are many rooms. If there were not, should I have told you that I go to make ready a place for you? And since I am going to make ready a place for you, I shall return and take you with Me; so that wheresoever I am, there ye also may be".¹ In the divine plan there is decreed for each of us a room in the home of the Father. By the "one oblation"² which sanctified us all, Jesus Christ merited for us, satisfied for us, and prepared a place for each of us to have eternal joy with Him. The allegorical setting seems quite clear. There can scarce be any doubt in interpretation—especially if, with Beelen, Corluy,³ and others, we punctuate with a point of interrogation after the second verse, and not with a period as does the Vulgate.

In interpreting an allegory of our Lord or a parable, it would be a mistake to seek an allegorical or a parabolical meaning in the minutest details of "the sign" or story. The "pearl of great price", the "net of the sea" are meant to convey general and important lessons in regard to the Kingdom of Christ. It would be apart from sane interpretation, to look into the "pearl of great price" in order to find flaws of schism, imperfections of the teaching body of the Church, etc.; or to make "the net of the sea" to be as heterogeneous in its make-up as are the various rites that make up the Kingdom of Christ—the Church. That would be playing with Scripture, not interpreting it. In like manner, to try to carry out the allegory of the Father's home to such extent as to find therein

¹ Jo. 14:2, in the Greek.

² Hebr. 10:14.

³ *Commentarius in Evangelium S. Joannis.* By Joseph Corluy, S.J.; Ghent, 1880; in loc.

a picture of minute details of the heavenly home, would be more imaginative than scientific.

Imaginative rather than scientific is the recent Modernistic interpretation of the Rev. R. Scott Frayn.⁴ The Father's home is the universe—the Presence of God Immanent; the “mansions” (Vulgate, *mansiones*) of the elect are “successive stages in the soul's progress through life after life into all eternity”.

Alike in the fancifulness of his flight is the interpretation given to the mansions by the Rev. William Hamilton, of Dundee.⁵ The “many mansions” in the “Father's home” are “for God here on earth” and not for the souls of men in heaven. He cites with glee Bishop Boyd Carpenter's story of his curate days when he forced from his too interpretative vicar the “admission that these mansions for individual souls in heaven would be like barracks.” The traditional interpretation of the “many mansions” does not necessarily imply an investigation into the form of the home—whether barrack-like or skyscraper-like; the arrangement of the rooms—whether in tiers or abreast or both; and such like follies.

More serious is the study of this text of St. John by Dr. Swete.⁶ The Temple affords to Jesus the figure. His first recorded words were about “His Father's house”. The first saying of His ministry in Judea was to the buyers and sellers in His “Father's house”. The same idea is here. In the Temple of Herod, the house of the Father, there were many abodes—*μοναὶ πολλαί*—not merely the Holy of Holies, but the Holy and the many various chambers for the priests and appurtenances to the liturgy. In like manner, there are in the heavenly home of the Father, not merely the Divine Presence, for which the inner sanctuary of the temple stood; but many abiding homes. Yes, heaven is a vast complexus of joys never to be exhausted, be the number of the elect never so great who enter in to partake of those joys. This is a helpful interpretation. There was nothing of visible nature that might picture to the Apostles the Divine Presence and the presence of the heavenly elect better than the temple with its complexus of the

⁴ *Expository Times*, February, 1914, p. 233.

⁵ *Expository Times*, Nov., 1913, p. 75.

⁶ *The Last Discourse and Prayer of our Lord*; Macmillan, London, 1914.

Holy of Holies and the many and varied sanctuaries round about the inner sanctuary of the house of Jahweh.

(b) *The Disciple known to the High Priest.* Only one of the disciples of Jesus is said to have entered into the court of the high priest along with the Saviour; and "that disciple was known to the high priest".⁷ Peter seems to have been hindered by the portress from entering; and "stood at the door without. The other disciple, therefore, who was known to the high priest, went out and spoke to the portress and brought Peter in." Who was that "other disciple"?

We generally say he was John; and yet the identification is only a surmise. Calvin thought him an unknown disciple; Grotius, an inhabitant of Jerusalem; Epiphanius, James, "the Brother of the Lord"; Heumann, Judas. This last surmise Dean Alford rated "too absurd to need confutation". And so the matter has stood for years. Now the Heumann theory is revived.

Dr. Abbott, in the last contribution to his *Diatessarica* * does not deem the Heumann theory absurd. Quite the contrary. Judas is the likeliest disciple to have known the high priest and to have led Peter into temptation beyond his strength of resistance. John is out of the question. "The more we reflect on the consistent conception of the quiet, thoughtful and retiring character of the beloved disciple of the fourth Gospel, the more difficult shall we find it to believe that he was an intimate friend of Caiaphas, or that he was made the instrument of plunging Peter into temptation by his impulsive conduct, or that the author of the fourth Gospel intends us to believe this."

"Known to the high priest", *notus pontifici*, seems to be an ineffective translation of γνωστός τῷ ἀρχιερεὶ. The Greek adjective occurs only three times in the New Testament in regard to persons. In the other two passages, the meaning seems to be a person "in one's counsel", "in one's bosom", an "*intimate friend*". Thus the parents of Jesus are said to have sought Him "among their kindred and *friends*".⁸ Luke tells us "all His *friends* stood afar off" from the cross;¹⁰ whereas the

⁷ Jo. 18:15.

⁸ *Miscellanea Evangelica* (1); Cambridge University Press, 1913.

⁹ Lk. 2:44.

¹⁰ 23:49.

enemies passed the cross in derision. Yet, if γνωστός meant only *known*, the enemies of Jesus would also be included among those whom Luke puts afar off in a little group by themselves; for all the γνωστοί of Jesus were there and the enemies were surely *known*. The Septuagint uses the same word in Ps. 54:14. There is an antithesis between the enemies of the preceding verse and the *friends* of this:

But thou art a man according to my rank,
My leader and my bosom friend.

The Hebrew *meyúdda'í* is the Pu'al participle; and means "one who is known through and through".

This analysis of the word γνωστός gives Dr. Abbott a good hinge upon which to swing the opinion that Judas was "the other disciple", "the intimate partaker of the high priest's counsels".

Against this rather plausible theory, Dr. J. B. Mayor¹¹ is emphatically opposed. Judas had just betrayed the Master to the soldiers who brought Him bound from Gethsemani.¹² How could he possibly be "the other disciple" who is grouped by John with Peter as with a friend in the words ἡκολούθει δὲ τῷ Ἰησοῦ Πέτρος καὶ ἄλλος μαθητής?

Imagine Peter, the most ardent and vehement of all the disciples, who had just used the sword against one of the High Priest's servants, selecting Judas as his companion to the Court where Jesus was to be tried, and accepting his help for admission into that court!

Dr. Abbott¹³ makes answer that he had never *imagined* Peter *selecting*. "The imagination appears to me as absurd as to Dr. Mayor." Dr. Abbott deems that the remorse of Judas had already begun; and the mind of Peter was too much perturbed to preclude his accepting the help of Judas to reach the Master.

With more ingenuity than scholarship, Dr. Mayor makes Nonnus to interpret γνωστός as a *customary supplier of fish* to the high priest. In his metrical paraphrase of the Gospels, Nonnus writes:

καὶ νέος ἄλλος ἑταῖρος, δὲ ἰχθυοβόλου παρὰ τέχνης
γνωστὸς ἐὼν ἀρίστος ἐθήμενος ἀρχιερέως κ.τ.λ.

¹¹ Dr. Abbott's "Miscellanea Evangelica," *Expositor*, Jan., 1914, p. 77.

¹² Jo. 18:12.

¹³ "Miscellanea Evangelica: A Reply," *Expositor*, Febr., 1914, p. 166.

These words Dr. Abbott had translated :

And a young man, another companion (of Christ), who from his
trade of fishing
Being a friend renowned of the *accustomed* high priest.

Dr. Mayor translates :

And another, a young comrade, who, being from his trade of fishing a well-known acquaintance of his *customer*, the high priest (literally "the customary high priest"), came hastening with Christ within the God-receiving court.

So the friendship of John and Caiaphas would be, according to Nonnus, that of a fisherman and his patron. This is an arbitrary twist given to the word *ἰθὺμων*. It never has the meaning of *customer*, nor is used in regard to commercial connexion; but indicates rather similarity of habits and tastes together with familiar intercourse. This controversy between Dr. Abbott and Dr. Mayor has thrown some light upon the problem of the "disciple known to the high priest", but not enough for a solution.

Neither seems to have got at the connexion between John's *fishing* and *friendship* with Caiaphas. Both take *παρά* with the genitive to mean *from, on account of, because of*. This *causative* meaning of *παρά* with the genitive is not Attic nor Hellenistic so far as we know. Maybe both Dr. Abbott and Dr. Mayor have been misled by the Latin prose translation of Nonnus in the Migne edition,¹⁴ which reads: "qui piscatoris ex arte cognitus existens manifestus consueto pontifici". This interpretation of *παρά* with the genitive seems arbitrary, if the sense intended is *causative*. One may just as readily assume that *παρά* with the genitive here follows the analogy of *παρά* with the accusative and means *besides*. The trade of John was known from other sources—for instance, from the tradition of his call to the apostolate.¹⁵ Nonnus contrasts this trade with a new phase of the life of the son of Zebedee, and writes: "Who, over and above his trade of fishing, was a well known acquaintance of the accustomed high priest." This latter usage of *παρά* is not listed in lexicons; nor is that which is accepted by Dr. Abbott and Dr. Mayor.

¹⁴ P. G. 43, 892.

¹⁵ Mk. 1:19.

An interpretation of *παρά* which is more in keeping with usage in Attic and Hellenistic, is *after*. *Παρά* with the genitive properly denotes motion *from the side of, from beside, from*, the French *de chez*; motion from place, person, or occupation. In this wise, the meaning of Nonnus is that John had become rather well acquainted with Caiaphas after leaving for a while or in part his trade of fishing. The trade of *fishing* is the *terminus a quo*, the *friendship* with Caiaphas is the *terminus ad quem*; the former action did not cause but merely preceded the latter; *fishing* was *not the cause* of the *friendship* with the high priest but only an *antecedent* thereto. The Latin translator's "*piscatoris ex arte*" is capable of this same meaning.

There is, then, no need to puzzle one's brain as does Dr. Abbott, when he writes: "How Nonnus supposed that this (fishing) could make him 'A friend of the high priest' I cannot imagine". Dr. Mayor *imagined* this causative connexion between *fishing* and *friendship* in John, but not rightly. Nonnus merely means that John, "*after* his trade of fishing, was become a well known acquaintance of the high priest". John had not desisted entirely from his trade; but Nonnus may have heard or read that, before being called by the Master, the young apostle had entered upon some function or other in the household of the high priest. There seems to be a striking contrast between the refinement of the Apostle John and the rather fisherfolk manners of his brother Galileans. May it not be that that refinement was due to the culture of the life led in the household of Caiaphas?

(c) *Gospel Origins*. Dr. F. C. Burkitt writes the article on the Gospels in the sixth volume of the *Encyclopedia of Religion and Ethics*.¹⁶ He follows pretty much the lines of his recent *Gospel History*.¹⁷ The "two-source theory" is accepted in regard to the origin of the Synoptists. The Gospel of Matthew is "a fresh edition of Mark, revised, rearranged, and enriched with new material". The Gospel of Luke is "a new historical work, made by combining parts of Mark with parts derived from other documents". A reconstruction of Q is attempted. The result of the attempt is

¹⁶ Scribner's, New York, 1914.

¹⁷ *The Gospel History and its Transmission*, 2 ed; Edinburg, 1911.

only to convince us that Q must stand, not for Quelle, source (Wellhausen's coinage), but for Query. The historical worth of Mark is ably defended from internal evidence. The "pillar passages" of Schmiedel are approved only as "an admirable catena wherewith to confute the heresy of Apollinarius"; the passages "seem to have been selected on theological rather than on strictly historical grounds". It is a pleasure to find some conservative strength remains in the ranks of English Protestant Biblists. At least the vagaries of Schmiedel of Zurich are not a golden calf before which all must bend the knee.

And yet even this conservatism of Burkitt is far removed from the Catholic standpoint. The fourth Gospel is the rock on which so-called conservative Protestantism breaks. Dr. Burkitt finds it utterly and hopelessly unhistorical. After proposing the usual difficulties, which are commonplace in Introductions to the fourth Gospel, he reaches the sweeping conclusion: "The only possible explanation is that the work is not history, but something else cast in a historical form". The reference to Loisy (*Jésus et la tradition évangélique*, p. 172) shows the harm that Modernism is doing in the Anglican body even after its deathblow among ourselves.

2. Linguistic Theories. (a) *Language of Moses.* Still another attack on the divisive criticism of the Pentateuch! Dr. Naville comes into the arena with his panoply of Egyptian lore and challenges the critics with a new argument in favor of traditional opinions in the matter of Mosaic authorship.¹⁸ Hitherto it has been held that cuneiform ideogrammatic script was used in Mosaic times. Dr. Sayce, for instance,¹⁹ thinks that all archeological evidence forces home the conviction that, before the time of David, Phenician script was not in use in Palestine; and consequently cuneiform writing was employed in the conservation of the Hebrew Pentateuch. Dr. Naville goes farther. Not only the writing but the language was Babylonian! The language and writing of the El Amarna tablets may very likely have been in use by the educated men to whom the various Old Testament books are ascribed. Most

¹⁸ *Archæology of the Old Testament*: "Was the Old Testament written in Hebrew?" By Edouard Naville, D.C.L., London: Scott.

¹⁹ *Expository Times*, October, 1912, p. 37.

of Dr. Naville's concern is with the Pentateuch. His facts and reasoning may not be accepted by the reader; but are more worthy our consideration than the data of the documentary hypothesis. If the hypothesis of this eminent Egyptologist be true, most interesting consequences follow. The inspired Mosaic books were consigned to tablets, each entire in itself and independent of the other. One tablet may sum up or even repeat what another has recorded. Such an hypothesis is a ready explanation of the double narratives in Genesis. These tablets need not have been composed in a certain order and with certain proportions; an event may receive more lengthy treatment in one tablet than in another. The various tablets were later put together in book form and in chronological order. It was Esdras, Dr. Naville thinks, who worked up the tablets into book form, and had them translated into Aramaic; whilst at the same time the book was also done into Hebrew. All this is, of course, only theorizing.

(b) *An Aramaic Gospel.* Apropos of this assumed Aramaic translation of the original Babylonian Bible of Dr. Naville, another new linguistic theory occurs to us. Mr. J. Courtenay James²⁰ writes that there was, between the Hebrew of the Old Testament and the Greek of the New, an Aramaic paraphrase—an intermediate source of some of the quotations, especially in Matthew. Many Catholics postulate such an intermediate source for some of the Old Testament citations in the Greek Matthew—namely, the original Matthew, written probably in Aramaic. This original Mt. is not what Mr. James wishes; no, nor the Aramaic Logia either. It is a catenæ of "O. T. passages, supposed to be Messianic . . . drawn upon in the composition of the Gospels". The facts cited in favor of this catenæ of excerpts may easily be explained by a primitive Aramaic Mt., the first of the canonical Gospels, a source that may have directly or indirectly influenced Mark and Luke. This is the conclusion these facts led the late Dr. Nestle to: "That between the Hebrew prophet and our Greek first Gospel an Aramaic Gospel stands in the middle".²¹

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²⁰ *Expository Times*, December, 1913, p. 38.

²¹ *Expository Times*, Nov., 1908.

Criticisms and Notes.

COMMENTARIJ THEOLOGICI. Auctore Joanne MacGuinness, O.M., in Collegio Hibernorum Parisiensi Theologiae Professore. Tom. I, pp. 731; Tom. II, 662; Tom. III, 698.

PHILOSOPHISCHE PROPÆDEUTIK. Bearbeitet von Dr. Otto Willmann. Dritter Teil : Historische Einführung in die Metaphysik. B. Herder, St. Louis. Seiten 124.

CONTINUITY. The Presidential Address to the Association for 1913. By Sir Oliver Lodge. G. P. Putnam's Sons, New York and London. Pp. 131.

GETTING TOGETHER. Essays by Friends in Council on the Regulative Ideas of Religious Thought. Edited by James Morris Whiton, Ph.D. Strugis & Walton Co., New York. Pp. 303.

Sic parvis magna componere solebam. But which here is the *parvum*, which the *magnum*? Let us not make the intercomparison invidious. Rather let each of this present quartet first sing its own theme and then we may inquire how each stands related to a dominant which though ideal is for that very fact all the more real.

The first work on the list is an exposition of Catholic Theology wrought out on traditional and consequently positivo-scholastic lines—that is on authoritative—Scriptural, Patristic, Ecclesiastical—statements and definitions of the Church's teaching, together with rational explications thereof. The author is a spiritual son of St. Vincent de Paul and a professor of Theology in the Irish College, Paris. There are already, as every one knows, many similar productions in the hands of Catholic students. The present commends itself particularly for proportionality of matter, its perfectly orderly method, and its transparent style. Scholastic writers to whom the English language is vernacular, are apt to reflect in their treatment of the abstruse subjects of theology or philosophy that justness, directness, "common sense" which seems to characterize the Saxon tongue and almost unfailingly manifests itself in modes of thought and even of Latin expression. The treatment throughout is at once scholarly—the pertinent sources and cognate literature being abundantly utilized—solid and thorough in argument and, as has just been said, perfectly lucid in exposition.

Professor Willmann's *Historische Einführung in die Metaphysik*—the *Logik* and *Empirische Psychologie*, the two preceding sections

of the main work, having previously appeared and been reviewed at the time in these pages—is as the title suggests an introduction to *Metaphysics* through the gateway of history. Aristotle's *Metaphysics* forms the groundwork of the treatise, the sources whence "the philosopher" drew and his own contribution to the development and extension of the original materials being critically investigated. The fundamental concepts of the "*prima philosophia*", Being (the real), the True, the Good, the Categories (substance and "the accidents"); the Primary Principles immediately emerging from the concept of Being; the Absolute and the Conditioned—these are leading topics. Familiar of course they all are to any one acquainted with Aristotle's or Scholastic Ontology, but in Willmann's hands they are freshly treated and with his wonted critical acumen. Professor Willmann's eyes are at once microscopic and telescopic—they penetrate into the inmost crevices of their object-matter, see all the insides, the minutest details, while they sweep over vast regions where principles and universal laws are at work governing the spheres and the unlimited reaches of being and thought. With him as with St. Thomas whose comprehensiveness of spirit he has caught, *Metaphysics* is not a mere system of empty abstractions. It is a synthetic world view. From its height the mind discerns the harmony and interrelation of the different spheres of reality—the Universe, Man and God—the unity pervading them all amid their relative "otherness"; their truth in equation with their original archetypes; their goodness in relation to their respective purposes and their supremely ultimate end. These and the other fundamental concepts and principles indicated above are set forth with a wealth of ideas and illustration that reminds one of the author's masterly *Geschichte des Idealismus*—the History of Idealism, which has become one of the classics of the historical literature of philosophy.

Sir Oliver Lodge's Presidential Address to the British Association for 1913 is antipodal in spirit and tendency to that delivered by his predecessor, Professor Schaeffer, in 1912. The latter maintained the physicochemical explanation of life and consequently the possibility of producing life in the laboratory. This of course means materialism. The spirit of all Professor Lodge's thought is the opposite of this. While urging belief in the fundamental or ultimate continuity of nature as essential to science, he holds that "scientific concentration is an inadequate basis for philosophic generalization"—this we read in the prefatory note, though the contradictory stands on the outside cover. There are other realities that transcend the usual methods of experimental science. They are discoverable by philosophical inference, or by religious faith; for "genuine religion has

its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods [those of physical science] we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal [philosophical and religious] appeal; and our methods [empirical] are, as we know, incompetent to detect complete uniformity. There is a Principle of Relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind therefore to the Immanent Grandeur, unless we have insight enough to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress toward perfection, the ever-growing garment of a transcendent God" (p. 106). In the nature of things it should not be much to expect that a scientist should infer the existence of God, the Supreme Intelligence, in the laws and order of nature which he studies, but the public avowal of the recognition before such an assemblage is quite another thing; it is not usual and is therefore worth noting.

There are a few statements in the lecture from which one might dissent; but they are not important enough to discuss here. We would rather make room for Professor Lodge's clear and succinct summary of the electrical theory of matter, a subject on which he is an acknowledged expert:

(1) Atoms of Matter are composed of electrons,—of positive and negative electric charges.

(2) Atoms are bound together into molecules by chemical affinity which is intense electrical attraction at ultra-minute distances.

(3) Molecules are held together by cohesion, which I for one regard as residual or differential chemical affinity over molecular distances.

(4) Magnetism is due to the locomotion of electrons. There is no magnetism without an electric current, atomic or otherwise. There is no electric current without a moving electron.

(5) Radiation is generated by every accelerated electron, in amount proportional to the square of its acceleration; and there is no other kind of radiation, except indeed a corpuscular kind; but this depends on the velocity of electrons, and therefore again can only be generated by their acceleration.

But it is "the ether of space that is the great engine of continuity". It may be much more, but at least it is essential to continuity. "Matter it is not, but material it is—the one all-permeating substance that binds the whole of the particles of matter together. It is the uniting and binding medium without which, if matter could exist at all, it could only exist as chaotic and isolated fragments; and it is the universal medium of communication between

worlds and between particles. And yet it is possible for people to deny its existence because it is unrelated to any of our senses—except sight and to that only in an indirect and not easily recognized fashion.” The idea here suggested—the unperceivedness of this ubiquitous mysterious substance and yet its tremendous efficiency—is happily employed to confirm the conception of life’s existence, though invisible, in organisms, in unembodied intelligence and the Supreme Life whence all other reality proceeds.

The address, valuable in itself, is made still more so by the annotations annexed to it in the present volume. The Catholic philosopher will welcome the confirmation it affords of some venerable scholastic teachings on continuity and especially on the conception of *materia prima* to which Professor Lodge’s idea of the ether approaches so closely.

The title of the last volume on the list above suggests a healthy characteristic of the present age. Men are more and more “getting together” for social betterment—why not for intellectual agreement? Religious unification is in the air—unfortunately, some fear that is going to remain there. The editor of the essays before us rightly believes that opposing theologies spring from opposite principles at the root of thought, just as differences between the old and the new astronomy sprang from “antagonistic principles of geocentric and heliocentric motion”. If the existing diversity among religious men regarding “regulative ideas” or principles could only be reduced to unity men would agree “as nearly in theology as now in astronomy”. Dr. Whiton finds some aids to this unification in “the new conceptions of the universe and of its controlling Power furnished by the nineteenth century”; and indeed he declares that “a distinctively modern theology has begun to supersede the medieval and to square religious thinking with modern learning.” In order to still further this process of adjustment, a group of religious thinkers, Christian and Jewish, have collaborated in the present collection of essays. The fundamental character of the subjects treated will be apparent at once from the titles—the chief of which are: the Ultimate Reality, Transcendence and Immanence, Incarnation, Revelation, Redemption, Judgment, Atonement, Salvation, the Interdependence of Ethics and Religion. The religious denominations represented by the authors of the essays on these fundamentals are “the Baptist, Congregational, Jewish, Methodist, Episcopal, Presbyterian, Protestant Episcopal, Unitarian, Universalist”. One can hardly contemplate without emotion the all-around agreement here promised even on the mere fundamentals of religion. The question

of what are the fundamentals in religion is, it is true, one upon which there has always been great divergence of opinion amongst religious denominations; but the body of writers here represented have, it seems, happily agreed upon those above mentioned. While all lovers of truth and of "peace in believing" must rejoice in this consensus of opinion, it is disconcerting to observe that the treatment of these fundamentals has robbed them of all their genuinely Christian content. Let us give one or two proofs of this assertion. If there is one thing truly characteristic of genuine Christianity it is the Incarnation—the doctrine, namely, that the Word, the real Son of God, "was made flesh". This belief, however, is utterly denied in the essay on the subject in the book before us. "To say that God incarnated himself in a single individual of all the multitude of the human family . . . is a proposition Dr. F. H. Hedge says 'cannot satisfy, if it does not shock, the unprejudiced mind.' But expand the proposition; say that God is manifest (and that is the only logical [?] sense in which we can speak of incarnation)—that God is manifest in every inspired teacher and prophet of truth and righteousness, in every holy, self-sacrificing life . . . say, with Paul, that all 'who are led by the Spirit of God are sons of God,' in precisely the sense, if not in the degree, in which Jesus was the Son of God . . . say this, and you assert what no philosophical student of religion will deny . . . And this I believe to be the real interior truth of the Athanasian doctrine, albeit Athanasius himself may not have seized it in its fulness, as certainly he did not unfold it in his teaching" (p. 147). It is but justice to add that the author of the essay in which this interpretation of the Incarnation is unfolded is a Unitarian minister (Channing Memorial Church, Newport, Rhode Island).

The process of religious unification results therefore in dissipating the genuinely Christian doctrine of the Incarnation, and in the regression of the mind to the fourth-century position of Arianism and so once again the world awakes to find itself Arian. But not only this. With the Incarnation must go the whole distinction between the natural and the supernatural. "The real supernatural is the *spiritual*, [author's italics] the invisible energy within the mechanism of material nature, the living 'Spirit' in the wheels 'of the ancient prophetic vision'" (p. 78). The concurrence of God immanent in the universe is therefore not only supermaterial, but *supernatural*, that which the natures of things demand for their existence and action. Hence there is no need for the order of grace, for special elevation of man to a higher plane of being and activity, and so we are carried back to fifth-century Pelagianism. Moreover, since man, his soul included, sprang from the animal by a process of evolution (p. 10), logically that soul must be material; and so the unification

of religious beliefs plunges us (logically) into materialism. But enough. However gratifying the "getting together" aspiration may be so far as it is illustrated in these essays, it is likely to result only in wider divergences if not amongst these individual writers at least amongst their inadequately educated readers—or rather not simply in mere divergences of belief but in blank rationalism and infidelity.

And so finally we are brought to the main idea upon which the four works before us converge and to the justifying ground for associating such disparate productions as these under a single conspectus. "Getting together" is the quest for fundamental religious unity. Can this be attained by "adjusting faith to science"? By squaring the doctrines of faith with theories and hypotheses of scientists? Surely not. With genuine science, which is truth absolute, no adjusting or squaring process is required; the two departments of truth are already self-adjusted. No, there is only one road toward unity—it lies first (logically) in getting back to a sound rational system of philosophy such as is outlined in Willmann's *Metaphysik*; and, secondly, to a sound system of theology in which the claims of reason and faith are rationally harmonized, such as is summed up in a work like the one which heads the present paper. To look for a movement in this direction from the various representatives of religious beliefs in *Getting Together* is of course Utopian to expect.

Have we then nothing positive to gain from the latter work? Surely, much indeed. Chiefly, however, this—the interesting, attractive form in which the essayists have embodied their ideas. The papers are for the most part charmingly written; and though we are obliged to dissent from much of their matter we are not debarred from appreciating their form.

THE CATHOLIC LIBRARY: No. 1—Allen's Defence of English Catholics (1584), Vols. I, and II; No. 3—S. Antonino and Medieval Economics. By the Rev. Bede Jarrett, O.P. Pp. 128. London: Manresa Press; St. Louis, Mo.: B. Herder. 1914.

We have here the first instalment of a literary project which has long been awaited and which ought to receive the encouragement so promising an enterprise deserves. The aim of the Catholic Library as set forth by its editors, is to place before English readers at a popular price and in a worthy form the best English Catholic literature, past and present. Separate volumes will be prepared by experts, presenting various departments of Catholic truth and the Cath-

olic viewpoint on secular subjects. Representatives of the best Catholic literature of the past will alternate with those of the present, the volumes to be issued fortnightly and at the very reasonable price of a shilling (\$0.30) each. The aim may therefore be said to be to provide a line of English Catholic literature somewhat parallel to the Bohn or the Home University Library. Six volumes have, we believe, been thus far issued, whereof the three at hand have reached the REVIEW. Of Cardinal Allen's *Defence* the author's own title page gives adequate description: "A True, Sincere, and Modest Defence of English Catholics that suffer for Their Faith at home and abroad, against a False, Seditious and Slandorous Libel, entitled: 'The Execution of Justice in England'; Wherein is declared how unjustly the Protestants do charge Catholics with treason; how untruly they deny their persecution for Religion; and how deceitfully they seek to abuse strangers about the cause, greatness, and manner of their sufferings, with divers other matters pertaining to this purpose."

As Cardinal Bourne remarks in his Preface to the first volume, "It would be difficult to exaggerate the importance of this work." It makes one see as though present the troublous days of England's revolt from Rome, and it carries back the troubled religious controversies of to-day to their primal source. From a literary point of view it is a well of English pure and undefiled; the antique spelling alone has been modernized. The quaint flavor of style is all there.

St. Antonino and Medieval Economics is a brief study of the life and labors of "the good Archbishop" to whom Italy, and especially his own beloved Florence of the early fifteenth century, owed so much. Nor would the world of to-day be less in his debt if it understood and practised the theories and ideals of social life embodied in the writings and exemplified in the labors of this medieval saint. Medieval economics assume in those writings a form and a practical bearing on industrial life which make them appear as though they were meant just to meet the actual conditions of to-day. The closing of the fourteenth and the opening of the fifteenth century were a transitional age marked not only by great religious and political disturbances, but by economic revolutions more violent than those that are being heralded in the present age and are not unlikely to break forth at no distant day. The luminous picture given by Father Jarrett in his introduction to the volume before us enables us to see the correspondence and similarity between the past and the present, while the teachings and example of St. Antonino as they are here drawn out, indicate a program of action that is safest and most feasible for the situation confronting us.

SOCIALISM: PROMISE OR MENACE? By Morris Hillquit and John A. Ryan, D.D. The Macmillan Co., New York. 1914. Pp. 283.

CATHOLIC DEMOCRACY: INDIVIDUALISM AND SOCIALISM. By Henry O. Day, S.J. With a Preface by Cardinal Bourne. Longmans, Green & Co., New York. 1914. Pp. 304.

Those who followed the discussion of Socialism recently conducted in *Everybody's Magazine* between Mr. Hillquit and Dr. Ryan will welcome the present volume, wherein the series of articles are unified and given a more convenient and permanent form. Those who did not read the serial papers will find the handy volume a graceful introduction to a delightful and nutritious feast of reason. We use these latter qualifications deliberately because the controversy as here exhibited associates in no small degree the features of pleasantness with intellectual profit. The parties to the discussion are, it need hardly be said, representative champions, each of his respective cause, and they both are perfect masters of the art of expression—of framing, that is, their arguments in forms that please and interest without lessening the vigor or directness of the thought. The most and the best that can be said in favor of Socialism is here presented by one who is a universally recognized authority thereon. On the other hand, the most and the best that can be urged against Socialism is here summed up by one who is no less universally recognized as a competent critic of that system. The issue of the discussion is, however, not to be measured by the mere prestige of either writer but by the inherent strength of the arguments respectively set forth.

It does not belong of course to the reviewer to sit as judge of the controversy, to act as umpire of the game. He performs his function sufficiently when he recommends the book as well deserving of careful reading, as a unique and valuable contribution to the critical literature of Socialistic theories. On the other hand, without wishing to institute any invidious comparison between the two contestants in the debate, the reviewer may be pardoned if he note that, while both writers are keen and clever, the strength that comes of philosophical discipline alone—of the mastery of fundamental principles—is almost all on the side of Dr. Ryan. Mr. Hillquit has read widely, has had much experience in discussion of matters social and industrial; but he has apparently had no philosophical training. He therefore is imperfectly informed on the groundwork of his own theories, and no less unaware of the consequences, the implications, of his principles. He sees neither the depth nor the breadth

of the statements which he or his opponent makes. This, it is true, is not his fault, but his misfortune.

The controversy recorded in the book reaches of course no decisive issue. The contestants stand each convinced of the truth of his position and the justice of its defence. But it is something to have the issues so clearly drawn and so ably and on the whole dispassionately discussed.

Thoughts and theories of the same generic character as those here argued out form the subject-matter of the other volume above. The three leading types of social reformation—the Catholic, the Individualist, and the Socialist—are here delineated and historically exposed. Socialism as the more popular and progressive form is subjected to a thorough searching from an economic, a religious, and a moral standpoint. The outlines of Catholic Sociology are drawn out and a survey of the social movement within the Church and her general attitude toward the social question presented. These are the constituent parts of the work. Its purpose is to show the inherent accordance of Catholicism with genuine Democracy.

A steady advance of "the people toward political power" is what the author rightly discerns to be "the supreme social fact of our day". Associated, however, with this progress, there is a no less obvious "breach between the existing organization of democracy in Europe and all positive Christianity". The divorce is not yet so complete in America; but there can hardly be any question that the gap is widening. Is the cleavage, asks Father Day, permanent and necessary, or temporary and accidental? Does it spring from the nature of the systems at variance, or is it the result of purely adventitious causes? In other words, must the Church by reason of her spirit and fundamental principles oppose the new democracy; and must the new democracy, for similar reasons, continue to be in opposition to the Church? The answer to these questions—based on a study of history and a critical analysis of principles—constitutes the essential theme of the volume before us; and, in the author's own words, "is in effect that there is no intrinsic opposition, but rather an interior harmony, between Christianity and modern democracy; that the apparent irreconcilability between the two systems arises, not from any conflict of essential claims, but from the extravagant and wholly untenable theories of Anarchy and Socialism which in recent times have been rashly transplanted into the uncongenial soil of Democracy, and, growing with its growth, have at length come to be commonly identified with it".

Liberalism and Socialism contain, we need not say, elements of truth, else would neither have secured the allegiance of so many

men of high ideals and genuine devotedness. At the same time, those truths are commingled with manifold errors and excesses. With the latter neither the Church nor genuine Democracy can have lot or portion; but as the living exponent of truth the Church has the function of assimilating and perfecting whatever good those theories contain: and a similar process must go on in the bosom of true Democracy. The fundamental ideas of "personal and social liberty, equality of justice, love of the brotherhood" must be the common ground of both systems. Society must be built on morality and religion or it must perish. Hence if the present scheme of Democracy is to prove a lasting success it must cease to be irreligious and conform to the spirit and methods of Christ. By so doing it will not lose its independence, but on the contrary will increase its freedom. What is at present needed is not so much law as power, not "outward organization, but inward regeneration". Banish religion and "social reform will inevitably lead to social disaster. Unguided popular impulse can destroy, but it cannot construct; it can overthrow an ancient civilization, it cannot rebuild a city of justice and liberty. Before the fall of the Roman Empire there were materialists and utilitarians. The cry was *Panem et circenses*. And Rome rotted and perished with the gangrene of selfishness. Christ came and restored society. He spoke neither of right nor of interest, but of duty and sacrifice. Charity and cohesion were liberated and love saved the perishing world. Over the gates of Florence Savonarola inscribed the words *Christus Rex Florentini Populi*. With this device the Tuscan patriot and his friends strove to restore the democratic liberties of the ancient city. To the same device modern democracy must look for the regeneration of its ideals and for the strengthening and enlarging of freedom."

Such are some of the author's dominant ideas, torn from their living tissue; or rather they are his conclusions sundered from the wealth of principle whence they flow and the richness of illustration and fact which give them a certain concreteness, lifting them from the commonplace and imparting to them freshness and vividness. The volume is a welcome addition to our not too copious literature of social science. Where there is so much that is good it seems ungenerous to end this notice with a grumble, but we feel constrained to express the regret that so well printed a book should be made of paper that is practically cardboard, with the result that a volume of three hundred pages should appear to have quite double that number, and should occupy fully two inches of shelf room where one would have been ample, and should entail a purchasing price one-third beyond the par value of the book.

BACK TO HOLY CHURCH. Experience and Knowledge acquired by a Convert. By Dr. Albert von Ruville. Translated by G. Schaettensack. Sixth impression. Longmans, Green & Co., New York. 1914. Pp. 185.

BEYOND THE ROAD TO ROME. Compiled and edited by Georgina Pell Curtis. B. Herder, St. Louis. 1914. Pp. 444.

The story of Von Ruville's conversion is familiar to many readers of these lines, since *Back to Holy Church* has been very widely circulated. A review of the volume has previously appeared in these pages. The book is now reintroduced primarily with the object of calling attention to the present edition, which is published at so low a price as to insure a still wider circle of readers. Mgr. Benson in the introduction sums up with characteristic succinctness the eminent convert's attitude toward the religious problem. Von Ruville, being an historian, naturally "looks at the world as a whole; he notices the Reformation, its origins, its motives, its effects; and he sees, not that individuals may or may not hold more or less of the Christian Revelation, but that those systems which emerged from the Reformation period tend to close the avenues to God and to open avenues toward infidelity, to minimize the awful corollaries of the Incarnation, to discourage fervor and enthusiasm and reckless loving faith; while one Church, and one only from Pentecost to the present day, 'is not ashamed of the Gospel of Christ', *devises and permits countless methods of approach to Him, and in spite of innumerable human evils and effects, succeeds, as no other body succeeds, in bringing and keeping Him alive and present before the eyes and within the grasp of His lovers*" (italics ours).

Some exemplifications of these "countless methods of approach" to God are exhibited in the companion volume in title above. Many similar illustrations have already appeared in Mr. Raupert's well-known compilation *Roads to Rome* and in Miss Curtis' previous collection, *Roads to Rome in America*. Both of these works have done splendid service as guides to truth and faith. The volume before us should do still greater service, for while the works just mentioned point out some of the ways that have led souls to enter Holy Church, the present book tells of the experience of converts subsequent to their entrance into the fold. The supreme test of theory is practice. Deeds prove faith. "Non Hierosolymis vixisse Hierosolymis bene vixisse laudandum est." It is not the entrance into the Church but the persevering abiding therein that is at once a proof of the convert's *faith* and in a certain measure of the *truth* of the system. The strength of the proof and the test is fortified moreover by its practically unailing verification.

It is this that gives to the present volume the apologetic note of experience. Here we have letters from some sixty converts, each attesting to the writer's experience that entrance into the Catholic fold has been followed by unshaken conviction of mind and abiding peace of conscience. No temptation to retreat, fullest contentment in remaining, perfect tranquillity in living, unfailing trust for the future—the same dominant theme rings through them all. The aim which the editor had in mind has been “to convince non-Catholics that we converts remain where we are because we believe that Divine Providence has led us; because we are satisfied; because we are sure our step was the right one; in a word, because we have not been disillusioned, as numerous people, before we took the step, predicted we would be.” The unanimous concordance of these three-score witnesses in this dominant testimony ought to bring conviction to the impartial inquirer. But aside from this appeal to the non-Catholic mind, the volume affords a manifold interest for any reader, whatever be his faith. The revelation of a noble soul in its aspirations, struggles, attainments, is always captivating. These are souls' autobiographies, though condensed—self-revelations of the spirit under Divine leading.

THE HOLY HOUSE OF LORETO. A Critical Study of Documents and Traditions. By the Rt. Rev. Alexander MacDonald, Bishop of Victoria, B.C. Christian Press A. P. Co.: New York. 1914.

In the now famous work *Notre Dame de Lorette*, Canon Chevalier had undertaken to prove two things: (1) that the house of Nazareth was no longer in existence at the time it is supposed to have been miraculously carried to Dalmatia and to Italy; (2) that the present sanctuary of Loreto is no other than the ancient parish church which figures in a document as early as 1194, i. e. just 100 years before the date which tradition assigns to the arrival of the Holy House in Loreto. It is these two main and fundamental positions which Bishop MacDonald assails in the book before us. Taking up the very testimonies cited by the French savant in support of his theses, he shows by skilful interpretation (1) that the Holy House continued to exist at Nazareth till the 13th century; (2) that it had disappeared by the close of that same century; (3) that the ancient parish church of Loreto cannot be identified with the present sanctuary.

This is the first part of the book, which originally appeared in the pages of the *Casket*. The second part begins with a reply by Canon Chevalier. It is reprinted in full from the *Catholic Fortnightly Review* and is followed by a rejoinder of the Rt. Rev. Bishop. While Canon Chevalier bases his arguments mainly on written docu-

ments, the Bishop takes an uncompromising stand on tradition. How, he asks, can Canon Chevalier account for the following undeniable facts: (1) that the tradition in its present form existed at Loreto as early as the 14th century; (2) that the popes have, time and again, borne explicit testimony to its truth and antiquity; (3) that the inhabitants of Tersatto in Dalmatia acknowledge the departure of the Holy House from their midst, humiliating in the extreme as this confession must be to their feelings of piety and devotion?

In separate chapters Bishop MacDonald joins issue with Fr. Holweck of the *Pastoralblatt*, who had weighed the Lauretan tradition and found it wanting, and with Fr. Beissel, S.J., who, reviewing the Canon's work in the *Stimmen aus Maria Laach*, was among the first to pronounce in favor of its conclusions. The introductory chapter is devoted to a brief refutation of Fr. Thurston's article on the 'Santa Casa' in the *Catholic Encyclopedia*. As all of his adversaries repeat more or less the same arguments, Bishop MacDonald was forced to go over the same ground more than once. While this may weary and at times disconcert the reader who expects a clear, logical advance, it has the advantage of driving home the salient points of the controversy.

There is no doubt that the arguments which the learned Bishop marshals in defence of the Holy House, cannot be lightly set aside. Traditions are in possession and remain in possession till evicted by conclusive historical proofs, and "the burden of proof, or rather of disproof, rests with those who deny them". Furthermore, if written evidence be demanded, there are annalists of the 14th and 15th centuries who cite contemporaneous documents attesting the miraculous translation. True, these documents have long ago perished. But those who appealed to them and quoted them, lived at times and under circumstances when a deliberate falsehood on this point would have stamped them as incurable fools or unscrupulous liars. All lovers of the venerable shrine of the Bl. Virgin will be thankful to the Rt. Rev. Bishop for his vigorous and spirited defence, and even those who disagree with him on scientific grounds, would do wrong to shut their eyes to the force and solidity of the arguments brought forward.

A. C. COTTER, S.J.

THE STUDENT'S GRADUS. An Aid to Latin Versification. By Leo T. Butler, S.J., Woodstock, Md. 1914. Pp. 541.

There ought to be no question as to the disciplinary and informative value of writing Latin *verse*—a *fortiori* of course Latin poetry. On the one hand, the process of selecting words, epithets, phrases

cannot fail to drill the mind and stimulate the imagination to a degree hardly equalled by any other discipline. On the other hand, the constant fingering of the *Gradus* and the reiterated searchings of its terms must necessarily impress upon the memory a corresponding fullness of vocabulary and wealth of idiomatic and poetic phrases—the whole process of versifying thus contributing to familiarize the student with the inwardness of Latin. Hitherto the practice has been somewhat retarded with us by the lack of any Latin-English *Gradus*, as the only book of the kind at all available was Noel's well-known *Gradus ad Parnassum*, which students of a past generation thumbed so diligently. The latter work, however, besides being long out of print, had the inconvenience of being Latin-French. The present *Student's Gradus* supplies, therefore, a long-felt need. It is based on Vaniere's *Magnum Dictionarium Poeticum* and Noel's *Gradus* just mentioned. Some curtailment of the latter work has been made. "Epithets," the author says, "have for the most part been left out, since the young student's propensity to fill out his line at any cost has made them an occasion of abuse, whilst any one who can use them with profit, will easily select them from the authors read." This omission has no doubt resulted in the convenience of a less bulky volume, though one may regret that the youthful propensity to "crib" could not be otherwise taken care of and that it entailed the sacrifice of the wealth of cultural illustration to be found in Noel. However this may be, the volume is a most useful adjunct to the study of Latin versification in our colleges and preparatory seminaries.

THE ESSENTIALS OF PHYSICS. By George A. Hoadley, O.E., Sc.D.
American Book Co., New York. 1914. Pp. 536.

One who has not had occasion to compare the text-books of physical science which he once conned over in his own schooldays with those that greet the happy eyes of the youth of to-day, can hardly realize the changes that have been introduced in these instruments of knowledge during recent years, owing to the new discoveries and inventions. The venerable manuals are now back numbers, and if one wants to keep abreast with science he must read the latest books. Even the many-tomed encyclopedia becomes antiquated by the time the expressman brings the eleventh volume. But life is too short to peruse even a small part of the ceaseless outpouring of books dealing with even the sciences alone. A good summary giving the essentials of the chief departments is for the average person all that is desirable and possible. Such is the manual before us in regard to its special subject-matter, Physics. The work

justifies the title; the essentials are in it, and all up to date. "The wireless", the radio-actives, the air-craft, the newest marvels of photography, are all here. And they are here in good form and method, pleasing to the eye by type and pictures, and clear to the mind through the method, which is genuinely scientific; that is, it is first *inductive*: the experimentation leads obviously to the principles; secondly, it is *deductive*: the principles are seen in their practical application to mechanism and work. It is not, however, a merely elementary text-book. Nor yet is it an elaborate treatise. It stands between the two. *In medio virtus*. This, so far as the service of the work for personal use is concerned; as regards its adaptation to class purposes in the schoolroom, a feature which the working priest may have most in view, everything will depend of course on the grade of the pupils who are to use the manual. The author, himself a college professor (Swarthmore), has doubtless had his own students proximately in mind. Other teachers or superintendents will be best able to determine its availableness for their special circumstances.

Literary Chat.

The much perturbed cleric who has for some time back found in his disturbed Breviary a palaestra for patience rather than of prayer will rejoice to know that the commodious book—long promised—whereby devotion may be facilitated and the school for patience relegated elsewhere, has *tandem aliquando* made its appearance. Pustet's *Editio typica*, to which all other printed impressions must conform, is now to be had in this country. These four neat, compact, easily handled and pocketed volumes have flexible morocco binding, good, fairly opaque paper, clear letterpress. Their whole format and appearance invite one to read the Office prayerfully—*ut digne, attente, ac devote recitate valeas*. Of course you will find the *Venite exultemus*, *Benedictus*, and *Magnificat* only in the *Ordinarium*, but the hymn for the several hours is repeated for each day *in loco* and the whole of Complin is every day all together in the proper place. There is a generous repetition of the *responsoria* with the lessons of the second nocturn (and the third, when proper), and likewise with those for each day within octaves, while obsolete *votiva* and *supplementa* no longer encumber valuable ground. The case for the volumes contains besides the usual leaflets for convenient insertion, a small brochure giving a conspectus of regulations, and another containing synopses of the psalms and canticles, a very helpful apparatus. We see therefore that with all these conveniences the new edition, like good things generally, has been worth waiting for (Fr. Pustet).

The latter remark is equally true of the *Official Catholic Directory for 1914*. Under the efficient editorship of Mr. Joseph Meier the volume is a conveniently arranged and compact treasury of statistics highly valuable especially for the clergy and religious institutions. The publication of the volume was belated owing to the difficulty in obtaining many of the diocesan reports. The remedy proposed by the publishers for such delays ought to be effectual in the future. It is surely reasonable enough (P. J. Kenedy & Sons. New York).

An old man of ninety years is about to set out upon an important voyage, the journey homeward to eternity. He intends to make this journey by sea, and before embarking he sends a farewell to his friends in the form of a description of the bark that is to carry him to the port of eternity. We have taken these lines verbatim from the preface to a little volume entitled *My Bark, a Souvenir of Retreats* given by the Rev. P. Adolphe Petit, S.J., and translated from the French by Marian Lindsay. The book is an heirloom of the venerable priest's apostolate, summing up under the analogy of a bark spiritual instructions for a retreat given to religious. The imagery makes the truth at once clear and attractive and practical (St. Louis, B. Herder). From the indefatigable pen of Fr. Girardey, C.S.S.R., we have two volumes of *Conference Matter for Religious*; they are introduced by the Very Rev. Provincial of St. Louis Province, Fr. Thomas Brown, C.S.S.R. The material has been compiled from several French writers, and will be helpful as spiritual reading for religious and as offering suggestions to priests in giving retreats (St. Louis, B. Herder).

In a dainty volume, that suggests in form and binding the "Temple Classics," bearing the title *A Little History of the Love of the Holy Eucharist*, compiled by Freda Groves, are treasured up many edifying and interesting examples of the Love and Devotion toward the Blessed Sacrament in times when England still was "Merrie". Most of the stories are in prose; here is one in verse—for the laity. It is by Lydgate (1430).

"When thou comest to the holy place
Cast holy water in thy face;
Then look to the high altar
And pray to Him that hangeth there."

The following, by Walter de Cantilupe from John Myrc's instruction, is meant for priest and people:

"When thou shalt to sick gone
A clean surplice cast thou on,
Take thy stole with thee right
And pull thy hood over thy sight.
Bear thine Host upon thy breast
In a box that is honest:
Make thy clerk before thee ging
To bear light and bell ring.

"Teach them also I thee pray
That when they walken in the way
And seen the priest again them coming
God's body with him bearing,
Then with a great devotion
Teach them there to kneel adown,
Fair ne foul spare they not
To worship Him that all hath wrought;
For glad may that man be
That once in a day may Him see."

Meditations on the Childhood and Hidden Life of our Lord, by Père S. M. Giraud, have been recently translated by W. H. Mitchell, M.A., and published by the Benzigers under the title *Jesus Christ, Priest and Victim*. The thoughts are solidly devotional and are well arranged both for spiritual reading and meditation and as material for preaching, especially to religious. *The Practice of Mental Prayer*, by Père René de Maumigny, S.J., (translation revised by the Rev. Elder Mullan, S.J.) is a repertory of spiritual discipline and nutriment upon which not alone the neophyte, but also the advanced in divine ways, will draw to their advantage (New York: P. J. Kenedy & Sons).

The soul that has been trained and fortified by mental prayer or rather desires so to be, finds the Spiritual Exercises of St. Ignatius a most effective instrument. The *Explanation of the Spiritual Exercises*, by the venerable Jesuit, Fr. Diertins (d. 1700), is of course one of the best keys to the spirit and meaning of the great classic. Though the work has often been republished in the original Latin and translations have appeared in German, French, and Spanish, it is only recently that it has been rendered into English. The present translation is edited by Fr. Elder Mullan, S.J., and is becomingly published by P. J. Kenedy (New York). The editor states his object to have been "to afford aspirants after the higher life, especially priests, seminarians, religious, and sodalists of Our Lady a help for putting before themselves in their daily meditations what will urge them on and up God's holy ways. Those who are not so disposed, he would strongly recommend not to use this book at all, or at least nothing in it beyond the *First Week*."

Sermons and Homilies by Edmund English (Canon of Westminster, Rector of St. James's, Twickenham, England) is a collection of discourses in which the doctrinal and the practical combine in just proportions. They have both light and heat. Simple and chaste, they are also suggestive and preachable (New York: Longmans, Green & Co.).

Any book from the pen of Madame Cecilia is sure to be at once thoughtful and graceful. It need not therefore be said that these qualities characterize the reflexions on our Lord's Risen Life comprised in her recent work, *From the Sepulchre to the Throne*. It follows naturally the same plan as the writer's former book, *Looking on Jesus*, the chapters for spiritual reading being followed by summaries for meditation. As in all of Madame Cecilia's former writings, so in this one, the Sacred Text—the Gospel narrative in this case—receive fresh light and color from the topography and Jewish customs which form the concrete setting of the considerations. Another volume in preparation will contain reflexions on the Paraclete and the early days of the Church. Madame Cecilia has further increased the debt due her by lovers of spiritual literature through her translation of Monseigneur Étienne Lelong's work, *La Sainte Religieuse*. The English title is *The Nun, her Character and Work*. It comprises a collection of conferences delivered by the late saintly Bishop of Nevers to the Sisters of Charity established and located there—the community, by the way, which had the honor of receiving Bernadette of Lourdes. The conferences are replete with spiritual wisdom and are eminently practical. They are charmingly written and, it need hardly be said, worthily rendered (New York: Benziger Bros.).

Another notable addition to devotional literature comes to us in the recent translation from the Spanish of the *Minor Works of St. Teresa*, by the Benedictines of Stanbrook, England. The volume—a worthy one indeed—contains the Poems, Exclamations, Conceptions of the Love of God, and some additions regarding the closing events of the Saint's life and canonization, etc. The latter papers are contributed by the translator, and there is an introduction by Fr. Zimmerman, O.C.D., done in his wonted scholarly and interesting manner. The Saint's Minor Writings are so called only in their quantitative aspect; qualitatively, "as a revelation of the beauty and grandeur of her soul they equal the *Life* and the *Interior Castle*. St. Teresa demurred to being thought a poet, but so far as poetry is the beautiful and rhythmical expression of the ideal, one must believe that she underestimated her gift. Happily, her verses find in the present volume a charming English rendition and a worthy material setting (Benziger Brothers).

Outlines for Conferences to Young Women is a small brochure (34 pp.) containing brief advice on various duties, faults, virtues, conduct of life. They are translated from the French of Abbé M. Blanchart. There are twenty-two topics distributed over thirty-four pages; so that none of them will be found prolix (New York: Joseph Wagner).

The Church and Labor is a neat attractive little volume in which are gathered together a series of six tracts by Fr. L. McKenna, S.J. Besides the title tract of the volume there are others considering respectively the relation of the Church to working-men, working-women, the working-child, trades unions, and social work. The Catholic viewpoint is thus presented on the most fundamental and important subjects of present industrial life. The thought is well wrought out. Principles are put to the front, but they are given in their vital bearing on the actual concrete life of busy people—people at work, capitalists and laborers (Kenedy).

The author sees not only through the complex subjects, but all around them—their relations immediate, remote, final. Then, too, the matter is so conveniently divided and arranged. The titles blocked-in at the margins are not simply indicative of the paragraph's contents, they form also a chain of logically connected thought, so that following them onward while reading the context the eye leads the mind into the organized outline thought, while after reading the text the marginal indices suggest and bring out what the mind has previously taken in. The little volume moreover is excellently printed and made.

And in this connexion a word may here be added in praise of the book-making recently being done by the Kenedy's. They are putting forth work that is a credit not only to themselves and their writers, but to the Catholic interest generally. The Catholic need not feel like apologizing when he gives one of their recent publications to a non-Catholic man or woman of culture or refinement. In paper, letterpress, binding they will bear easy comparison with those of the highest class of publishing houses. And this is true of price as well as of make-up, though Catholic books are always supposed to be more expensive than those issuing from the non-Catholic press.

The present writer has at his hand Ramsay Macdonald's little volume on Syndicalism. It contains seventy-four pages and is listed by the publishers (The Open Court, Chicago) at sixty cents: Fr. McKenna's *Church and Labor* contains 124 pages, much more compactly printed—though the paper is not quite so good as the Open Court book—and is listed by Kenedy at forty cents.

We might carry this comparison to another recent publication entitled *The Coming Storm*, where it is relatively justified, though *Breaking with the Past* would not carry it out so perfectly; but *usus te plura docebit*.

The Coming Storm, by Francis Deming Hoyt, is a story illustrating the doings of the I. W. W. in New York. A thread of love—which ends happily, as it should—is wound in here and there, but the main thing is the Socialist plottings. These are not very complicated, nor is the reasoning pro and con very profound. There is enough "action", however, to give spice to the story; several fights and an attempted explosion are nipped in the bud; and the arguments against Socialism are plain, sensible, easily understood. The book deserves to be widely spread, especially amongst Catholics. These, if intelligent, will know which of their non-Catholic acquaintances it will best suit (Kenedy).

Breaking with the Past, by the Right Rev. Francis Aidan Gasquet, is a neat opusculum containing four sermons delivered in St. Patrick's Cathedral, during last Advent. The subject-matter is the Catholic principles abandoned at the Reformation, the main thesis, as Cardinal Farley notes in his preface to the volume, being to show "that the doctrines of the Church in England had been reconstructed under Lutheran and Calvinistic influence, and the central beliefs of the Church from the time of Christ had been rejected". Especially was this true of the priesthood. The Pope's authority, the Mass, the priesthood, the legal Church, are the topics treated; and they are treated, we need scarce

add, in the scholarly manner for which the eminent writer is so justly famed (Kenedy: New York).

While we are commemorating this very month the centennial anniversary of Fr. Faber's birth a biographical sketch of the man and the priest to whom the English-reading Catholic world is so deeply indebted, comes most opportunely. Of those who knew him in the flesh few are left. The recent little booklet, *Father Faber*, by W. Hall-Patch, Verger of the London Oratory, is, we presume, by one of the favored few. So at least we infer from the prefatory note by the Cardinal Archbishop of Westminster. The tiny volume is in every way winsome and appropriately illustrated.

The latest accessions to the Catholic Library about which something is said in the book review section of the present issue are (No. 5) the *Holy Mass* (Vol. I) by Fr. Lucas, S.J. and (No. 6) Campion's *Ten Reasons*. The former is an instructive and interesting study of the Eucharistic Sacrifice and the Roman Liturgy. The text extends to the Offertory inclusive.

Blessed Edmund Campion's *Decim Rationes* has passed through forty-seven editions, printed in all parts of Europe; though one of the chief Catholic humanists of Campion's age (Mark Muret) pronounced it "written by the finger of God", nevertheless, being a work addressed originally to a bygone age, it is not easily appreciated by the present generation. However, with the luminous introductory explanation, the meaning and value of the work will readily appear, and all the more so in the present felicitous translation (the fifth thus far made) by Fr. Joseph Rickaby, S.J. (St. Louis: B. Herder).

In the tiny pamphlet, *The Scapular Medal and the Five Scapulars*, Father Peter Geiermann, C.S.S.R., has condensed much useful instruction concerning a popular devotion regarding which many people are unfortunately uninformed or misinformed (New York, Benziger Bros.).

A dainty little book called *Benediction of the Blessed Sacrament* contains the hymns and prayers connected with the sacred function, together with the Litany of Loreto, all in Latin and in English, and the whole illuminated in gold and colors after the style of the fourteenth-century MSS. It is an exquisite bit of typographical art and will make a neat gift where a devotional picture would be too small and a big book too large—a token honorable to the taste of the donor and the donee (London, St. Bede's Press; St. Louis, Herder).

Books Received.

THEOLOGICAL AND DEVOTIONAL.

TIME OR ETERNITY? AND OTHER PREACHABLE SERMONS. By the Right Rev. John S. Vaughan, D.D., Bishop of Sebastopolis. Benziger Bros., New York. 1914. Pp. xi-397. Price, \$1.75 net.

FROM THE SEPULCHRE TO THE THRONE. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham, S.W. Benziger Bros., New York. 1914. Pp. xv-427. Price, \$1.75 net.

WATCHING AN HOUR. A Book on the Blessed Sacrament. By Francis P. Donnelly, S.J., author of *The Heart of the Gospel* and *The Heart of Revelation*. P. J. Kenedy & Sons, New York. 1914. Pp. 275.

BEYOND THE ROAD TO ROME. Compiled and Edited by Georgina Pell Curtis, author of *Trammellings* and editor of *Some Roads to Rome in America* and *The American Who's Who*. B. Herder, St. Louis. Pp. 450. Price, \$1.75.

QUESTIONS AND ANSWERS ON THE CATHOLIC CHURCH. The Answers by A. B. Sharpe, M.A. B. Herder, St. Louis.

FATHER SMITH INSTRUCTS JACKSON. By the Rev. J. F. Noll. Pp. 128.

ZUM PRIESTERIDEAL. Charakterbild des jungen Priesters Johannes Coassini aus dem deutsch-ungarischen Kolleg in Rom. Von Ferdinand Ehrenborg, S.J. Mit neun Bildern. B. Herder, Freiburg im Breisgau und St. Louis, Mo. Seiten xii und 312. Preis, geb. in Leinwand, \$1.20 net.

DER HEILIGE KREUZWEG UNSERES HERRN UND HEILANDES JESUS CHRISTUS. Ausgabe mit Franziskaner-Text und vierzehn farbigen Stationsbildern. Von Fr. Max Schmalgl, C.S.S.R. Druck und Verlag von Friedrich Pustet, New York. 1914. Seiten 40. Preis, \$0.10.

BLÜTEN UND FRÜCHTE aus dem Garten des Dritten Ordens vom hl. Franziskus. 21 Predigten über heilige und selige Tertiären mit stetem Hinweis auf die Ordensregel. Von Domprediger Dr. Joseph Kumpfmüller, z. Z. Direktor der Ordensgemeinde Regensburg. Felizian Rauch, Innsbruck; Fr. Pustet & Co., New York. 1914. Seiten 208. Preis, \$0.80.

LE DOGME DE LA RÉDEMPTION. Étude théologique. Par Jean Rivière, Docteur en Théologie, Professeur au Grand Séminaire d'Albi. J. Gabalda, Paris. 1914. Pp. xvi-570. Prix, 4 fr.

PRAYER-BOOK FOR RELIGIOUS. A Complete Manual of Prayers and Devotions for the Use of the Members of all Religious Communities. A Practical Guide to the Particular Examen and to the Methods of Meditation. By the Rev. F. X. Lasance, author of *Visits to Jesus in the Tabernacle*, *The Sacred Heart Book*, *Mass Devotions*, etc. With complete alphabetical index. New, revised edition. Benziger Bros., New York. 1914. Pp. xiv-1200. Price, \$1.50 net.

A CHILD'S PRAYERS TO JESUS. By Father W. Roche, S.J., author of *The House and Table of God*. With illustrations by T. B. Longmans, Green & Co., New York and London. 1914. Pp. 58. Price, \$0.30 net.

UN MOIS DE MARIE SUR LE VIE DE LA TRÈS SAINTE VIERGE. Par le R. P. Petitalot. Deuxième édition. Pierre Téqui, Paris. 1914. Pp. 232. Prix, 2 fr.

BACK TO HOLY CHURCH. Experience and Knowledge acquired by a Convert. By Dr. Albert von Ruville, Professor of Modern History, and a Member of the Faculty of Philosophy at the University of Halle-Wittenberg, Germany, author of *The Life of William Pitt*, *Earl of Chatham* in three volumes. Translated by G. Schoetensack. Edited with a Preface, by the Very Rev. Mgr. Robert Hugh Benson. Sixth impression. Longmans, Green & Co., New York and London. 1914. Pp. xix-166. Price, \$0.60 net.

PHILOSOPHICAL.

SOCIALISM—PROMISE OR MENACE? By Morris Hillquit, author of *History of Socialism in the United States*, *Socialism in Theory and Practice*, and *Socialism summed up* and John A. Ryan, D.D., author of *A Living Wage*. The Macmillan Co., New York. 1914. Pp. xiii-270. Price, \$1.25 net.

CATHOLIC DEMOCRACY: INDIVIDUALISM AND SOCIALISM. By Henry C. Day, S.J., author of *Marriage, Divorce and Morality*. With a Preface by His Eminence Francis Cardinal Bourne, Archbishop of Westminster. Longmans, Green & Co., New York. 1914. Pp. 296. Price, \$1.80 net.

ESSENTIALS OF PHYSICS. By George A. Hoadley, C.E., Sc.D., Professor of Physics in Swarthmore College. American Book Co., New York. Pp. 536. Price, \$1.25.

AN INTRODUCTION TO LOGIC. From the Standpoint of Education. By L. J. Russell, M.A., B.Sc., Lecturer in Logic in the University of Glasgow. Macmillan & Co., Ltd., London and New York. 1914. Pp. 137. Price, \$0.90.

INDEX TO VOLUME L.

	PAGE
"Abhinc duos annos": Motu Proprio on Divine Office	54, 57, 65
Absolution of Socialists: Discrimination Advisable	212
Acts of Apostles: Critical Questions and Research Notes on	86
Acta Apostolicae Sedis has equal authority with Acta Pii X	325, 326
Acta Pii X: Authoritative Edition affirmed	325, 326
Ad limina visit of American Bishops: how frequent?	487
Adam and Eve, and Unity of the Human Race	409
Agnew, S.J., The Rev. William H.	197
Altar, Privileged, and Obligation of Requiem Mass	346
Altar, Privileged: restricted frequency in Lent	605
Altar Wine: Precautions commended	337, 483, 611
Anniversary of Dedication omnium ecclesiarum: dubia resolved	584
Anthropology: how far significant on Revelation	401
Apologetics. Critique of Schmidt-Lemmonyer's Work on	398
Apostolic Decree (in Acts XV): Western Form in Question	87
"Apostolicae Sedis": cited with reference to Masonic Temples	606
Apostleship of Prayer. The Priest's Own—	713
Arendzen, D.D., The Rev. J.	75, 470
Asceticism, St. Paul's, in light of Current Studies	491
"Aurora lucis rutilat": Old Text compared with Inferior New	450
"Augetur in dies": Decree on Indulgences (Forty Hours' Adoration)	532
Babylonian Research. Note of Catholic Scholarship in—	92
Bacon, Francis (Carmelite), <i>Doctor Sublimis</i>	3
Bacon, John (Carmelite), and Doctrine of Immaculate Conception	3
Bacon, Robert, occasionally confused with Roger Bacon	3
Bacon (Roger): Committee on Centenary at Oxford	10
Bacon (Roger) and the Coming Centenary at Oxford	1
Bailey, S.J., The Rev. George—	610
Baptism administered <i>extra ecclesiam</i> : doubts resolved	583
Baptism: changes noted in Roman Ritual (1913)	394
Baptism: full ritual when permissibly administered at home	466, 470
Baptism of vagrant children: consideration favoring	344
Baptism, sponsors of doubtful character: pastoral discrimination	604
Baptist's Inquiry into Christ's Credentials. The—	669
Barnston Tea Company: not a Jewish concern	610
Battaglia, S.J., The Rev. C.	346
Bexhill, England: account of Catholic Free Lending Library	334
Bible: Seisenberger's <i>Handbook</i> invites revision in given particulars	94
Biographers <i>v.</i> Boy Saints: artificial halos a blemish	513
Bishop and Privilege of Midnight Mass	84
Blackmore, S.J. The Rev. H.—	713
Blessed be God rather than "blest" be God	85
Blessed Sacrament: rubric on Procession, 1913	397
Blindness among the natives of Palestine	678
Books and Reading: clerical diversities of choice herein	25
Boxing Metaphor of St. Paul	493, 730
Boy Saints and their artificial treatment by biographers	513
Breviary Hymns: comment, and exposition of Latin texts	444
Breviary: note of new Typical Edition	479
Breviary Reform: "Integrum Psalterium per singulas hebdomadas" ..	80, 565
Bridegroom's Parish. Reasons for Marriage in—	734
Bureaucracy: substituted, in Russia, for God and nature	257
Butard, Père Edouard: an uncanonized martyr	164
Butin, S.M. The Rev. R.	129
Calendar: provisos under Motu Proprio, "Abhinc duos annos"	56, 63
California: notices of Works on Spanish Missions	362
Calls, in Stock Exchange parlance: their ethics considered	35
Calvary and Sacrifice of the Mass: theological controversy.. 297, 418, 585,	611
Canadensis	598
Celibacy, clerical: its paradoxical contraries in Russia	291
Cephas: difficulty about his identity	69, 332

	PAGE
Christian Burial: Catholics holding lots in alien ground	67
Church and State: strangling effects of Russian bureaucracy	257
Church Building: notes on appointments and decoration	45
Church Extension: The Pastor and the Other Sheep	148
Church Furniture: simplicity recommended	51
Church Legislation on Usury	197
Clementine Instruction and Forty Hours' Adoration: revised Indulgences	582
Clerical Hobbies: recreation commended in various forms	20
"Conditor alme siderum": old text and enfeebled revision	452
Confession of Doubtful Mortal Sins	731
Confessions of Religious (Nuns) and question of faculties	228, 609
Conroy, S. J. The Rev. Joseph P.	513
Consecration (Mass) and distribution before Priest's Communion	220
Constantine's vision and dream, and the Labarum	438
Contributors to the REVIEW. Partial List of—	643
Converts: rural types described	578
Costantini. The Rev. Dr. Celso	45
Council of Trent on Sacrifice of the Mass	418
Cross and cruciform, in the evolution of symbolism	432
Cross in heraldry	442
Cross in New York: commercial advertising of doubtful aid to faith	225
Cross on the Hill: First Installment of <i>Socialism or Faith</i>	551
Crucifix: account of its development in sacred art	316
Cruciforms, in evolution of symbolism	432
Crusades, as affecting devotions of the Cross	440
Dead Sea: navigation thereon discussed	96
Decorations, honorary, and use of the cross therein	443
Decoration of Catholic Churches: counsels and strictures herein	45
Dedication of churches: dubia resolved on anniversary feast	584
Devotional "slurring" reproved	65
Dewe, M.A. The Rev. J. A.	29
Diocesan Statutes and "Foedus pium in favorem sacerdotum defunctorum"	230
Dobrée, L. E.—	700
Doneraile preferable for site of Canon Sheehan Memorial	227
Donnelly, S.J. The Rev. Francis P.—	693
Doubtful Mortal Sins. Confession of—	731
Doubts in Faith	735
Drum, S.J. The Rev. Walter—	86, 231, 349, 491, 616, 740
Dunne. The Rev. Arthur B. C.	148
Eastern Church, Theology: notice of <i>Prolegomena</i> (Palmieri)	358
Embryology: When does the Soul enter the Body?	12, 182, 453
Emotions in a Sermon? Why—	693
Epiphany, Feast: suggestion of transfer to following Sunday	348
Episcopal "endorsements" of Oriental clerical impostors	477
Episcopus Meridionalis	609
Evolution in light of Apologetics	398
Exposition of Blessed Sacrament: decree "Augetur in dies"	582
Extreme Unction: rubrical changes, Roman Ritual (1913)	395
Faber, Father, and First Oratory Hymn Book	527
Faith. Doubts in—	735
Faith and Science: critique on work of Schmidt-Lemonnyer	398
Father Faber and First Oratory Hymn Book	527
Fifty Volumes and the General Index	641
Flood, W. H. Grattan	527
"Foedus pium in favorem sacerdotum defunctorum," and Diocesan Statutes	230
Folghera, O.P. The Rev. J. D.	398
Forty Hours' Adoration and Mass of Exposition on Sundays	488
Forty Hours' Adoration: revised Indulgences for	582
Forty Hours' Adoration: unsettled question under new rubrics	347
Free Lending Library: useful experiment at Bexhill	334
Freemasonry: whether Catholics may contribute to buildings thereof	605
Friar Bacon and the coming Centenary at Oxford	1

	PAGE
Fryar, John R.	316, 432
Galbally, Edward J.—	641
Gallagher, V.G. The Very Rev. M. J.	297, 418
Glass Rosary beads and question of indulgences attached to same	227
"God of Might, we sing Thy Praise": two stanzas adduced	72
Gospel in the Messianic Days: Meaning of term	682
"Graffito Blasfemo": particular account of same	436
Gregorian Calendar an occasion of schism with Melchite Syrians	237
Hebrew in our Seminaries: reasons for its study	129
Henry, Litt.D. The Rev. H. T.	72
Hierarchy in praise of the REVIEW. The Voice of the—	649
Higher Criticism tested on modern Arabic	231
Hobbies, Clerical, by way of recreation	20
Holy Communion immediately after consecration: practical exigencies noted	220
Holy Ghost of Good Intention. Knights of the—	652
Holy Communion: question of using large Host for laity	346
Holy Communion: rubrical changes in Roman Ritual (1913)	394
"Holy God, we praise Thy Name": additional notes thereon	72
Holy Name, Feast: provisos under "Abhinc duos annos"	55, 57
Holy Orders: the one source of light to priesthood in Russia	296
Home Rule for Ireland: notice of its pending progress	374
Hornsby, S.J. The Rev. William L.	444
Host, Large: whether permitted in Communion to laics	346
Howley, M.D. E. J.	461
Hymns: Father Faber and First Oratory Hymn Book	527
Immigrants, Italian: question of tolerating doubtful sponsors	604
Immigrants, Italian: question of marriage and antecedent confession	603
Immigrants, Italian: Pope Pius X founds school in Rome for Priests for—	713
Impostors, "Oriental": warning against illicit solicitors	477
Index. Fifty Volumes and the General—	641
Index, list of prohibited works, 26 January, 1914	465, 470
Indian Missions: Père Edouard Butard, an uncanonized martyr	164
Indulgences, Plenary: wherein Jubilee differs from usual occasions	229
Indulgences: whether congruent with Rosary beads of glass	227
Indulgences: with Forty Hours' Adoration; modified rulings	582
Industrialism: some of its abuses in church decoration	47
Inscription on the Cross, and relic at Santa Croce	442
Integrum Psalterium per singulas hebdomadas: recitation suggested ..	80, 565
Intellectual Soul: when does it first enter the body?	12, 182
Interest: Church legislation on usury	197
Ireland: note of progress toward Home Rule	374
Jerusalem and site of Sion	98
Jessing, Father, founder of Josephinum College: career in retrospect	216
Jones, R. G. Cholmeley	225
Jordan: sources and course in question	96
Josephinum Pontifical College, Columbus, Ohio: anniversary notes	215
Jubilee Indulgences: wherein their special advantages	229
Jurisdiction, episcopal: burial of Catholics in alien ground	67
Jurisdiction, Ordinary's, and privilege of Midnight Mass	84
Jurisdiction, pastoral: complex case of marriage outside parish	213
Jurisdiction, sacramental, and confession of nuns	609
Knights of the Holy Ghost of Good Intention	652
Labarum: sequel to Constantine's vision and dream	438
Laetare Sunday: rose color should approach light violet	326
Lake, Dr. Kirsopp, on Apostolic Decree (Acts 15)	89
Latin and Ruthenian Catholics. Disciplinary Relations between	725
Lathey, S.J. The Rev. Cuthbert	349
Lay Brothers and Sisters: their place in religion	391
League of Sacerdotal Sanctity	713
Leper Missions: account of Père Edouard Butard	164
Leprosy is a term applied to several diseases	679
Library, Free Lending: Catholic experiment described	334

	PAGE
Litany of Loreto: seasonal changes noted	397
Liturgy: body of Consultors provided by Pope Pius X	464, 470
Loomis, M.D. James	38, 411, 573, 685
Lucas, H.: cited on cultivation of vocations	385
Luis de Leon, Fray: his Prison Hymn to Our Lady	144
MacDonald, D.D. The Right Rev. Alexander	12, 453, 611, 731
Maes, D.D. The Right Rev. Camillus P.	394
Maeterlinck, Maurice: "Opera omnia" on Index	465
Maher, O.S.A. The Rev. Richard Aumerle	551
Mangan, Clarence, and English version of "Te Deum"	74
Manley, The Rev. J. B.	483, 610
Manner of reciting prayers in church: mechanical faults noted	65
Margins, commercial, and their ethical aspects	34
Marriage, baptism in doubt: dispensation "ad cautelam"	602
Marriage, civil, and "conditio turpis"	329
Marriage, dispensation: question of privacy from witnesses	474
Marriage extra parochiam: question of valid delegation	213
Marriage in Groom's Parish. Reasons for—	734
Marriage, Mixed: dispensation from cautions and parallel of Prodigal Son	84
Marriage, Mixed: dispensations needed, as explained	602
Marriage, Mixed: question of dispensing from cautions	83
Marriage, mixed: sanatio in radice the problematic course	602
Marriage: parties and witnessing priest from three several parishes	213
Marriage: question of its including Orientals	487
Marriage: notices of works on recent legislation	370
Marriage, Nuptial Blessing: rules in Roman Ritual 1913	396
Marriage: pastoral jurisdiction and competent delegation therein	213
Marriage: question of confession and communion before	603
Marriage, stole fees: their application under new laws	66
Marriage: witnesses omitted for privacy, in face of death	474
Mass in private houses, and episcopal faculties for same	226
Mass, Midnight: episcopal jurisdiction in question	84
Mass of Exposition on Sundays, Forty Hours' Adoration	488
Mass. Public Prayers after—	737
Mass, Requiem, and obligation of privileged altar	346
Mass, Requiem, private: Monday privilege in Lent	605
Mass, Sacrifice thereof in relation to Calvary	297, 418, 585, 611
Mass on shipboard: regulations adduced for	609
Massoretic Text and higher criticism of Pentateuch	232
Medical Knowledge in Bible Times	677
Meulepas, The Rev. H.	505
Milan, Synod: provisos on sanitation of church premises	52
Monday privilege and Lenten restrictions	605
Moujik and village Pope: their hard lot in Russia	276
Moulton, The Rev. Dr. James Hope	356
Nummey, The Rev. T. A.	610
O'Malley, M.D. Austin	182, 221, 456, 462
O'Neill, C.S.C. The Rev. Arthur Barry	20, 385
O'Reilly, B., S.M.: cited on fostering of vocations	385
"O Gloriosa Domina": old text and new, compared	447
"O Jesus, Eternal Priest": recommended prayer for newly ordained	608
Octaves: rulings under Motu Proprio, "Abhinc duos annos"	56, 59
Office, Canonical: considerations on simplifying	480
Office: Motu Proprio, "Abhinc duos annos"	54, 57, 65
Office (1914), and solemnity of St. Joseph	347
Office of Dead: rubrical changes, Roman Ritual	395
Office: "Integrum Psalterium per singulas hebdomadas"	80, 505
Old Testament Sacraments in relation to New	544
Oratory (Birmingham), and Father Faber's first Hymn Book	527
Ordo of Divine Office for 1914: anticipates plan for 1915	219
Organ: its position considered	46
Orthodox Church: its present status in Russia	257

	PAGE
Oxford University: Friar Bacon and the coming Centenary at	1
Palmieri, O.S.A. The Rev. A.	257
Pan-Babylonianism: research notes on	92
Parish Clerk. The Old Office of—	700
Parish types, as recorded in a deceased priest's diary	39
Parousia: discussion of St. Paul's passage in Thessalonians	349, 616, 731
Pastor and Religious Vocations	385
Pastor and the other Sheep: Church Extension urged	148
Penitent: passage in "Within My Parish"	414
Pentateuchal Criticism: a broad field for Catholic research	231
Peschong, The Rev. L.	337
Peter Daily, parishioner from County Mayo	40
Pius X cited on Training Schools	385
Pius X: Motu Proprio, "De abolendis commissionibus . . ."	463, 470
Pius X: Motu Proprio, further changes in Divine Office	54
Pius X to Rector of Josephinum College, Columbus, Ohio	207, 218
Polish Hymnals and exclusion of "Grosser Gott wir loben Dich"	73
Poor in the Gospel. Meaning of the term—	681
Popes, Russian: account of their perfunctory office as priests	262
Prayer for newly ordained priest: recommended card	608
Prayers after Mass. Public—	737
Prayers marred by mechanical slurring	65
Priest and recreation: Clerical Hobbies	20
Priest and Religious Vocations: pastor should foster them	385
Priests, deceased, and force of <i>Foedus Pium</i> under Diocesan Statutes	230
Priests, Secular, in Month's Retreat	210
Primitive Revelation and modern science: critique on R. P. G. Schmidt ..	398
Prison Hymn to Our Lady by Fray Luis de Leon	144
Protestants, and social experiences of a rural priest	573
Protestants and Sunday Sermons after Catholic usage	236
Psalms 42, 57: metrical paraphrase, with notes	75
Psalms 72: metrical paraphrase and exposition	470
Psalms: note of works thereon by Knabenbauer and by Bonaccorsi	100
Psalter: "Integrum Psalterium per singulas hebdomadas"	80, 565
Puts and calls, commercial, in their moral aspects	35
"Quanta semper cura": Motu proprio on Liturgical Commissions	463
Reilly, O.P. The Rev. Thomas à K.	94, 669
Relics of the Cross: facts and rumors contrasted	442
Religious going to Confession outside their community	228
Responses de tempore: provisos under "Abhinc duos annos"	56, 60
Restitution: three practical cases, with answers	598
Retreats for clergy: proposal of longer terms for same	209
Rites, S. Congregation: three Commissions abolished	463, 470
Ritual, Roman: New Typical Edition described	394
Roman Martyrology: additions and changes, 26 November, 1913	466, 470
Roman Ritual: discussion of its obligation in U. S.	222
Roman Ritual: New Typical Edition described	394
Rosary Beads of glass and question of indulgencing the same	227
Rosary Devotions: Treasures of the Rosary	249
Rose-colored vestments: correct shade described	326, 488
Roumanian Catholics: classed as Orientals	487
Russian Church: present status according to Orthodox writers	257
Russian Ecclesiastical Writers on present Orthodox Church	257
Ruthenian Catholics. Disciplinary Relations between Latin and—	725
Sacerdotal Sanctity. League of—	713
Sacraments of the Old Law, contrasted with the New	544
Sacred Heart and Sacerdotal Sanctity	713
Sacred Scripture: "bunch of myrrh in bosom of Church"	365
Sacred Scripture: Review Department	86, 231, 349, 490, 616, 740
Sacrifice of Mass and Sacrifice of the Cross	297, 418, 585, 611
St. Blase: question of proper forms of blessing	348
St. Helena and finding of the true Cross	438

	PAGE
St. Ignatius Loyola: Spiritual Exercises at Retreat of Secular Priests . . .	210
St. John the Baptist: his prison life	670
St. John the Baptist's Inquiry into Christ's Credentials	669
St. Joseph: Solemnity in New Office (1914)	347
St. Paschal's Guild: commended for correct vestments	488
St. Paul and the Parousia: passage in Thessalonians discussed . .	349, 616, 731
St. Paul: note of new commentaries on his writings	490
St. Paul: the Boxing Metaphor used by	493, 730
St. Vincent of Paul: critique of Sander's work on	240
Saints, juvenile, and their artificial biographers	513
Sanday, Professor, on Acts 15 (Apostolic Decree)	88
Sanitation of Church Premises: provisos by Synod of Milan	52
Savanniensis on saying Mass at Sea	605
Scandal in the Gospel. Meaning of—	683
Scapular: dissertation on Vision of St. Simon Stock	635
Scapulars, Five: note of new formula for—	397
Scapular of Mount Carmel: note of special formulas for—	397
Scheier, C.S.C. The Rev. J. B.	80
Schmidt, R. P. G.: critique of his work on primitive revelation	398
Seisenberger's Practical Handbook for Study of Bible: Obiter dicta	94
Seminaries, Ecclesiastical: Hebrew should be included in course	129
Sermon? Why Emotions in a—	693
Serra, Junipero: notice of Palou's biography	362
Sheahan, The Rev. J. F.	69
Sheehan, The Canon Sheehan Memorial Fund	227, 488, 613, 738
Sheehan, P. A.: Our debt to him	340
Shorts, in Stock Exchange: moral principles at issue	32
Simon, O.S.M. The Rev. J.—	730
Sion: topography in question	98
Slavery: transferred, in Russia, from serfs to Church	257
Smyth, The Rev. H. P.	483
Socialism: question of absolving Socialists	212
Socialism or Faith	551
Sociology: Poey's <i>Manuel de Sociologie Catholique</i>	240
Solicitors, "Oriental", for dishonest gain	477
Soul and body: when first united?	12, 182
Souvay, C.M. The Rev. Charles L.	332
Sorrentino, S.J. The Rev. Joseph M.	209
Stadelman, C.S.Sp. The Rev. William F.—	652
Stanislaus, O.F.M. Father	212, 329, 474, 725
Stations of Cross: question of moving from station to station	346
Stock Exchange, as bearing on Tractatus de Jure	29
Sumerian research and Catholic scholarship	93
Sundays, in liturgical appointments: Sunday preference	55, 57
Sunday observance: Protestant logic centred in law of the Church	236
Symbolism: cross and cruciforms in evolution thereof	436
Tasmanians, aboriginal: their comparatively high morals	404
Te Deum, English: additional notes on "Holy God, we praise Thy Name" . .	72
Thorn in the flesh: text of St. Paul discussed	496
Tierney, The Rev. Henry B.	544
"Toward Social Thinking": note of <i>Tablet</i> article on Socialism	212
"Tractatus de Jure" and Stock Exchange: ethics of speculation	29
"Tradita ab antiquis": Apostolic Constitution cited	397
Transfer of Feasts: ruling under "Abhinc duos annos"	56, 57, 61
Usury: Church legislation thereon	197
Vasectomy and State legislation: restorative operation	221
Veritas	609
Vestments, correct designs by St. Paschal's Guild	488
"Vexilla Regis prodeunt": Old and present texts compared	449
Vincentius	480
"Virgen que el sol mas pura" (translated hymn)	145
Visit of American Bishops <i>ad limina</i> : question of frequency	487

	PAGE
Vocations, Religious: pastoral initiative recommended	385
Walsh, Thomas	144
Weekly recitation of whole Psalter: suggested arrangement	80, 565
Wetzstein, J. G.: on modern Arabic	231
When does the soul enter the body?	12, 182, 453
Wierz, The Rev. C.	585
Within My Parish: notes from day book of a deceased parish priest	38, 411, 573, 685
Wright, Richardson L.	276

BOOK REVIEWS.

Allen's Defence of English Catholics. Cardinal—	753
Art. Philosophy of— Griggs:—	631
Asceticisme Chretien. Martinez:—	368
Ayscough: Gracechurch Papers	121
Back to Holy Church. Von Ruville:—	758
Bacuez: Major Orders	504
Benson: Paradoxes of Catholicism	248
Berthe-Girardey: Jesus Christ, Life, Passion, Triumph	367
Betrothment and Marriage. De Smet—Dobell:—	501
Beyond the Road to Rome. Curtis:—	758
Bible. Catholic Student's "Aids" to the— Pope:—	107
Bonaccorsi: Psalterium Latinum	100
Brosnahan: Digests of Lectures on Ethics	103
Brothers of Christian Schools: De la Salle Hymnal	113
Burke: Political Economy	103
Butler: The Student's Gradus	760
California. Missions and Missionaries of— Englehardt:—	362
Casus Conscientiae. Lehmkuhl:—	110
Catholic Democracy. Day:—	755
Catholic Educational Assn.'s Tenth Report—1913	117
Catholic Library. Edited by Bede Jarrett:—	753, 766
Catholic Religion. Martin:—	369
Catholic Student's "Aids" to the Bible. Pope:—	107
Christian Science and the Catholic Church. Coakley:—	507
Compendium Theologiae Dogmaticae. Pesch:—	502
Commentarius in Psalmos. Knabenbauer:—	100
Conlan: On the Threshold of Home Rule	374
Continuity. Lodge:—	748
Curtis, D.D. Life and Characteristics of Bishop	119
Curtis: Beyond the Road to Rome	758
Daemoniacs in Historia Evangelica. De Smit:—	622
Dante and Aquinas. Wicksteed:—	635
Day: Catholic Democracy	755
De Becker: Legislatio Nova de Sponsalibus et Matrimonio	370
Dehey: Religious Orders of Women in the U. S.	101
De la Salle Hymnal	113
De Smet: Tractatus de Casibus Reservatis	504
De Smet—Dobell: Betrothment and Marriage	501
Dethier: Psalmi in Notis	115
Digests of Lectures on Ethics. Brosnahan:—	103
Divine Twilight. Holland:—	364
Dogmas. History of— Tixeront:—	499
Donat: The Freedom of Science	634
Eastern Church, Theology of— Palmieri:—	358
Elliott: Parish Sermons on Moral and Spiritual Subjects	250
Englehardt: The Missions and Missionaries of California	362
Ethics. Digests of Lectures on— Brosnahan:—	103
Eucharist and Penance in First Six Centuries of Church. Rauschen:— ..	371
Extra-Biblical Sources for Hebrew and Jewish History. Mercer:—	246
Fonck: I Miracoli del Signore nel Vangelo	622

	PAGE
Freedom of Science. Donat:—	634
Genesis. El— Murillo:—	622
Getting Together. Whiton:—	748
Glimpses of Latin Europe. Kenny:—	109
Gracechurch. Ayscough:—	121
Gradus for Students. Butler:—	760
Grendel: <i>Praelectiones Dogmaticae</i>	372
Griggs: <i>Philosophy of Art</i>	631
Half Hours with God's Heroes. Williams:—	364
Hillquit-Ryan: <i>Socialism</i>	755
History of Dogmas. Tixeront:—	499
Hoadley: <i>The Essentials of Physics</i>	761
Holland: <i>Divine Twilight</i>	364
Holy House of Loreto. MacDonald:—	759
Home Rule. On the Threshold of— Conlan:—	374
Human Soul and its Relation with other Spirits. Vonier:—	247
Hyde de Neuville. Memoirs of Baron— Jackson:—	243
Hymnal. American Catholic— Marist Brothers:—	111
Hymnal—De la Salle	113
Irenaeus a Sto. Joanne: <i>Praelectiones Philosophiae Moralis</i>	105
Jackson: Memoirs of Baron Hyde de Neuville	243
James: Francisco Palou's Life of Junipero Serra	362
Jarrett: <i>The Catholic Library Series</i>	753, 766
Jesus Christ. Berthe-Girardey:—	367
Jesus in the Talmud. Pick:—	379
Kenny: Glimpses of Latin Europe	109
Knabenbauer: <i>Commentarius in Psalmos</i>	100
Legislatio Nova de Sponsalibus et Matrimonio. De Becker:—	370
Lehmkuhl: <i>Casus Conscientiae</i>	110
Lehu: <i>Philosophia Moralis et Socialis</i>	105
Liber Usualis Missae et Officii	505
Life and Characteristics of Rt. Rev. Alfred A. Curtis, D.D.	119
Life of Viscountess de Bonnault d'Houet. Stanislaus:—	245
Lodge: <i>Continuity</i>	748
MacDonald: <i>The Holy House of Loreto</i>	759
Magennis: <i>Scapular and Some Critics</i>	635
MacGuinness: <i>Commentarii Theologici</i>	748
Major Orders. Bacuez:—	504
Mâle: <i>Religious Art in France in the XIII Century</i>	627
Manuel de Sociologie Catholique. Poey:—	240
Marcellus: <i>Philosophia Moralis et Socialis ad mentem S. Thomae</i>	105
Mariology. Pohle-Preuss:—	499
Marist Brothers: <i>American Catholic Hymnal</i>	111
Marriage. Betrothment and— De Smet—Dobell:—	501
Marriage Laws. Stanislaus:—	370
Martin: <i>Catholic Religion</i>	369
Martindale: <i>Old Testament Stories</i>	364
Martinez: <i>L'Asceticisme Chretien (during first three centuries)</i>	368
McKenna: <i>The Treasures of the Rosary</i>	249
Memoirs of Baron Hyde de Neuville. Jackson:—	243
Men and Matters. Ward:—	628
Mercer: <i>Extra-Biblical Sources for Hebrew and Jewish History</i>	246
Mezzacasa: <i>Il Libro dei Proverbi di Salomone</i>	622
Miracoli del Signore nel Vangelo. Fonck:—	622
Missions and Missionaries of California. Engelhardt:—	362
Murillo: <i>El Genesis</i>	622
Old Testament. Catholic Student's Aids to— Pope:—	107
Old Testament Stories. Martindale:—	364
Palmieri: <i>Theologia Dogmatica Orthodoxa (Ecclesiae Graeco-Russicae)</i>	358
Palou-Williams-James: <i>Life and Labors of Ven. Fr. Junipero Serra</i>	362
Paradoxes of Catholicism. Benson:—	248

	PAGE
Parish Sermons on Moral and Spiritual Subjects. Elliott:—	250
Pesch: Compendium Theologiae Dogmaticae	502
Petter: Psalterium Vespertinum	115
Philosophia Moralis et Socialis. Lehu:—	105
Philosophia Moralis et Socialis ad mentem S. Thomae Aq. Marcellus:—	105
Philosophiae Moralis. Praelectiones— Irenaeus a Sto. Joanna:—	105
Philosophische Propädeutik. Willmann:—	748
Philosophy of Art. Griggs:—	631
Physics, The Essentials of— Hoadley:—	761
Poey: Manuel de Sociologie Catholique	240
Pohle-Preuss: Series of Dogmatic Text-Books	499
Political Economy. Burke:—	103
Pope: Catholic Student's "Aids" to the Bible	107
Popes. History of the— Ranke:—	378
Proverbi de Salomone. Il Libro dei— Mezzacasa:—	622
Psalmi in Notis. Dethier:—	115
Psalterium Latinum. Bonaccorsi:—	100
Psalterium Vespertinum. Petter:—	115
Rackl: Die Christologie des Heiligen Ignatius von Antiochien	502
Rauschen: Eucharist and Penance in First Six Centuries of Church	371
Raymond-Smith: Spiritual Director and Physician	626
Religious Art in France in the XIII Century. Mâle:—	627
Religious Orders of Women in the U. S. Dehey:—	101
Révélation Primitive et les données actuelles de la Science. Schmidt— Lemonnyer:—	398
Rosary. The Treasures of— McKenna:—	249
Rother: Truth and Error	505
Ryan-Hillquit: Socialism	755
Sanders: Vincent de Paul, Priest and Philanthropist, 1576-1660	240
St. Antonino and Medieval Economics	753
St. Louis, King of France: 1215-1270	634
St. Vincent de Paul. Sanders:—	240
Scapular and Some Critics. Magennis:—	635
Schmidt-Lemonnyer:— La Révélation Primitive et les données actuelles de la Science	398
Scripta Pontificii Biblici Instituti	622
Serra: Life and Apostolic Labors of Ven. Junipero— Palou—James— Williams:—	362
Smit: De Daemoniacis in Historia Evangelica	622
Socialism. Ryan-Hillquit:—	755
Sociologie Catholique. Manuel de— Poey:—	240
Speculation on the N. Y. Stock Exchange. Osborne:—	250
Spiritual Director and Physician. Raymond-Smith:—	626
Stanislaus: Life of Viscountess de Bonnault d'Houet	245
Stanislaus: Marriage Laws	370
Student's Gradus. Butler:—	760
Theologia Dogmatica Orthodoxa (Ecclesiae Graeco-Russicae). Palmieri:—	358
Theologiae Dogmaticae. Compendium— Pesch:—	502
Theologici Commentarii. MacGuinness:—	748
Tixeront: History of Dogmas	499
Tractatus de Casibus Reservatis. De Smet:—	504
Treasures of the Rosary. McKenna:—	249
Truth and Error. Rother:—	505
Vincent de Paul: Priest and Philanthropist 1576-1660. Sanders:—	240
Vonier: Human Soul and Its Relations with other Spirits	247
Von Ruville: Back to Holy Church	758
Ward: Men and Matters	628
Whiton: Getting Together	748
Williams: Half Hours with God's Heroes	364
Willmann: Philosophische Propädeutik	748



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